Scriptum p̄tis [illegible]
super Marcum

N. Inv. 1590.

Sda Pars Questionum super Marcum.

Questiones super marcum

rum apicib[us] et testiu[m] annotacione p[re]muniri. Proinde nos Elizabeth heres de Pilcza et de San
upiens diem extremi iudicii pietat[is] opibus p[re]venire de consensu mariti p[re]ter et assensu discretor[um]
et obvencionib[us] quibuscu[m]q[ue] ac possessionib[us]. Petivim[us] ac eciam ... assensum p[re]ter et consensu
ne ductam ex cert[is] caus[is] aium ... ad id movent[i]b[us] Considerat[is] eciam defectib[us] ... q[uod] capellani
Pilcza subiacentem annuli ... temporibus non habetur. Tandem nos considerat[is] huiusmodi defectibus volentes
neze Rectorum ad id efficaliter annuentium modum disposicionem et ordinem in eccl[es]ia ... ppetuum
Pilcza quem nos duxerimus aut successores nostri legittimi duxerint presentandum. Cui vult Rector i eisdem
erat qui[bus] capellanos manuales et non ppetuos quatuor v[idelicet] mansionarios circa p[re]dictam ... in Novapilcza
aliqua discrepancia sive disceptacio fuit in eligendo vel locando p[re]dictos capellanos inter nos ...
Rectori universitat[is] studii Crac[oviensis] cum p[er] nos vel nos successores et Rectorem eccl[es]ie p[re]dicte petendo est ut
ibus vel assumendi. Ceteri vero quatuor capellani quorum duo p[re]dicatores et duo mansionarii ... singu
quemadmodum in eccl[es]ia kathedrali Crac[oviensi] p[er] mansionarios decantantur horis cert[is] deputat[is] alta ... sono
... tunc festum notabile occurrerit alias die alio vacante p[ro]ut mori[bus] p[re]decessorum et successor[um]
... habuit devocionem legendi missam. Iste debet et tenebitur legere ipsam p[re]sumet. Item duas
... inspiratum omnibus difficultatib[us] ... Pro quibus ... missis duabus p[re]dict[is] ... post ...
... aut dicti Johannis Rectoris anniversarium singulis annis die obitus nostri et p[re]dicti Johannis Rectoris
... proxime quatuor temp[or]a sequentib[us] post vesperas circuire more solito. Et vigilias novem leccionum decantare
feria finita missa b[ea]te virginis p[er] Summa missa missam p[re]sumet celebrabit altarista vicarius qui
feria missam de Corpore xpi et in qualibet sexta feria missam de s[an]c[t]a Cruce. Finita missa b[ea]te virginis ...
scolaribus decantabit. Pro quibus quatuor mansionariis p[er] nos et p[er] Rectorem eccl[es]ie in Novapilcza locand[is]
... instituendum et ppetuis temporibus possidendum ac p[er] Rectorem p[ro] t[em]p[o]re existentem distribuendum de censu primo
... festum sancti Johannis baptiste et alia medietas ad festum sancti Martini proxime post dictum fe
... Item decimas ... grani et seminis post aratura[s] agri[que] culturas ... p[ro]prias ... primo ...
... a ... ibidem in festo sancti Martini ... debent. Item p[re]sbiter sive p[er] Rectore dicte eccl[es]ie
dictum Pilcza quod p[ra]tum est in Antiquapilcza pleb[an]o de Nova pilcza ppetue assignam[us] et quod
... et assignam[us]. Ita q[uod] omnes pisces in eadem piscina captas et omne ... eiusdem piscine p[re]dict[e]
Novapilcza ipsam suis p[ro]p[ri]is impens[is] tenebitur reformare. Item p[ro] sacristano sive campanatore
... et expens[is]. Ita tamen q[uod] idem campanator ... suspdias et vigilias cum ...
... et p[re]paramento cultus divini de decimis ad eccl[es]iam in Antiquapilcza spectantib[us] suis duob[us]
... et post aratura[s] Sculteto[rum] in Glabuyolb. Item pleb[an]us debet ponere et eligere predi
Pilcza in utra[que] ... predicacione racione scolar[is] capere debent decimas in Przelupsko
... Ita tamen q[uod] idem Rector scole easdem horas suspdictas et vigilias p[er] se aut p[er] alium ...
et in vigiliis ipsorum et in diebus et vigiliis patronorum altarium in dicta eccl[es]ia vesperas et ...
campanatore p[re]dicte eccl[es]ie p[re]fatum Rectorem debent ... chorum tenere nisi campana
... et in die ... idem Rector scole ... p[re]dicto matutinas Novem leccionum tenebitur
... recipere debet. Item in die Corporis xpi et in die Visitacionis Marie et ... festorum p[re]dictor[um]
... matutinas missas et horas festorum iam dictorum decantare. Item quidq[ui]d in baptismalib[us]
tres p[ar]tes dividi debet de quo tamen pleb[an]us capiet unam porcionem mansionariis secundam et Rector
psalterio et vigiliis pleb[an]us nichil capere habet. Sed mansionarii p[ar]tem plebani et eorum capiant
... vel eciam Rector scole sine licencia ... p[re]dict[e] quandocu[m]q[ue] horarum ac matutinarum vel
... penam ebdomadarius p[ro] totam septimanam colligere debet sub consciencia sua. Et die sabbato
scole licenciam sue absencie debet capere a pleb[an]o vel ab eo qui vices pleb[an]i gerit. Cui audita ...
... septimanam vel duas ... quod causa absencie deposcet et requiret. In qua eciam
volens absentari alios mansionarios p[re]dictos convocabit p[ro] capienda licencia qui sub eorum ...
... negociorum absentari ponat unum loco sui ex scolarib[us] ad hoc valent[em] ad p[re]dictas horas suppled[endas]
... et dedicata eccl[es]ia omnino secludi debet et removeri et interim alius p[re]sbiter vel scolaris loco sui ...
... deputati ad horas p[re]dictas decantandas deputati matutinum incipiant circa ortum solis quibus finitis
... Antiquapilcza qui obligatur de sinistrorum missam ad decantandum p[er] Summa missa singulis feriis
... voce sonorosa. Si autem die eodem festum aliquod celebre evenerit ... missa finita
... p[re]dictarum ut diligens sit circa p[re]missa et ... Super quo sua conscientia
testimonium sigilla nostri v[idelicet] et Johannis pleb[an]i presentibus sunt appensa. Act[um] et dat[um]

1

Quemadmodum vetus testamentum sic et novum per effusionem sanguinis christi sit confirmatum

Et arguitur quod non quia illud quod non est deo acceptum non sit testamentum confirmatum sed effusio sanguinis que fit in sacrificiis non est deo accepta ergo etc. maior patet per [illegible] minor probatur per illud [illegible] 6 misericordiam volo et non sacrificium / misericordia enim acceptior est deo quam sacrificium unde et psalmista [illegible] sacrificium et oblationem noluisti etc. quod [illegible]

In oppositum est littera quia hic est sanguis meus novi testamenti

In responsione erunt articuli 3 . 1 . 2 . 3

Primum

Modus quo [illegible] fuit confirmatum placatum
1 vel ab eo maius impetrare
2 vel a plaga ab hostibus [illegible]
3 vel in observatione legis [illegible]
ad deo considerent
4 vel ab omnibus peccatis [illegible]
[illegible] sunt per oblationem sacrificiorum
[illegible] sanguinis effusionem

De primo legitur Genesis 8 quod Noe post diluvium edificavit altare domino in quo holocaustum obtulit et quam quidem oblationem holocausti [illegible] deus fuit placatus et promisit ut [illegible] ultra diluvium in mundo non veniret [illegible] statim. [illegible] dominus odorem placuit [illegible] ad [illegible] ultra maledicam terre propter homines

De 2 legitur Genesis 22 quod Abraham postquam obtulit filium suum quem [illegible] domino voluit in holocaustum [illegible] arietem obtulit in holocaustum / pro quo holocausto [illegible] oblationem fuit [illegible] / quod [illegible] in [illegible] hereditarent omnes gentes que sunt [illegible] Abrahe et toti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] manifestum est quod [illegible] sanguinis effusionem [illegible]

De 3 [illegible] legitur Exodus 12 quod per effusionem sanguinis agni paschalis [illegible] [illegible] [illegible] [illegible] [illegible] a plaga [illegible] Egyptios [illegible]

Right margin:

Ad [illegible] est [illegible] et misericordiam [illegible] sola sine sacrificiis accepta est deo sacrificium non solum sine misericordia est acceptum deo / Et

non quod [illegible] [illegible] [illegible] [illegible] [illegible] est per acceptum deo sacrificium [illegible] est [illegible] [illegible] sine misericordia est sine caritate et per quod non est deo acceptum quod est [illegible] Christus autem deus obtulit se deo patri et effudit sanguinem suum [illegible] caritate et confirmavit novum testamentum [illegible] sanguinis sui effusionem

inferenda / Secundo eciam idem / Videbis sanguinem / et turbo vos
ubi erit in vobis plagam dependentem

8 / De ... legitur Capitulo [illegible] loquitur de Christo in die
conspirationis dicens quod dicit idem / In hac die erit opportunum
vestra atque medendi ab omnibus partibus vestris cum
deus medicabitur / Sanguis sudoris manabit partis
corporis sicut in terram distillabant et sanguinem
sacrificiorum super propiciatorium et coram propiciatorio
Capitulo patet quod per sanguinem aspersionis populus qui
iustificatur dum medebatur / [illegible] iustificationis
dicitur in isto capitulo scilicet [illegible] ubi [illegible] quod [illegible]
[illegible] in sanguine est / et ideo illum sanguinem
[illegible] super altare [illegible] operitur pro omnibus
vestris quia sanguis pro [illegible] piaculi est.

7 / Et [illegible] legitur Capitulo [illegible] Christus post [illegible]
in cena consumata Moyses dispersit sanguinem
holocaustorum super populum ut consumata [illegible]
et populum per [illegible] [illegible] consummaret
Secundo eciam ibidem [illegible] Moyses [illegible] sanguinem
dispersit in populum et ait / hic est sanguis
federis quod pepigit deus vobiscum super cunctis sermonibus
his. i. mandatis suis sive preceptis / patet quod
[illegible] propter suum sive mandatum testamentum consumavit per sanguinem
aspersionis / in signum / [illegible] sanguis [illegible] consumacionis
aut testamentum novum [illegible] aspersionis sanguinis
holocaustorum factam per Moysen consideratum
fuit populus ad [illegible] consumacionem legis veteris
Set per sanguinem Christi consumatum est novum testamentum
[illegible] et sanguis testamenti dicitur sanguis [illegible]

Zacharie 9 / Tu quoque in sanguine testamenti tui emisisti
vinctos tuos de lacu in quo non erat aqua /
Hanc quoque [illegible] ad literam dicitur [illegible] Messya
Dicit quod idem [illegible] allegando prophetam dicit
Tu autem in sanguine testamenti tui scilicet in sanguine
tuo qui effusus est emisisti vinctos tuos
i. eduxisti antiquos patres in lymbo inferni de lacu
qui dicitur lacus propter profunditatem eius / In quo non est aqua
[illegible] [illegible] [illegible] aut ubi [illegible]
[illegible] ad [illegible] Capitulo [illegible] hec
manifeste [illegible] Messyas [illegible] sanguinem [illegible] sanguinem testamenti
[illegible] ad passionem / quod [illegible] in lege veteri [illegible] sanguinis

-effusionem prefigurabant. Christus est sacerdos [illegible] pro
sua passione et sanguine suo in passione effuso [illegible]
[illegible] sanguinis cum [illegible] sanguinis
[illegible] et ipse Christus [illegible]
[illegible] [illegible]
Ex quibus clare concluditur esse [illegible]

Quod autem vetus testamentum sic et novum per effusionem sanguinis
confirmari sit conveniens patet ex dictis in materia, et
per apostolum Hebreos 9. Ubi testamentum est ~~[illegible]~~
mors necesse est intercedat testatoris. Testamentum enim
in mortuis confirmatum est. Alioquin nondum valet
dum vivit qui testatus est. Unde nec primum quidem
sine sanguine dedicatum est. Lecto enim omni mandato legis a
Moyse universo populo, accipiens sanguinem vitulorum
et hircorum cum aqua et lana coccinea et ysopo
ipsum quoque librum et omnem populum aspersit dicens:
Hic est sanguis testamenti quod mandavit ad vos Deus.
Etiam tabernaculum et omnia vasa ministerii sanguine
similiter aspersit. Et omnia pene in sanguine secundum legem
mundantur, et sine sanguinis effusione non fit
remissio peccatorum. Ex quibus clare patet

1. Confirmatio per sanguinis effusionem veteris testamenti fuit figura
confirmationis per sanguinis effusionem novi testamenti.

2. In ablutione a Christo facta [illegible] de latere Christi
exivit sanguis et aqua.

3. Testamentum confirmatum per Christum in morte [illegible] novum [illegible]

rebus [illegible] potum incorruptibilibus [illegible]

Dominus noster post resurrectionem suam vere in carne vivebat per comedere et bibere, per quam comestionem veritatem sue resurrectionis probavit. Et argumentum [illegible] [illegible] [illegible] Augustinus [illegible] deus veritas est, veritas [illegible] [illegible] [illegible] ... li. 83 q. 71.

[illegible] fecit veritas non est. Unde nulla [illegible] Christus qui est veritas esset ac [illegible] [illegible] [illegible] [illegible] rebus incorruptibilibus [illegible] ipse comedere [illegible] [illegible] comedit rebus [illegible] incorrumpendo [illegible] in [illegible] est Damascenus li. 3 c. 30.

Christus [illegible] rebus post resurrectionem [illegible] lege nature sed dispensatione [illegible] [illegible] [illegible] resurrectionis [illegible] hec et eadem caro est que passa est et resurrexit [illegible] [illegible]

[illegible] [illegible] 1
2
[illegible] [illegible] 3

[illegible] in omni [illegible] [illegible] [illegible] [illegible]

Hec in [illegible] [illegible] regum [illegible] [illegible] [illegible] [illegible] [illegible] in alio loco dicitur. [illegible] [illegible] angelis et colligent [illegible] [illegible] de regno eius [illegible] in illo regno [illegible] in quo pax summa est [illegible] [illegible] [illegible] colligent et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in regno celorum. [illegible] Philosophus.

[illegible] [illegible] militans [illegible] [illegible] [illegible] Christus bibit [illegible] [illegible] novum [illegible] [illegible] modo [illegible] [illegible] [illegible] passibile et mortale [illegible] glorificatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Regnum celorum militans [illegible] [illegible] [illegible] Christus [illegible] [illegible] [illegible] [illegible] [illegible] Philosophus [illegible] [illegible]

passione merito

Augustinus super Iohannem [illegible]

[illegible] [illegible] post resurrectionem XL diebus intrantibus et exeuntibus [illegible] [illegible] et bibentibus [illegible] [illegible] habendi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed [illegible] Etc.

[illegible] 33 [illegible]

passione resurrexit

[T]ercio sequitur hic Ecclesiasticus [illegible] est ut [illegible]
patet peccatum pro maiori [illegible] / sed sicut cum [illegible]
sit usque in celo / et mali peccatum [illegible] usque
in inferno / Hic autem [illegible] que [illegible] celum et infernum
[illegible] est / sicut in mundo [illegible] Ita
[illegible] prius [illegible] [illegible]
[illegible] Ecclesia et [illegible] indistincte
[illegible] / et [illegible] in [illegible] discernit.
Item 31 [illegible] Nulla [illegible] a bonis malos [illegible]
hec vita [illegible] dicitur Ecclesia [illegible]
una visibiliter congregantur / sed deus invisibiliter
indistincte discernit. Ubi in [illegible] sive a
[illegible] potestate separantur. Modo vero in ea
[illegible] nec bonum sine malis nec malum sine
bonis esse potest / hec [illegible] [illegible] utrosque
partis sibi [illegible] [illegible] ut et mali [illegible]
per [illegible] et bonum [illegible] pro [illegible] malorum

Gregorius 33 mor. c. 12. Regnum celorum vocatur
Ecclesia. Cuius dum mores divinis ad superna
sublevantur, iam hic ipsa in Domino per celestem
conversationem regnat. Cum vero eius sagene
misse in mare comparatur, que ex omni genere piscium
congregavit, quia missa in hac volubilitate
seculi, et malos cum bonis,
reprobos cum electis, iniquos cum iustis
et fideles cum infidelibus recipit. In hac ecclesia
Christus habet grana in [illegible].

Gregorius 1 mor. c. 11. Ad perfectionem [illegible] [illegible]
[illegible] Ecclesia fidelium sancta [illegible] [illegible]
religionis virtute [illegible] sed [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ac [illegible] [illegible]

Gregorius [illegible] mor. [illegible] bonos ad meritum [illegible] [illegible]
[illegible] malos semper [illegible].

Item ex [illegible] quod [illegible] in [illegible] [illegible]

Christus deus meruit glorificacionem sui corporis non solum in agendo sed eciam in paciendo. [illegible] est quia Christus deus [illegible]

[illegible] et [illegible] debuit esse comprehensor et viator.

Comprehensor in actu [illegible] in [illegible]

[illegible] nature [illegible] Et [illegible] debuit esse in statu glorie et [illegible] in statu [illegible] in statu [illegible]

[illegible] non debuit esse [illegible] [illegible]

[illegible] Et [illegible]

[illegible] corporis glorificacionem [illegible] Christus esset in statu in quo

[illegible] posset mereri. Et [illegible] Cum [illegible] Christus

[illegible] Et [illegible]

[illegible] placabilissime [illegible] [illegible]

[illegible]

[illegible]

Christus [illegible] corporis gloriam [illegible]

[illegible] passio [illegible]

[illegible]

[illegible] passionem Christus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Christus [illegible]

[illegible]

[illegible] Christus [illegible] passio [illegible]

[illegible]

[illegible]

[illegible] passus est [illegible] Christus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Christus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Aug. in Epla ad dardanum. Alii absolute aquam tria sicut alii [illegible]

vero 3 articulum Nec ... Dardanus scribit de apostolo 3 a[illegible]

Alexander d[icit] est [illegible] vera veritate confessionis

Alia veritate naturalis species. Una veritate confessionis dicitur

vox [illegible] quod est ... a ... species

... ex ... species. Sed aut ... effectus ...

... modo ... vel ... dicitur vera

veritate naturalis species qua ... et ...

ex ore ... cum ... inmaginarie ...

a nullo audiatur. Id est effectus ... vox in

Legitur autem in scriptura absque ... angeli ... commedisse

et ... species ... confessio fuit vera

ut Aug. dicit 13 de civitate dei c. 21. Alii ...

et alii in angelis ... fuit vera veritate

confessionis quia ut Aug. dicit ibidem Angeli

... non quia ... sed quia volebant

et poterant ut homines quandam ... misteriu[m] ...

In Christo autem fuit vera commestio veritate naturalis species

... naturalis ... adhuc ...

... et ... fuit vera veritate confessionis

quia ... veritatem ... in corpore Resurgente

... aut ... in corpus est ... commestio ... ...

Sed statim ... ... fuit

commestio ... Sed aut ...

ut in corpore Christi ... quia ...

... statu ... ... fuit ...

... in ... Sed aut

... in corpore Christi et ... fuit vera commestio

absque aliqua ... Et ... ...

Deus ... Resurrectionem in ... veritate

... commedit ... quia commestio ... Resurrectionis

... Non ... ...

... in ... 3 ...

1. De veritate commestionis ... ...

... glorios ... ...

2. De effectu commestionis ... in ...

... per digestionem ...

... in ... ...

et ... ...

3. Veritas commestionis in Christo fuit Effectiva ... fuit commestionis

... quia ... non per digestionem sed ... in

... Christi sed ... ... Aug. ...

Marginal notes (left): ... veritate quia ... per ... ... potest ... ; ... quia ... et in

In omnibus operibus vestris [illegible] agi-
gratias deo. Plura sunt que nos movent [illegible]
ad gratiarum actionem deo reddendam. 1. Divine exhortacio
-2. Creaturarum admonicio
-3. [illegible] conformitas
4. periculorum presencium [illegible] languentem (?)
[illegible] iustificacionis [illegible]

Primo ad gratias deo agendum movet
nos divine exhortacio
Deus [illegible] adhortatur nos
[illegible] et [illegible]

[illegible] Apostolus Col. 3. Ambulate digne deo per omnia placentes gratias
Omne quodcumque facitis in verbo aut in opere omnia in nomine domini nostri agentes
Ihesu Christi facite gratias agentes deo [illegible] deo per
[illegible] Ad [illegible] quem [illegible] dignus
[illegible] omnia in gloria dei facite. Item Ephe. 5 vos fecit
Implemini spiritu sancto loquentes vobismetipsis in psalmis in parte
et hymnis et canticis spiritualibus cantantes et sortis
psallentes in cordibus vestris domino gratias agentes [illegible]
semper pro omnibus in nomine domini nostri Ihesu Christi deo et patri -3. c-
[illegible] liberati [illegible]
[illegible] deo et gratiam [illegible] sancti
[illegible] multa [illegible] orantes [illegible]
Et quia [illegible] in hac vita non cessant [illegible]
[illegible] [illegible] Item [illegible]
[illegible] [illegible] sancti [illegible]
[illegible] [illegible] gratiarum actionis
[illegible] deo [illegible] [illegible]
In omnibus gratias agite deo. hec est enim voluntas
dei in Christo Ihesu.

Secundo ad gratias agendum deo inducit creaturarum admonicio 2
[illegible] [illegible] [illegible] ipsi
ut gratias agere [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] nos ad gratiarum actionem deo.

Tercio per gratiarum [illegible] conformitas. 3
Et est [illegible] Ysay. 51. Gaudium et
[illegible] in ea gratiarum actio et vox laudis.
[illegible] gratias agunt deo [illegible]
[illegible] sunt liberati [illegible]
[illegible] in futuro [illegible]
[illegible] officium [illegible] in futuro [illegible]
[illegible]

Quarto ad gratias agendum deo movet nos periculorum presencium 4
tribulacio [illegible] [illegible] [illegible]
[illegible] figuratum est Daniel 3.
In [illegible] [illegible] [illegible] gratias agentes
[illegible] [illegible]

Quinto ad arundines [illegible] de Mari[a] [illegible]
Exsiccatis dum longum [illegible] | Ad locum
unde exeunt flumina [illegible] revertuntur [illegible]
[illegible] ut iterum fluant.

Sexto ad grandines [illegible] de [illegible]
[illegible] Augustinus [illegible]
est [illegible] et absque mensura [illegible]. Admodum
[illegible] deus [illegible] angelus [illegible]
[illegible] exigente [illegible] probabi[liter] [illegible]
[illegible] | Cum dicit [illegible] non [illegible]
[illegible] Aut gravis [illegible]
[illegible] in disputatione [illegible]
in [illegible] affirmant [illegible]
in [illegible] Augustinus [illegible]
[illegible] Est [illegible] qui sub [illegible]
[illegible] ad [illegible] non [illegible]
[illegible] a qua [illegible] rapit. Est [illegible]
[illegible] manu [illegible]
[illegible] incidit.

[illegible] prop[ter] [illegible]
1 [illegible] potest [illegible]
2 ~~[illegible]~~
3 ~~[illegible]~~
2 [illegible] absque morte
non [illegible] ad
[illegible]
3 [illegible]

[illegible]

[illegible] morte — [illegible] liberat[illegible] [illegible] et [illegible]
[illegible] ad [illegible] et [illegible]
[illegible]
et morte potest [illegible] Augustinus [illegible]
[illegible]

Utrum Christus dominus per suum sanguinem in sua passione effusionem et morte multis hominibus ab omni malo efficaciter meruit liberacionem. Et arguitur quod Christus dominus per suum sanguinem in sua passione effusione meruit omnibus hominibus ab omni malo liberacionem, quia ipse vult omnes homines salvos fieri. 1 Thim. 2. Et igitur omnes homines salvabuntur, quia voluntati eius non est qui possit resistere. Omnia enim quecumque voluit fecit ps.

In oppositum est textus dicens: sanguinem pro multis effusum etc.

In decisione erunt articuli 3:
1. de liberacione mali culpe
2. et de liberacione mali pene
3. utrum alia passio sine morte suffecisset ad hominum liberacionem.

Circa primum articulum notandum ... 2 articulo.

Ad empcionem duo requiruntur, scilicet ... precium et ...

...

1. Sequitur de redempcione generis humani quantum ad ... quod passio Christi sine morte suffecisset ad redempcionem generis humani ...

...

Et ... quod ... passio ... suffecisset ad redempcionem generis humani ...

Loquendo de redempcione generis humani quantum ad deputacionem [illegible] non sit deputata a deo patre et xpo, alia [illegible] passionis xpi absque morte ad redempcionem generis humani

Hac racione [illegible] quod prima quia [illegible] ut [illegible] redempcionis generis humani non solum esset sufficiens valoris sed eciam esset [illegible] ut [illegible] de morte per mortem redimeret. Secundo ut mors [illegible] non solum esset precium redempcionis sed eciam [illegible] ut [illegible] hominis non timerent propter [illegible] mortem. De hac dicit [illegible] mors [illegible] redemptor noster [illegible] mortem [illegible] mors [illegible] audet [illegible] ut nos resurgere posse [illegible]

Tercio ut [illegible] esset [illegible] nostra [illegible] morte [illegible] [illegible] affectum [illegible] xpus [illegible] nostre [illegible] ut [illegible] [illegible] uncione [illegible] [illegible] alia passio absque morte xpi.

Nota [illegible] [illegible] [illegible] [illegible] non valuit [illegible] [illegible] absque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] redempcionis.

[illegible] non [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] non [illegible] non redimeret [illegible] [illegible] [illegible] mors [illegible] mors [illegible] [illegible]

[illegible] [illegible] [illegible] mors [illegible] [illegible] [illegible] mors [illegible] [illegible] [illegible] mortem [illegible] [illegible] mors [illegible] non [illegible]

Cura de Archalun [illegible] Clause tractatus depulit Mortem
per redemptionem humanam [illegible] quia ille modo
Celebrant festum — Conceptionis: ad mandatum petrum [illegible]
— Assumptionis: ad archangelum [illegible]
— Annuntiationis: ad placandum deum patrem

Gregorius 33 moralium c 6 super illo Job: In oculis eius quasi hamo capiet eum. Id est: In hamo escam ... draconem ...
Ecce eum perforavit, ut ... ramus(?) ...

Dum mors ad redemptionem humani generis
velut quaedam de se in necem diaboli
hamum fecit. Apposuit enim corpus ut in eo
Behemoth iste quasi escam suam mortem carnis
appeteret. Quam mors dum in illo
iniuste appetit, nos quos iuste tenebat
amisit. In hamo ergo incarnationis eius
captus est, quia dum in illo appetit escam
corporis, transfixus est aculeo divinitatis.
Ibi quippe inerat humanitas quae ad se
devoratorem duceret, ibi divinitas quae perforaret,
ibi aperta infirmitas quae provocaret, et
ibi occulta virtus quae raptoris faucem transfigeret.
In hamo ergo captus est, quia inde interiit
unde devoravit.

Idem c 1: In redemptione nostra dum per
passionis sacramentum escam corporis moriendo
devoratori illum ... perforavit.
Rursus illum quippe glutientem ...
dum in illo ... escam ... passus ... quam

debemur affectu et [illegible] [illegible]
latus que [illegible] | Nos quoque nostre
[illegible] [illegible] quia in nobis habent [illegible]
suam [illegible] | de terra [illegible] nos ad
[illegible] gratiam | et cum [illegible] [illegible] de [illegible] cum
[illegible] [illegible] nos ad gloriam Amen

Primo 1a pars probat ... ratio ... Christi dei
2a pars ... [illegible] ... hominis Christi

Xpm dum pati fuit necessarium pro liberacione hominum: ut impleretur scriptura legis psalmorum et prophetarum.

7 arguitur quod quamvis homo non liberari potest nisi a deo ... [illegible] ... Raymundus non quod ...

7 non est ... absque ... est ... non est ... [illegible]

necessitatis quia hec repugnant ... [illegible]

2. Necnon voluntarie opponitur sed Christus ... [illegible] est passus ... 73 ... est quod non potuit ... fuit cum pati.

3. Sicut ... [illegible] ... sed non ... quod patitur ... misericordie ... [illegible] ... absque satisfactione ... iustitie ... [illegible]

4. ... angelum ... est ... [illegible] ... non est passus ... quod ... fuit cum pati ... salute hominum

... [illegible] ... Zacharie ... Et luce 22 ... oportuit Christum pati ... [illegible]

Et Jo 3. Sicut Moyses exaltavit serpentem in deserto sic exaltari oportet filium hominis ut omnis qui credit in eum non pereat sed habeat vitam eternam ... [illegible]

... [illegible] est articulus 3 ... 1/2

3

Circa primum articulum an Christum pati fuerit necessarium ... [illegible] ... 3 ... 46 articulus 1.

... [illegible] ... impossibile ... [illegible] ... fuit ...

... [illegible] ... ex parte dei, ... ex parte hominis

... aliquid ... ex aliqua causa ... [illegible] ... vel ... [illegible] ... ut patet ... [illegible] ... [illegible]

... [illegible] ... aliquid ... ex suppositione finis ... [illegible] ... finis aliquis ... [illegible] ... non ... [illegible] ... supposito.

Marginalia:

Christum ... hominis liberatio ... per passionem Christi ... misericordia ... iustitia ... passus ... Christus satisfecit ... pro peccato ... iustitia Christi est liberatio ... misericordia ... satisfactione ... [illegible] ... misericordie ... [illegible] ... patet ad hebreos ... in misericordia ... [illegible] ... nos in Christo ... [illegible]

Ad 4 patet angeli non fuit ... sicut homines

Non fuit de necessitate xpm pati necessitate coactionis nec ex parte dei
qui xpm diffinivit pati / Nec ex parte ipsius xpi qui
voluntarie passus est / fuit autem necessitate necessitate finis
tripliciter quidem ut patet ex infra | 1 quidem ex parte nostra
| 2 ex parte xpi
Et singula hec hic patent in ordine | 3 ex parte dei

1 2 Necessitate coactionis non fuit necesse xpm pati ex parte diffinientis dei
ex parte patientis xpi

Probatur primum quia deus ab eterna provisione ante angelos et homines
diffinivit xpm pati pro liberatione hominis

Probatur 2 quia xpus voluntarie passus est.

3 2 1 Ex suppositione finis necesse fuit xpm pati ex parte Dei diffinientis
xpi patientis
hominis redempti

Probatur primum quia cum passionem xpi pendentem et
etiam diffinitionem dei in scripturis et figuris in
observatione legis veteris / De qua dicitur luce 22 filius hominis sicut quod
diffinitum est vadit et luce 24 hec sunt verba que locutus
sum ad vos cum adhuc essem vobiscum quoniam necesse est
impleri omnia que scripta sunt in lege Moysi et prophetis et psalmis
de me / Et quoniam scriptum est quod oportebat xpm pati et
resurgere a mortuis

Probatur 2 quia xpus per humilitatem passionis meruit gloriam
exaltationis Ad hoc patet quod dicitur luce ultimo oportuit
xpm pati et sic intrare in gloriam suam

Probatur 3 quia per passionem xpi liberati sumus Johannis 3
Oportet exaltari filium hominis ut omnis qui credit
in illum non pereat sed habeat vitam eternam.

Petrus de Tharantasia in scripto tertii dist. 20 art. 2 Nota in aliud
dicitur / vel absolute necessarie / vel ex condicione / Deo reparari
naturam humanam non erat necesse / quia deus alias
non posset se reparare / Nec ex parte creature
/ quia quevis necessitas absoluta sit in xpo incarnatione
Attributorum suorum nullum quibus non potest carere
Nec in 2° in effectum quos omnibus producit ex mera voluntate
libera / Non fuit necesse ex parte Dei quia ordinationem
qua eam ordinavit ad talem finem ex quo consequenter
fruitionis sue [illegible] hec et alia plures exprimit doctor
sanctus etc.

Cum ... articulus primi non ... [illegible] ... 2a art.

primi quod liber alius potuit genus humanum reparari [illegible]
quam per mortem Christi / patet quia nec de potentia dei reparatur
nec ... humanum reparari / Et ... per dei reparatur
[illegible] potuit genus humanum liberari et reparari
[illegible] per aliud modum / [illegible]
divina potentia / [illegible] solo [illegible]
[illegible] voluntatis potuit [illegible] potuit [illegible]
Et [illegible] de [illegible] reparatur / [illegible]
[illegible] potest ad [illegible]
[illegible]

Ex parte reparantis dei genus humanum potuit aliter quam per
mortem Christi reparari / patet [illegible]

Et [illegible] quod dicit [illegible] in quadam [illegible]
[illegible] filii dei qui per [illegible]
[illegible] potuisset liberare genus humanum solo [illegible]
[illegible] / [illegible] ut [illegible]
[illegible] quo [illegible] modo [illegible]

Item [illegible] et [illegible] dei [illegible]
et [illegible] papa [illegible]
[illegible] sed noster [illegible]
[illegible] aliud modum [illegible] humanum

net esse oportuisse

[illegible] modum / Cum [illegible]
[illegible] mortem [illegible]
et passionem potuit / [illegible] humanum [illegible]
ad [illegible] / Nunc si non potuisset [illegible] aliud
liberari [illegible] divina potentia limitata
et [illegible] Christi passionem [illegible] est [illegible]
[illegible] aliud modum
[illegible] potentia

2. Ex parte humani generis reparati non potuit humanum genus aliud
[illegible] reparari quam per mortem Christi reparari

patet quia [illegible] modum et non potuit aliter
[illegible] et [illegible] passionem
[illegible] nisi Christus moreretur homo non redimeretur
et non redemptus [illegible]
Et [illegible] hoc est impossibile [illegible] est impossibile
Christus non [illegible] humani / [illegible] impossibile fuit
[illegible] aliter genus humanum liberari quam per mortem Christi
[illegible] non potuit [illegible]
[illegible] non posset [illegible] mortem [illegible]
[illegible] impossibile fuit aliter [illegible] modum [illegible]
Nullus aliter [illegible] / [illegible]

optimam addatur / sed bonum est bonum fieri / Videtur quod Verbum
fuit summe conveniens ad id munus eligi / sed quia Verbum
fuit ad id munus eligi / in primis fuit alio de salvandi
Contra dicitur quod sed similiter non potest angelus per ipsum nec per
se non debet reparare genus humanum / necesse est quod reparatio
per lucem iustitie / sed reparatio per lucem iustitie nec per se
fuit satisfactio / Satisfacere autem pro huiusmodi non potest nisi
Deus et homo / Modus satisfaciendi prefatus est nec potest
nisi ut solveret unum pro alio / et dicitur unum pro uno /
Quia impossibile fuit nisi Deus genus humanum salvaret alia via
quam per mortem Christi / Videtur quod sic quoniam quod nullus hic
per salvationem nisi veniret in Christum / sed cum pateat nullus
alia via salvatus / Non est aliud nomen sub celo in quo
oporteat nos salvos fieri / potuisset tamen Deus aliud nomen
dare si voluisset in quo salus nostra consisteret / etc.

N. Propter divinam necessitatem Petro imposuit
ut ipse eum negando moverit peccavit

Et videtur quod sic contra [illegible] ut Haysbergh [illegible]
propter liberum arbitrium. Ea que [illegible] dicit nobis
[illegible] necesse est esse futura quia [illegible] dei imponit rebus
[illegible] necessitatem. Est enim [illegible] dei [illegible] quod
necesse est [illegible] [illegible] dei [illegible] [illegible]
[illegible] Petri peccare quia necesse peccatum [illegible] quod [illegible]

In oppositum est Augustinus li. 3 de li. ar. [illegible] Sicut
memoria tua non cogit facta esse que preterierunt
sic dei [illegible] non cogit facta esse que futura sunt
quia nullam necessitatem imponit rebus [illegible] [illegible]
Ratio [illegible] necessitatem [illegible] voluntati [illegible] Petri [illegible]
Eciam dei sunt futura esse non solum illa que [illegible]
fiunt a natura sed eciam illa que fiunt ex libertate [illegible]
arbitrii. Sed quod sunt illa ex libero arbitrio [illegible] [illegible]
Si [illegible] quod [illegible] [illegible] [illegible] futuri [illegible] quod sunt [illegible]
futura contingenter quod non necessario. [illegible] sicut Petrus [illegible]
non necessario sed contingenter [illegible] Petri [illegible] quod [illegible]

In oppositum eius 3 articuli [illegible]

2

3.

Circa 1 articulum [illegible] [illegible] [illegible]

Multiplex causa [illegible] quare deus permisit [illegible]

1. Prima ut nullus de se presumat. 1 cor. x. Qui se existimat
stare videat ne cadat [illegible] nullus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Eccl. 2a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] temptacionis

2. Ut [illegible] plus Christo quam [illegible] [illegible] Christus
est virtus [illegible] [illegible] Petri [illegible]
[illegible] [illegible] o Petre [illegible] Zachariam dixit [illegible]
[illegible] [illegible] et Christus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Christus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

3. [illegible] ut [illegible] [illegible] [illegible] [illegible]
exemplo docerent non presumere sed timere

4. Certe [illegible] [illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible] [illegible]

Ad admonitionem [illegible] [illegible] blasphemiam

Ad argumentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Augustinus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum 3 arplm [illegible] actuum [illegible] 11 q 3

[illegible] cognoscit [illegible] [illegible] modo [illegible] nos cognoscimus
[illegible] cognitio nostra est in [illegible] [illegible] nostre
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] futuri [illegible]
[illegible] cognoscit [illegible] [illegible] [illegible] ut [illegible] futura
et futura Et hec [illegible] [illegible] [illegible] est [illegible] [illegible]
et [illegible] [illegible] solum [illegible] cognoscit [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
Et hec [illegible] [illegible] [illegible] contingentia [illegible] omnia cognoscit a deo
[illegible] [illegible] in sua [illegible] 11 Cum [illegible] [illegible] in [illegible]
[illegible] cognoscit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cognoscit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Et hec [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] futurum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] peccare [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] aliquod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] habet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] malum non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] malum
quia [illegible] non [illegible] [illegible] [illegible] [illegible] in malum
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Cum [illegible] [illegible] [illegible] voluntatis nostre [illegible] est [illegible] [illegible]
voluntas [illegible] [illegible] [illegible] voluntatis est [illegible] [illegible] voluntas
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] voluntas [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hec [illegible] voluntatis [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] in [illegible] non [illegible] [illegible]

Utrum Petrus mortaliter peccavit in eo quod fidem negavit et admixto mendacio periurando ~~et~~ deum blasphemavit. Et arguitur quod non quia dicit Bernardus [illegible] diligendo deum quod in petro caritas fuit super non extincta sed [illegible] petrus mortale [illegible] extinguitur ergo petrus non peccavit. Item dicit [illegible] glossa quod petrus peccavit [illegible] petrus [illegible] est [illegible] mortale [illegible] petrus venialiter ergo peccavit [illegible] venialiter ~~[illegible]~~ Item

In oppositum arguitur [illegible] mortaliter. Petrus ab [illegible] [illegible] excipit sed in [illegible] non est aliquis nisi [illegible] petrus mortale ergo petrus peccavit mortaliter ~~[illegible]~~

In decisione erunt 3 articuli | 1 ~~[illegible]~~ [illegible] petrus [illegible]
Circa primum articulum nota 2 [illegible] est [illegible] petrus [illegible]
3 [illegible]

[illegible] Utrum [illegible] deus [illegible] Absque dubio petrus peccavit mortaliter negando Christum [illegible] quia [illegible] quod negat fidem in [illegible] [illegible] et [illegible] [illegible] est [illegible] [illegible] in quo [illegible] quod [illegible] fidem in [illegible] peccato. Et [illegible] in [illegible] quod fidem [illegible] est

[illegible] de Mendacio [illegible] quod [illegible] [illegible] addidit [illegible] et blasphemiam [illegible] ut [illegible] 26 [illegible] detestari et iurare quod [illegible] [illegible] petrus [illegible] [illegible] ~~[illegible]~~

Petrus mortaliter peccavit in eo quod fidem negavit et admixto mendacio periurando et deum blasphemavit [illegible] quod dicitur in [illegible] [illegible]

1 Utrum Petrus credidit petrum infideliter mentitum
2 Utrum petrus credidit petrum [illegible] mentitum
3 Utrum petrus credidit petrum mendacem mentitum
4 Utrum petrus credidit petrum blasphemantem mentitum

12

Item vide q non peccavit qr si quod dicit bernardus augustinus

3 dist. li ar. nulla culpa q̄ si homo ubi

natura necessitas q̄ dominatur / sed necessitati fuit

negare xpm / ee q̄ xpus predixit q̄ petrus ipm

xpm negaturus erit / xpus autem mentiri non potuit

ergo non peccavit esse quin ipse petrus negaret eum

s. 3a ffcta.

Contra aug 26 q. 2 q̄ petrus egressus flevit amare

7 hoc ideo fuit qr xpm negaverat Sed flevisset

autem illud amare nisi vidisset se in hoc

peccasse ergo petrus in negando xpm peccavit mortaliter et q̄ ...

Petrus go qui negavit xpm peccavit mortaliter

qr tunc hoc negans dilexit vitam suam quam

honorem dei [illegible] ergo actus ille fuit immoderatus

procedens a libero petro ergo fuit in eo culpa li. arbitrii

petri fuit non qualiscumque sed velle gravi qr

mortale ... ex quibus patet conclusio.

Ad 3o dicitur fuit petrum negare xpm ipso q̄ filius est

7 quod dicitur xpus mentiri non potuit hoc verum est

patet ista duo simul esse non potuit q̄

xpus hoc predixisset 7 q̄ illud non accidisset

7 tamen esse possibile xpus predixisset ipsi petro

q̄ negaret xpm / stetit tamen in libertate li. ar.

xpm petri non negare xpm / ... possunt ...

sit necesse / xpus dixit petro affirmando q̄ negaret eum

ergo negare erit futurum / Nego quia hoc tunc illud

consequens scilicet petrum negare xpm erit necessarium

Alioquin eius necesse est quam ... non est necessarium

... dicitur tale aliud est necesse et ... est necessarium ...

7 quod est necessarium ipso q̄ non possit ...

Alioquin aliud est necessarium et quod est necessarium

7 tamen quod non erit necessarium sed contingens

Virginum. Si deus precit te cras mansurum cras
tu manebis cras. Contra hanc est instantia
et arguitur sic: est verum quia si hoc precit deus
non potest hoc non precivisse. Et sic te cras mansurum
cras est futurum contingens. Ergo etiam est futurum
sicut deus precivit futurum. Sicut ea precivit
futura ita precivit quod contingenter essent futura.
Hic arguitur in contrario. Sed deus precivit
quod Petrus negaret eum. Item hec predicando
incepit quod contingenter negaret eum.
Unde sicut ait iste quidam licet
Christus predixit quod Petrus negaret eum
Petrus negavit eum. Ita cum quidam licet
hec predicando incepit quod Petrus negaret eum
contingenter. Patet quod Petrus potuit non
negare et possibile Christum dixisse quod Petrus
negaret eum. Non tamen potuerunt ista duo
simul stare quod Christus hoc asserendo dixit
et quod Petrus eum non negaret contingenter esset.

de Petro

Leo papa in sermone de passione: Videtis, dilectissimi, quod non fidem
virtutum nec dilectionem amisit sed constantiam
... trepidantis. Sicut dicitur. Petrus ... ubi ... afflictus
fuerit cum aurora ... permittens ... deum laviit ubi
... Ergo ... agit in Petro
... non fuisse ... sed ... trepidantem
... deus ... cum ... mittere ... dei
... omne quod ... qui ...
... sicut ... et flevit

Cum Aristoteles [illegible] [illegible] 1. 9. 18

[illegible] [illegible] [illegible]

Per speculum [illegible] est petra quam homo adamantem [illegible]

[illegible] [illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] homo adamantem [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] petra quam [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
2. [illegible] [illegible]
3. In homine [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est [illegible] [illegible] quod est [illegible] [illegible]

[illegible] [illegible] [illegible] homo adamantem [illegible] est [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]

[illegible] homo adamantem.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

V. In Christo fuerunt passio aliqua et proprie (vacat) timor et tristicia

Et arguitur quod non, quia dicit Seneca: Validum est quod ledit quam quod leditur. Non quia validior inimicus virtute [illegible] quamquam leditur nisi ab homine inimico [illegible] Christo [illegible] sine in sepulcro non cadit lesio. Ergo nec passio contristans [illegible] quam fuit.

In oppositum arguitur: Christus animus [illegible] penalis [illegible] non in corpore sed animam penalis vero [illegible] anime sive eius perturbacio. Et quod hoc patet Lucam [illegible]. Cepit pavere et tedere et ait illis: Tristis est anima mea usque ad mortem. [illegible]

In decisione erunt 3 articuli:
1. de [illegible] fuit [illegible]
2. In Christo [illegible] fuerunt animi [illegible] a voluntate
3. de questione.

Circa primum articulum notandum

Ha [illegible] de 3 articulo. Sicut in regno [illegible] non omnia ad [illegible] et obedienti[illegible] [illegible] contingit [illegible] aut contra iudicium et imperium [illegible]. In regno vero omnium [illegible] contingit [illegible] nisi [illegible] iudicium [illegible] et imperium [illegible] non omnia subdita [illegible] contingit [illegible]. Aut enim preter iudicium et imperium rationis ut motus [illegible] qui appellatur passio. Aut contra imperium et iudicium ~~rationis vel motus [illegible] qui appellatur passio.~~ Aut contra imperium et iudicium rationis ut motus [illegible] usque ad perturbacionem rationis vel a sua [illegible] et in [illegible] vel a sua [illegible] et in bonis imperfectis qui appellatur passio. Aut [illegible] imperium et iudicium rationis ut motus a ratione imperatus et ordinatus ~~et vocatur~~ passio [illegible] passionis [illegible] in omnibus [illegible] hominibus [illegible] [illegible] [illegible] in imperfectis [illegible] In Christo [illegible] in eo [illegible] in Adam [illegible] [illegible] non inferior superiori et superior deo. Nec [illegible] impediebat alium in [illegible].

In Christo fuerunt passiones animi [illegible] rationi [illegible]

[illegible] in [illegible] tristicia fuit [illegible] quod [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] tristicia et [illegible] [illegible] [illegible]

Christus [illegible] in [illegible] tristicie [illegible] rationis [illegible]
Christus non [illegible] in [illegible] tristicie [illegible] rationis [illegible]
Christus [illegible] in [illegible] [illegible] rationis [illegible]

Hic Seneca [illegible] [illegible] et [illegible] et [illegible] vocant passionem que est [illegible] [illegible] [illegible] Christus [illegible] [illegible] passionem [illegible] qui appellatur passio [illegible] passionem [illegible] hanc passionem [illegible] [illegible] [illegible] aliquando [illegible] [illegible] aliquando non [illegible] aliquando [illegible] passio. Et [illegible] debet [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] tristicia [illegible] tristicia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tristicia que [illegible] usque ad mortem.

Unde in Christo fuit vera tristicia sed non [illegible] modo quo in nobis quia fuit in eo tristicia [illegible] imperium rationis

Dicitur notandum varie quod in sanctissime ut dicit Macrobius et
[illegible] secundo [illegible] et multo anima sibi vitam [illegible]
dicere non potest / Xpistus videtur tristis esse. Item dicere videtur dixit
tristis est anima mea usque ad mortem. Item Xpistus flevit
super Jerusalem luce 19. Sed fletus signum est tristicie. [illegible] Meror
Sed quod Xpistus nichil fecit per displicenciam / videtur quod non fuit in se affectus
tristicie. Item [illegible] et desiderant nostram salutem
Sed qui amittit aliquid tristatur de eius amissione. Sed Xpistus
Xpistus videbat multos salutem suam negligere / ergo videtur in se
sensisse affectum tristicie. Item [illegible] flevit et in cruce dolorem quod
nullus esset qui eius passionis non [illegible] ad efficere [illegible]
In super [illegible] in aliqua materia reperiuntur peccatum tanto
magis comparatur affectus et quanto magis comparatur [illegible] tanto
magis inexcusabilis. Sed Xpistus habuit in se habundanciam
caritatis peccatum [illegible] ergo in eo [illegible] videtur quod multum
eius passionem tristicie / habuit sed Xpistus passionem timoris et passionem
tristicie in se homines sed non sicut nos / qui nullam eius sumus
[illegible] nostri hominis [illegible] subiacet et in
nobis sunt iste affectus passiones et propassiones sed in Xpisto
tantum propassiones. Sicut enim in [illegible] quidam [illegible]
passio et propassio / ita et in hiis affectibus penalibus differunt
eius [illegible] timor vel tristicia ita [illegible] ut [illegible]
moveatur a rectitudine racionis contemplacionis et talis passio est
aliquando vero non [illegible] contineatur et talis passio est in Xpisto
[illegible] ita fuit [illegible] in eius tamen tristicia ut a
rectitudine racionis contemplacionis aliquatenus declinaret. Sed quod modo
[illegible] Xpistus timuisset vel tristis fuisse videtur [illegible]
ut legitur [illegible] et [illegible] ut [illegible]
[illegible] quod [illegible] est sed [illegible] passio
[illegible] dicitur [illegible] passio est [illegible] quod
propassionem aliter per passionem [illegible] distinccio
aliquando Xpistus dicitur non timuisse / aliquando vero timuisse / quia passionem
timoris habuit et tristicie sed non passionem. [illegible]
[illegible] ut placet [illegible] /

Ad Articulum 4m. Respondet fr. Bon[aventura] in [illegible] dist. 17 art. 1. [illegible] fuit Christus assumens naturam nostram cum defectibus et passionibus [illegible] hac triplici ex causa. Primo [illegible] propter nostram salutem

exemplum [illegible]

fulcimentum nostre fragilitatis

Christus assumpsit naturam nostram cum defectibus ut eam [illegible] fulciret [illegible].

Xc assumpsit nostram cum defectibus assumendo [illegible] defectibus et

~~[illegible]~~ [illegible]

[illegible] ~~[illegible]~~

ad passionem ordinatos

fiducialiter [illegible]

Compassibiles [illegible]

et delectabiles amando

1 Primo [illegible] nostre salutis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2 Secundo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

3 Tertio fulcimentum nostre fragilitatis [illegible] [illegible] [illegible] defectibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluit [illegible]

Cum zum Arnold von [illegible] prey in pictura 3 dies [illegible]

Expensas in maiori [illegible] et pascali [illegible] [illegible] [illegible]
in xpo [illegible] [illegible] et [illegible] [illegible]

V. Oro xpi qua orabat aliam asc ausu fuerit racionis aut sensualitatis. [illegible]

fuit sensualitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ... orabat go sensualitate. [illegible] ... est ... racionis ... sensualitatis ...

[illegible]

Oro xpi quam orabat aliud asc ausu fuit sensualitatis et ad [illegible] et racionis ut [illegible].

1. In xpo oro sensualitatis [illegible] et [illegible] [illegible]
2. In xpo oro racionis [illegible] [illegible] [illegible]
3. [illegible] voluntas [illegible] [illegible] ... sensualitas orabat

[illegible]

Quod dicit Hylarius non plus [illegible] fuit [illegible] plus
erat [illegible] exemplo .i. nobis. 18

Et [illegible] ut non [illegible] in illa [illegible]
[illegible] voluisset [illegible]
a passione [illegible] ut dicit Iohannes xij [illegible]
[illegible] ob [illegible]
[illegible]
Et in hac credunt nostri [illegible]
[illegible] nostra [illegible] ut [illegible]
[illegible] passiones [illegible] Et in hac [illegible]
[illegible] ut [illegible] nostra
[illegible]
[illegible]
hac credunt in nobis [illegible]
[illegible]
[illegible] in illa [illegible]
[illegible] in illa [illegible]
et [illegible]
[illegible]
[illegible]
[illegible] in hac [illegible]
[illegible] ut [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Vult Gr(egorius) in dyalogo li(bro) 1o c(apitulo) 8 q(uod) obtineri

obtineri nequaquam possunt que predestinata non fuerint, sed ea que sancti viri orando efficiunt ita predestinata sunt, ut precibus obtineantur. Nam ipsa quoque perennis regni predestinatio ita est ab omnipotente deo disposita, ut ad hoc electi ex labore perveniant, quatenus postulando mereantur accipere quod eis omnipotens deus ante secula disposuit donare.

Et beatus Aug(ustinus) de civitate dei li. 5 c. x

Preces valent ad ea impetranda que se precantibus deus concessurum prescivit.

Sed si volumus animas nostras recipere [illegible] justiciam non accipiunt. Et unusquisque volebat quod suum est operabitur et quod ad se pertinet perquiretur. Volumus deum [illegible] volumus [illegible] volumus [illegible] et hec non est in Christo [illegible] et pagana sed sancta ordinatio et singularis [illegible] [illegible] [illegible] [illegible] pte x c. 1

Item per predicta Ro[?] Bern xij dis ca. 39. Decimus fuit
x[?] oracio maxima in dicta carmis sue. Cum dicant
per assignacionem . x . in primo — Meritum
Primo probatur martius clama[?] sua ora — Virtus[?] argento
ineffabile vel eius quem viri[?] — Vitus[?] argento
ut seruam[?] et ad omnem ad [illegible] — Assistens[?] appelant
laudabiliter dei
2. Primo [illegible] ut dicitur [illegible] pro [illegible] alios [illegible] ad
orationes [illegible] in [illegible] magna [illegible]
per aduentum [illegible] quod deus dicebat deus
[illegible] et oracio [illegible] in [illegible]
[illegible] in [illegible] sequitur
3 In [illegible] argento [illegible] et cum dicit [illegible] homo et [illegible] a deo
[illegible] quod [illegible] Vnde [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
4 Primo [illegible] Xpus habebat [illegible] et [illegible]
[illegible] ad [illegible]
[illegible] et pro [illegible]
[illegible] in [illegible]
Dicebat et [illegible]
[illegible] et [illegible]
Rubrica dicit [illegible] in [illegible] sue
[illegible] in [illegible] Et [illegible] in [illegible] oracione
et [illegible] in orat [illegible] Et [illegible]
[illegible] ad [illegible] [illegible]
[illegible] in [illegible] [illegible]
oracio que est dignum [illegible] hec dicit
[illegible]
1 Xpus deus [illegible]
2 Xpus deus ut [illegible] et oracio
3 Xpus deus [illegible] quod [illegible]
Sciebat [illegible] Xpus quod deus [illegible] sciebat [illegible]
ea [illegible]
quod [illegible] oracio
quod [illegible]
[illegible] dicit [illegible] in [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] et [illegible] in
[illegible]

Circa 2m articulum nota quod secundum [illegible] Thomam oratio
est petitio procedens ex voluntate et desiderio [illegible] quod
voluntas humana fuit in Christo [illegible] ~~[illegible]~~
duplex scilicet et oratio. Magister autem fuit exprimens
sive procedens a voluntate rationis. Oratio procedens
a voluntate sensualitatis et [illegible] | a voluntate rationis
a voluntate naturali | concordabat exaudita
| et [illegible] est

exaudita. Tunc probatur quod illa voluntas erat [illegible] in
formis voluntati divine. Tunc ex quo ... petebat
digne et sancte [illegible] in omnibus est exaudita
sive sententias et digne. Oratio autem procedens a
voluntate sensualitatis et voluntate naturali non fuit in
Christo exaudita [illegible] omni. Tunc ex hac voluntate
non conformabatur divine in omni voluntate. Tunc quod
illa petitio plus credebat ad [illegible] instruendum quam
ad deum exaudiendum. Magister enim petebat hic
voluntate ut nos crederet quam ut deum ad sua
petenda inclinaret. Et [illegible] patet ratio

Ergo Christus non fuit exauditus in omnibus quibus petebat
oratione procedente a voluntate sensualitatis vel naturali
In omnibus tamen est exauditus que petebat oratione
procedente a voluntate rationis. Patet ex dictis in [illegible]

Ratio prima. Quia illa oratione petebat non ut exaudiretur
sed ut nos erudiremur. Sicut petebat a se
calicem amoveri, petebat [illegible] crucifixoribus condonari
[illegible] Et voluntate naturali ad [illegible] non [illegible]
[illegible] Et voluntate sensualitatis ad [illegible] sensualitatis et [illegible]
Et [illegible] voluntate sensualitatis orabant [illegible] discipulos suos ut
servarentur a malo [illegible] Joh. 17. Non [illegible] pro discipulis
sed et pro his qui [illegible] credituri erant [illegible] non omnes
[illegible] a malo, quia Judas periit et multi discipuli
[illegible]

Ratio 2a. Quia illa oratione petebat ut exaudiretur.
Unde illa oratio petebat voluntate que fuit conformis divine
voluntati. Et [illegible] quod potuit obtinuit et impetravit
[illegible] 3 [illegible]
Propter [illegible] in omni [illegible] quod petiit exauditus fuit
[illegible] non [illegible] Christus petiit a se calicem transferri licet non fuerit exauditus
Ad [illegible] et [illegible] Christus [illegible] orabat
Non [illegible] pater [illegible] cum exaudiuit

U[nus]quisque debet vigilare et deo supplicare ut eum non contingat intrare in temptacionem.

Item [illegible] est temptacio est appetenda [illegible] est appetenda de quo [illegible] est gaudendum, sed temptacio est [illegible] [illegible] Jacobi 1. Omne gaudium existimate fratres mei cum in temptaciones [illegible] [illegible] est appetenda [illegible] David [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible].

In oppositum est [illegible] [illegible] [illegible] [illegible] vigilare et orare ut non intretis in temptacionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] temptacionem in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] temptacio [illegible] est [illegible] [illegible] appetenda [illegible] [illegible] [illegible] appetere [illegible] temptacionem [illegible] [illegible] [illegible] [illegible] appetere in quo [illegible] de [illegible]

In [illegible] [illegible] articulis — 3 — 1. [illegible] temptacio [illegible] est [illegible]; 2. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] 2 di. 23 [illegible] [illegible] 3. [illegible] est temptacio [illegible] a bono et ad bonum tendens [illegible] [illegible] temptat [illegible] [illegible] [illegible] [illegible] [illegible] appetere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a malo et ad malum [illegible] [illegible] [illegible] [illegible] appetere [illegible] [illegible] est [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet appetere [illegible] [illegible] ab hoste [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a temptacione non debet appetere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appetere [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut eum [illegible] intrare in temptacionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] ut eum contingat intrare in temptacionem [illegible]

Unusquisque debet vigilare et deo supplicare ut eum [illegible] intrare in temptacionem [illegible] [illegible] [illegible] [illegible] 3 [illegible]

1. [illegible] [illegible] appetere temptacionem [illegible] [illegible] temptacionem
2. [illegible] non debet appetere ab hoste [illegible] [illegible] [illegible]
3. [illegible] [illegible] appetere temptacionem ab hoste [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] 2 di. 23 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appetenda [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

Temptacio est temptantis simpliciter pulsacio et in hoc non est virtutis nec vicium. Est tamen materia corone et virtutis. S. Augustinus. Nemo enim absque hoc impulsu liber probatur quia est etc. S. Ambrosius. Illius mens est illa anima que non recipiat cum molestiis mentis aggressus cogitacionum etc.

Vincens in temptacione est qui impulsus respuendo pugnat et in hoc est corona virtutis. Unde Augustinus super psalmo 72. Vita nostra in hac peregrinacione non potest esse sine temptacione quia profectus noster per nostram temptacionem fit. Nec sibi quisquam innotescit nisi temptatus. Non potest coronari nisi vicerit nec potest vincere nisi certaverit nec potest certare nisi qui temptatus fuerit.

Dicitur est [illegible]

Sufficiens temptacioni est in bello temptacionis ultimo succumbens sed fortis retus [illegible] sufferendo triumphat et in hoc est perfecta virtus. Dicitur temptacio [illegible] beatus vir qui suffert temptacionem etc. Et Ambrosius in [illegible] Deus omnium rector et dominus cum omnibus [illegible] certantibus [illegible] expectat [illegible] dyabolum [illegible] caritatis coronam.

Subdens in temptacione est qui habet per temptacionem [illegible]. [illegible] dyabolus temptat [illegible] qui [illegible] respiciunt [illegible] laqueos [illegible]. De hac temptacione [illegible] [illegible] Ihesus [illegible] impulsum [illegible] esse [illegible] ut ipse [illegible] et [illegible] et in temptacione [illegible] et in hac [illegible] laqueos [illegible] et [illegible].

Iudicia in temptacione est qui habet [illegible] et

debetur. Et hoc est positum contra Gregorium in Pastorali. Hinc est in oracione temptacionem ipso domino monitum non est in temptacionibus succumbere [illegible] in oracione dominica. Et ne nos inducas in temptacionem. Non petimus nisi ut non inducat nobis temptare per consensum. Et patet Augustinus [illegible] sicut si aliquis debeat aurum in ignem examinare ille non orat ut ignem non contingat sed ut non comburatur.

~~[illegible] temptacionis [illegible]~~

+ Temptare non est ipse bene sed propter aliud sit et secundum [illegible] temptare [illegible] est appetendum sed propter aliud. Est autem duplex temptare quia a bono et ad bonum [illegible] quia deus temptat. Et hoc [illegible] non [illegible] propter aliquod bonum quod [illegible] ut [illegible] et aliis [illegible] et [illegible] in [illegible]. Secundum vero temptare est a malo et ad malum. Et hoc [illegible] appetendum. Hoc autem est duplex quia [illegible] a carne et [illegible] temptacione [illegible] appetendum quia [illegible] que non est peccatum nisi [illegible] sed materia [illegible]. Hoc [illegible] quam [illegible] non debet appeti [illegible] sed a [illegible] quam [illegible] appeti [illegible] temptacionem et propter meritum et [illegible].

Item primo articulo secundum Marsilium in scripto 2 sententiarum dis. 21

Temptacio est motus vel actus nature voluntatis hominis ad aliquod malum. Finis vero temptacionis est singulariter experimentum de bonitate vel malicia eius qui temptatur. Et secundum hanc in temptatione tria.

Primo actus de [illegible] secundum inclinans ad malum

2o intentio finis secundum experientia de bonitate vel malicia voluntatis

3o est temptatus hec inducit secundum diversa ad malum et experiri voluntatis statum. Ex quo sequitur corollarie quod

Deus non temptat proprie [illegible] non inclinat ad malum vel quia experientiam de statu voluntatis cum omnia videat et appareat ei [illegible] Helias et [illegible] Jacobi 1 Deus intemptator malorum est ipse autem neminem temptat. Unde ergo dicitur Gen. 22. Temptavit Deus Abraham non dicitur proprie ut ad malum induceret vel experiret [illegible] obedienciam Abrahe quam novit et eius [illegible] sed ut ipsam aliis manifestaret et in exemplum relinqueret [illegible] et gloriam [illegible]. Unde [illegible] quod [illegible] alios [illegible]

Et est dyabolus temptator secundum carnis et demonis [illegible] temptacio carnis est a motu [illegible] a peccato temptacio ut [illegible] sub [illegible] temptacio secundum carnis et demonis est [illegible]. Est ergo temptacio [illegible] ab [illegible] ut ad [illegible] [illegible] [illegible] inducunt ad temptacionem [illegible] est quod habet [illegible] [illegible] [illegible] ut [illegible] quod [illegible] [illegible] [illegible] [illegible] inducit ad temptacionem carnis [illegible] corrumpere [illegible] [illegible] temptacio carnis [illegible] et [illegible] [illegible] est [illegible]

peccatum
culpa 2
demeritum

secundum Richardum in scripto 2 dis. 21 [illegible] [illegible] [illegible] voluntate

Malum vero est carentia [illegible] dispositionis [illegible] nature rei [illegible] Augustinus [illegible] [illegible] [illegible] [illegible] [illegible] peccatum vero est [illegible] in actu [illegible] a regula sua [illegible] in [illegible] [illegible] peccatum [illegible] deviat a recta regula nature [illegible] in [illegible] [illegible] peccatum in effectu [illegible] deviat ab [illegible] regula. In moralibus est peccatum in actu [illegible] deviat a regula [illegible] culpa vero est in actu [illegible] est in voluntate

Et [illegible] peccatum consistit in actu volendi non ordinate. Et consistit in actu ipso in comparacione ad penam

[illegible] // [illegible] est culpa in comparacione ad [illegible]
et quod [illegible] est culpa [illegible] omnis culpa [illegible] peccatum sed
non [illegible] [illegible] est actus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Est sed omnis [illegible] est culpa vel [illegible]
[illegible] est penam [illegible] peccatum.

[illegible] [illegible] [illegible] non est in
[illegible] [illegible] Augustinus de [illegible]
[illegible] peccatum [illegible] est [illegible] peccatum
peccatum [illegible] non est [illegible] [illegible]
est [illegible] [illegible] [illegible] non
non est peccatum [illegible] non est peccatum [illegible] est [illegible]
sed [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] non est peccatum [illegible]
[illegible] [illegible] peccatum [illegible]
[illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] non [illegible]
[illegible] [illegible] [illegible] in [illegible]
est peccatum [illegible] [illegible] est [illegible] est
[illegible] est peccatum [illegible] [illegible]
[illegible] [illegible] est [illegible] in 2 [illegible] 21
[illegible] [illegible] est [illegible] non [illegible]
[illegible] [illegible] 2 [illegible] 12 [illegible] est [illegible]
[illegible] [illegible] est [illegible] peccatum est
[illegible] non [illegible] Est Augustinus 19 [illegible]
[illegible] est [illegible] [illegible]

Et [illegible] [illegible]

1 [illegible] [illegible] est peccatum [illegible]

2 [illegible] est peccatum [illegible]

3 [illegible] [illegible] non [illegible] sed [illegible]

non [illegible] non est peccatum sed [illegible]

Est [illegible] [illegible] [illegible]

est [illegible] [illegible] est peccatum

Circa 2 articulum. Non si [illegible] in [illegible] 2 cum dies 21
[illegible] in 3. Unde bissextus est ferialis altius vel
impedimentum [illegible] quia [illegible] est quod [illegible] et [illegible]
Et [illegible] impedimentis [illegible] In [illegible] ad [illegible]
[illegible] [illegible] impedimentum [illegible] bissextus [illegible] [illegible] est [illegible]
bissextus [illegible] Idem [illegible] [illegible] [illegible] est [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] ad [illegible] [illegible] [illegible] est
[illegible] vel [illegible] ad [illegible] Idem [illegible] [illegible] [illegible]
[illegible] est sed in [illegible] ad [illegible] bissextus [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible].

~~Et [illegible] impedimentis [illegible] est bissextus [illegible] [illegible] [illegible]~~
~~impedimentis [illegible] est bissextus [illegible]~~

[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] bissextus [illegible]
[illegible] bissextum [illegible] sed [illegible] [illegible] est [illegible] [illegible]
[illegible] XI. Non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Item
[illegible] [illegible] [illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible]
est bissextus [illegible] [illegible] kalendarii sed bissextus [illegible] [illegible]
est [illegible] [illegible] [illegible] bissextus [illegible] kalendarii [illegible]

[illegible] 2 [illegible] bissextus [illegible] est [illegible] [illegible] bissextum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] ad [illegible] [illegible] [illegible] Item [illegible] [illegible]
[illegible] aliquando [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] sed [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] sed [illegible] [illegible] [illegible].

Utrum in Christo voluntas sensualitatis discordabat [repugnabat] in aliquo a voluntate rationis. Et arguitur quod sic. Damascenus dicit

In Christo videmus patere [illegible] apparet quod sensualitas est [illegible] est appetitus sensualis [illegible] appetere [illegible] delectabile appetitum vero rationis [illegible] ab [illegible] voluntas. Item [illegible] velle sensualitatis et rationis [illegible] voluntas. Ergo contrarietas voluntatum [illegible] voluntatem [illegible] patere [illegible] sensualitatis et rationis [illegible] voluntas [illegible] sed voluntatem [illegible] affligitur in eo in quo [illegible] delectationem habent [illegible] voluntatem sed [illegible] Christi [illegible] in [illegible] quibus [illegible] in [illegible] habent [illegible] voluntas [illegible] velle [illegible] [illegible]

In oppositum arguitur per Augustinum. Sicut omnia animalia [illegible] fuerunt in archa Noe [illegible] omnes motus in Christo [illegible] discordia motuum sensualitatis et rationis [illegible] motus in [illegible] voluntatem [illegible] fuit [illegible] in Christo [illegible] voluntas [illegible] voluntati rationis [illegible]

In [illegible] dicit [illegible]

[illegible]

[illegible] articulus 2. [illegible] sensualitatis ad rationem [illegible] est [illegible] sensualitatis [illegible] corruptionem [illegible] [illegible] voluntatum [illegible] in Christo [illegible] fuit [illegible] rationem [illegible] fuit et [illegible] contrarietas [illegible] est [illegible] voluntatem [illegible] sed [illegible] motus sensualitatis [illegible] voluntatem [illegible] rationis [illegible] motu [illegible] quod in Christo non fuit [illegible]

In Christo voluntas sensualitatis non discordabat in aliquo a voluntate rationis [illegible] dictum in [illegible] quia [illegible]

1. In Christo [illegible] sensualitas ad rationem [illegible] fuit [illegible]

2. In Christo ~~[illegible] spiritui non pugnabat caro~~ non [illegible] caro spiritui

3. In Christo [illegible] motus [illegible] fuit rationi.

In [illegible] sensualitatis ad rationem [illegible] pugnam [illegible] hoc [illegible] non fuit in Christo et [illegible] motus in Christo fuit [illegible] rationi [illegible] voluntatum [illegible] sed omnes [illegible] et [illegible] non fuit [illegible] voluntates repugnantes [illegible] voluntates duae [illegible] fuerunt [illegible] in Christo duae [illegible] motus [illegible] [illegible] quod [illegible] et [illegible] in archa Noe [illegible] fuerunt [illegible] et [illegible] [illegible] 6.

Utrum contrarietas una possit esse inter [illegible] attendatur. In eodem et [illegible]

Si dicatur quod [illegible] sufficit [illegible] ad [illegible] contrarietatem [illegible]

[illegible]

[illegible] voluntatum [illegible] voluntates

[illegible]

et voluntas carnis humane in Christo passionem
recusabat, volebat enim voluntas absoluta
in Christo patiendo [illegible] Item aut
voluntas ad hoc se conformat [illegible] ut voluntas
Sed contra. Nam non voluntas divina non
voluntas carnis in Christo contradicebat aut
retardabat, quia voluntas nulla contradicebat
rationali. Dicitur aut non inconveniens,
voluntas divina et voluntas carnis in Christo
refugiebat et retardabat. Non enim voluntas
animalis et motus sensualitatis in Christo placebat
in Christo. Sed voluntas divina et sed voluntas carnis
ut voluntas animalis et voluntas sensualitatis dicitur
sed ordinem sue nature movetur refugiendo
dolores et passiones corporales. Nullus enim
fuit conatus rebellionis in Christo, sed
omnis concordia conformitas et conformitas
et sic patet [illegible]

Cm Articulum [illegible] [illegible] utrum [illegible] in Christo [illegible] de [illegible] | a

Conformitas voluntatis ad voluntatem in duobus consistit scilicet in volito et forma volendi

Conformitas in volito est quando due voluntates unum et idem volunt / Conformitas volendi est quando idem eodem modo volunt vel altera eorum vult idem eodem modo quo superior vult cum velle [illegible] [illegible] ad perfectam conformitatem [illegible] [illegible] [illegible] alterum eorum est de necessitate conformitatis scilicet conformitas in modo alterum tamen aliquando de necessitate / aliquando de congruitate / aliquando preter necessitatem et congruitatem scilicet conformitas in volito

Possibile enim est quod voluntates sint conformes ita quod una [illegible] alteri [illegible] non volendo idem / Nam voluntas superior non vult inferiorem velle quod ipsa vult sed magis velle contrarium / Et ideo conformitas in utroque volendi fuit in omnibus voluntatibus Christi / Nam sic voluerunt [illegible] sicut voluerunt eum velle / Ideo voluntates [illegible] [illegible] Christi sicut divina voluntas voluerunt ipsam velle [illegible] de pena et [illegible] contraria

Contraria

Et sic in Christo non fuit conformitas voluntatum expresse volito [illegible] fuit tamen omnino expresse modo volendi [illegible] [illegible] in [illegible]

Et de [illegible] [illegible] [illegible] dicit Hugo de [illegible] verbum

Christus dicit: Sedem divinam voluntatem quod iustum erat voluit. Sedem voluntatem rationis iustitiam [illegible] [illegible] iustum [illegible]. Sedem autem voluntatem pietatis [illegible] [illegible] malum [illegible] [illegible] [illegible]. Quandoque [illegible] voluntatem [illegible] iustam non [illegible] [illegible] [illegible] [illegible] Quandoque voluntas quod [illegible] erat [illegible] et quod [illegible] [illegible] [illegible] [illegible] [illegible] divina [illegible]. Voluntas [illegible] [illegible] Voluntas [illegible] [illegible] Voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] erat [illegible] [illegible] [illegible] [illegible] iustitiam non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] iustum [illegible] [illegible] erat [illegible] [illegible] [illegible] quia hec erat [illegible] iustitiam [illegible] in Christo fuit [illegible] [illegible] [illegible] voluntates [illegible] [illegible] [illegible] [illegible] [illegible] erat [illegible]

[illegible] [illegible] ad [illegible] non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]

+ 7 ro

Circa 1 articulum [illegible] in xpo [illegible]

Quod in xpo sint plures nature intellectuales scilicet divina et humana
ergo est in xpo plures esse voluntates. Sicut enim in natura
corporali nobili ista duo se consequuntur scilicet lux
et calor, sic et in natura spirituali perfecta necesse est duo
reperiri hec duo [illegible] scilicet cognitionem et affectum.
Sed cognitio est actus rationis et affectus voluntatis.
Sed quia in xpo sunt plures nature spirituales necesse est
in xpo ponere plures intellectus et plures voluntates. Contra

Contra [illegible] in xpo
non ponende sunt plures voluntates. Item [illegible] est de
[illegible] [illegible] voluntate [illegible] sed [illegible]
[illegible] alia est voluntas [illegible] xpi [illegible]
[illegible] voluntas [illegible] sed voluntas xpi [illegible]
[illegible] est [illegible] voluntate [illegible]
est [illegible] xpus [illegible] voluntatem [illegible] plures
voluntates [illegible]
2. Damascenus in libro 3 dicit [illegible] in duabus
naturis [illegible] [illegible] naturas [illegible]
plures voluntates et divinam et humanam
3. [illegible] intellectualis [illegible] voluntas [illegible] in xpo
[illegible] plures [illegible] intellectus [illegible] plures voluntates
xpus [illegible] voluntas [illegible]
4 [illegible] xpus [illegible] voluntate [illegible]
[illegible] xpus [illegible] voluntate [illegible]
plures voluntates [illegible]

Respondeo dicendum quod quidam posuerunt in xpo esse unam solam voluntatem. Sed ad hoc
ponendum diversimode moti esse videntur. Apollinaris enim non
posuit animam intellectualem in xpo sed quod verbum esset loco anime
vel etiam loco intellectus. Unde cum voluntas sit in ratione ut
philosophus dicit in 3 de anima, sequebatur quod in xpo non esset voluntas humana
et sic in eo non esset nisi una voluntas. Et similiter Euthices
et omnes qui posuerunt unam naturam compositam in xpo cogebantur
ponere unam voluntatem in eo. Nestorius etiam qui posuit
unionem dei et hominis esse factam solum secundum affectum
et voluntatem posuit unam voluntatem in xpo. Postmodum vero
Macharius Anthiocenus patriarcha et Cyrus Alexandrinus
et Sergius Constantinopolitanus et quidam eorum sequaces
posuerunt in xpo unam voluntatem quamvis ponerent duas naturas
in xpo secundum hypostasim unitas, quia existimabant quod humana
natura in xpo nunquam movebatur proprio motu sed solum secundum quod
erat mota a deitate, ut patet in epistola synodica
Agathonis pape. Et ideo in sexta synodo apud Constantinopolim

Circa 2. articulum [illegible] in [illegible]
voluntates in Christo [illegible] per comparationem — aut secundum ~~[illegible] voluntatem~~ — Natura voluntatis
Et secundum istam triplicem comparationem — aut secundum potentiam per quam quis vult
triplicatur duplex voluntas in Christo — aut secundum modum volendi.

1 Nam secundum comparationem ad naturam [illegible] dupliciter [illegible] — **Natura**
duplicatur cum in Christo est voluntas divina [illegible] et humana
secundum duas naturas [illegible] comparatione [illegible] voluntatem Christi
[illegible] dividit in duo membra.

2 Et [illegible] comparatur voluntas [illegible] potentiam per quam quis vult — **Potentia**
[illegible] habet [illegible] [illegible] in Christo fuit
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] volendi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] voluntas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. — **Modus**

3 Per comparationem autem voluntatis ad modum volendi habet multiplicem
voluntas in Christo [illegible] [illegible] — Magister [illegible]
voluntatem Christi [illegible] [illegible] [illegible] — [illegible] in libello
In Christo fuit voluntas [illegible] — de voluntatibus Christi
voluntas [illegible]
voluntas [illegible]
voluntas carnis

Voluntas [illegible] [illegible] [illegible] [illegible] in ordine ad [illegible]
voluntas [illegible] [illegible] [illegible] [illegible]
voluntas [illegible] per comparationem in alium [illegible] [illegible]
voluntas carnis per [illegible] in [illegible] [illegible] [illegible] dolores [illegible] et corporis

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] in Christo voluntas [illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] et [illegible] et mortem etc.

[illegible] Christus [illegible] voluntatem [illegible] aliud [illegible] velle [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] patet [illegible] [illegible] voluntas
[illegible] [illegible] [illegible] [illegible] voluntatem [illegible] [illegible]
[illegible] aliud velle [illegible] voluntatem [illegible]

[illegible] [illegible] est [illegible] [illegible] in Christo [illegible] duas
voluntates [illegible] [illegible] [illegible] Christo
et [illegible] [illegible] [illegible] tradidit [illegible]
duas [illegible] voluntates in eo et duas [illegible] [illegible]
[illegible] et [illegible] [illegible] Manifestum est enim
[illegible] filius dei [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] voluntas [illegible] [illegible]
[illegible] et intellectus [illegible]. [illegible] est [illegible] filius dei
[illegible] ~~[illegible]~~ [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est filius dei [illegible]
ad [illegible] [illegible] voluntas [illegible] est [illegible]
[illegible] in Christo [illegible] duae voluntates [illegible] [illegible] [illegible]

[I]. Xpus a patre missus predicare debuit solis tribubus Iudeorum vel etiam multitudini gentium

Et arguitur quod Xpus non solis Iudeis sed etiam gentibus debuit predicare. Quia Iohannis [illegible] pastor est et pro [illegible] ad [illegible] tribubus [illegible] Iacob [illegible] [illegible] in lucem gentium ut sis salus mea usque ad extremum terre. Sed lumen et salutem Xpus debuit per se dare [illegible] [illegible] [illegible] Iudeis [illegible] gentibus predicavit [illegible]. Secundo [illegible] est [illegible] [illegible] quod [illegible] sed Xpus aliquos gentiles instruxit sicut [illegible] Samaritanam Iohannis [illegible] et Samaritanos [illegible] [illegible] [illegible] quod Xpus debuit [illegible] gentibus predicare [illegible]. [illegible] [illegible] [illegible] sicut [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] qui [illegible] [illegible] audierunt [illegible] [illegible] [illegible] [illegible] Romanos [illegible] sicut predicavit [illegible] [illegible] Xpus [illegible] [illegible] [illegible] [illegible] Xpus predicare debuit gentibus quam Iudeis.

In oppositum est littera [illegible] apud [illegible] [illegible] [illegible] capitulo [illegible] [illegible] [illegible] ad oves que perierunt domus Israel [illegible] [illegible] [illegible] [illegible] [illegible] Xpus non debuit predicare gentibus.

In decisione huius [illegible] articuli [illegible] 1 2 3 De [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] articulo 1. [illegible] fuit predicatio Xpi [illegible] [illegible] [illegible] [illegible] a principio solis Iudeis exhiberi [illegible] [illegible]. Primo ut ostenderetur per suum adventum impleri promissiones antiquitus factas Iudeis [illegible] [illegible] Romanos [illegible] [illegible] Xpum fuisse ministrum [illegible] [illegible] ad confirmandas promissiones patrum. Secundo ut eius adventus ostenderetur esse a Deo, quia [illegible] a Deo sunt ordinata sunt ut dicitur Romanos 13. [illegible] autem debitus ordo exigebat ut Iudeis qui Deo erant propinquiores per fidem et cultum unius Dei [illegible] [illegible] [illegible] ad gentiles. Sicut et in celesti gerarchia per superiores angelos ad inferiores divine illuminationes veniunt [illegible] [illegible] capitulo 17 [illegible] [illegible] [illegible] [illegible] ad oves que perierunt domus Israel [illegible] [illegible] [illegible] quod ad gentes missus est sed quod primum ad Israel missus est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] salus fuerit [illegible] ex Iudeis ad gentes [illegible] [illegible] gentibus [illegible] ut Iudeis auferret calumniandi materiam [illegible] [illegible] capitulo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iudeis non iustam haberet excusationem [illegible] [illegible] [illegible] [illegible] ad gentes et Samaritanos [illegible] [illegible]. [illegible] [illegible] Xpus per [illegible] victoriam [illegible] [illegible] et victoriam et dominium super gentes [illegible] [illegible] [illegible] 2

Ideo Xpus fuit missus solum ad Iudeos et sibi debuit predicare [illegible] ad predicandum missi

Impletio promissionum

Adventus a Deo

Calumpnie ablatio

Dominium

Sunt tantum utile consulte in docendo ut gentes que melius
de xpo audiant quantum est ad ipsum [illegible] profitetur a xpo in
docendo attenderet & quantum ad miracula que per doctrinam suam
confirmaverunt / & quantum ad ~~Auditum loquentes quasi diuinum~~
per efficaciam respondendi / & quantum ad Auditum loquentes
quasi diuinum habentes super eos quantum docet. Item ac docens
voluit / & est quantum ad ueritatem rectitudinis quam in fine
[illegible] monstrabat sine petere vivendo.

Dum vicerit diabolum et potestatem super gentes sicut et ego accepi a patre meo / et ipse 2 Xristus factus est obediens usque ad mortem mortem autem crucis propter quod et deus exaltavit illum et dedit illi ut in nomine Ihesu omne genu flectatur / et omnis lingua ei confiteatur / et ideo cum per passionem suam voluit gentibus predicare suam doctrinam / sed post passionem suam dixit discipulis Ite [illegible] Euntes docete omnes gentes / [illegible] ut habetur Luce [illegible] Sed durante passione quando [illegible] [illegible] [illegible] / [illegible] granum frumenti cadens in terram mortuum fuerit ipsum solum manet / si autem mortuum fuerit multum fructum affert / Sicut Augustinus dicit. Sic durabant gentes [illegible] in infidelitate Iudei / multiplicati in [illegible] [illegible] omnium.

Ex quibus [illegible] [illegible] conclusiones duas.

·1· Xristus a patre missus antequam ad suam passionem. solis Iudeis [illegible] predicare debuit [illegible] [illegible] et per suos discipulos [illegible] missionem.

·2· Xristus a patre missus. post suam passionem / remanentibus Iudeis [illegible] [illegible] predicare [illegible] predicare debuit gentibus. per suos discipulos [illegible] missionem /.

// [illegible] petens
[illegible] [illegible]

Salvator noster [illegible] // amplexatur fidem per — [illegible] [illegible], / [illegible] ad monitus, / passionem et [illegible] [illegible],
[illegible] apostoli [illegible] [illegible] [illegible]
[illegible] reliquerit [illegible] [illegible]

Ex quibus [illegible] [illegible]. [illegible] Marchionis [illegible] qui [illegible] Armenorum. [illegible] [illegible] amplexari fidem
Marchionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] a deo. in [illegible] Armenorum / que [illegible] [illegible]
[illegible] [illegible]. et [illegible] quem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible]. [illegible] [illegible] habent [illegible] [illegible] [illegible]
[illegible] hec in [illegible] / [illegible] [illegible] ad hec est [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. et in [illegible] [illegible]
[illegible] [illegible] augmento catholice fidei [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]. [illegible] [illegible] [illegible] et
[illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] fidei hec [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]
[illegible]
[illegible]

Circa | Articulum 2 · Salvator noster missus a patre habebat plures vias ad predicandum · Vide sub verbo predicare 21 modo

Deus apparuit in carne ut humanum genus [illegible] emendaret | exempla [illegible] | [illegible] [illegible] reparet | [illegible] quod [illegible] apparuit in carne [illegible] apparuit [illegible] | [illegible] in [illegible] | [illegible] apparuit in carne ut humanum [illegible] [illegible] [illegible] | [illegible] | et miraculorum [illegible]

doctrina et predicacione

[illegible] dominus apparuit in carne humana [illegible] · [illegible] doctrina et [illegible] predicando · [illegible] · Fides ex auditu [illegible] per verbum Christi · [illegible] ad fidem | [illegible] [illegible] · [illegible] [illegible] ad fidem | [illegible] fidem [illegible] predicacione [illegible] predicacione [illegible] · [illegible] | [illegible] [illegible] quod non viderit | [illegible] quod viderit [illegible] quod non audierit | [illegible] predicare [illegible] predicaverunt [illegible] · [illegible] a patre missus in carnem · [illegible] in hunc mundum peccatores salvos facere · [illegible] fidem | [illegible] plantasset in humanis cordibus [illegible] manifeste predicando et verba [illegible] [illegible] | [illegible] [illegible] | [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] · [illegible] [illegible] Hebr. X [illegible] Salvator noster [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] · [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] | [illegible] institutum [illegible] quod [illegible] [illegible] [illegible] · Vide [illegible] 33 modo c. 2. [illegible] predicacione [illegible] fidei [illegible] [illegible] fides [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] · Salvator noster missus a patre · habebat [illegible] [illegible] fidei | et [illegible] [illegible] [illegible] apostolum [illegible] [illegible] in [illegible] | [illegible] [illegible] fidei [illegible] [illegible] [illegible] · [illegible] doctrina et predicacione [illegible] | [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accipiunt [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] fides [illegible] [illegible] [illegible] animarum

[illegible] [illegible] [illegible] [illegible] Hebr. 11 [illegible]

| 8 [illegible] [illegible]

Ipse dominus petro predicatori apostolorum ecclesiam suam specialiter disposuit quod
et magnum probitatis dispensationem vocavit in articulo
utilitati convenientia et semper regendum principem
ut ipse qui fuerat ut pastor ecclesie in sua
persona disponeret quia aliis debet inquirere / Propter
hoc petrus sanctum prestitit singulare regimen ut eius
augmento intercedente alienum tollerent infirmitatem
Capitulo 31 Intelligitur quare [illegible] tamen est tertio . 7.

in iure
articulum [illegible]

Sanctus Ambrosius Permissus est petrus cadere quem fecit ingenti
et in ingenti civitate / clavis errore heresimo confundendus et
doctrina quod Veritas fuit illis vel ammetiatur et
Ambrosius non potest recuperari. Quam gratiam [illegible]
patuit in petro. patuit et in Magdalena et in multis
sanctis Anselmus apostolus petrus recuperatur sub [illegible].

Circa xxxiiii nota secundum beatum Augustinum de civitate dei libro xxii c. 1
Deus omnipotentissimus in principio condidit mundum plenum bonis
omnibus visibilibus atque intelligibilibus rebus in quo nichil
melius instituit quam spiritus quibus intelligentiam dedit et sue
[illegible] contemplationis capaces et [illegible] fecit atque una societate devinxit
quam sanctam et supernam dicimus civitatem in qua res quibus sustentantur
beateque sunt quibus deus ipse tanquam communis victus est ac vita.
Quibus liberum arbitrium ita tribuit ut si vellent talem ut
si vellent deserere deum beatitudinem scilicet suam continuo miseriam
sequeretur. Qui cum presciret angelos quosdam per elationem
qua ipsi ad beatam vitam sufficere vellent tanti boni
desertores futuros non eis ademit hanc potestatem
potentius et melius esse iudicans etiam de malis bene facere
quam mala esse non sinere. Factum quoque est ut certi
essent angeli quorum casum dei voluntate [illegible]
pena sempiterne infelicitatis abstraxit. Atque in eo summo
bono ceteris permanentibus ut de sua sine fine permansione
certi essent tanquam ipsius sue permansionis dedit.
Qui fecit hominem ipsum quoque rectum cum libero arbitrio
terrenum quidem animal sed celo dignum si suo coherent auctori
miseriam similiter si eum desereret secuturam qualis
[illegible] conveniret. Quem similiter cum presciret
lege dei per desertionem peccaturum esse presciret nec illi
ademit liberi arbitrii potestatem simul previdens quid boni
de malo eius esset facturus qui de mortali progenie
merito iusteque damnata tantum populum gratia sua
colligit ut inde suppleat et instauret partem que
lapsa est angelorum [illegible] numero civium
nemini [illegible] potest nisi per deum et hominem redemptio fiat.
Atque ideo secundum beatum Augustinum libro Civitatis dei [illegible]
in [illegible] [illegible] [illegible] [illegible] est ut [illegible]
permisit [illegible] quod [illegible] in [illegible]
manebat [illegible] ex homine [illegible] assumeret
[illegible] quam deus [illegible] [illegible] mortis [illegible]
[illegible] [illegible] quam [illegible] nos [illegible] ideo
[illegible] [illegible] [illegible] [illegible] [illegible] est a
prophetis [illegible] [illegible] [illegible] prophetia [illegible]
[illegible] [illegible] [illegible] [illegible] dei [illegible] 2 [illegible]
[illegible] [illegible] [illegible] Ie. 4 Ezech. 8 Luc. 1 Iacobi [illegible]
[illegible] [illegible] dei [illegible] est per
[illegible] [illegible] [illegible] [illegible] [illegible] quibus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
qui non credit [illegible] [illegible] [illegible] qui non credit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
prophetas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] passionis
Christi [illegible] [illegible] passionis Christi [illegible] fuit
[illegible] [illegible] [illegible] prophetas

Pulcher est dei hominis casum [illegible] pictura [illegible]
per destinacionem filii sui quia deum quem voluerunt habere
lapsum [illegible] / sed in remedium illius
Ecce capitulum [illegible] istam questionem

Item deum patri fecit [illegible] pro liberacione hominis
ipse ~~[illegible]~~ filii dei predestinacionem [illegible] quod prenunciaverunt ipsi
testamenta [illegible] scripture legis et oracula prophetarum.

Ergo circa 3 [illegible]

1. primum hominis ~~non fuit~~ culpa / passio Christi non fuit post culpam
2. primum habens culpa / passio Christi non fuit [illegible]
3. Predestinacio divina [illegible] et passio Christi fuit post eam.

Et tamen [illegible] secundum Augustinum de trinitate li. 3 c. [illegible] — allegatur a magistro in primo dist. 45 c. 2.
voluntas dei est prima et summa causa omnium
corporalium specierum et motionum. Nichil enim fit
quod non de interiore atque intelligibili aula
summi imperatoris egrediatur secundum ineffabilem iusticiam
Et Aug. de civit. dei li. 22 c. 2. [illegible]
que iam omnia presciencia preparata est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
in cuius [illegible]

Et dicit Henricus de [illegible] [illegible] dei per prophetas
[illegible] et nos passuros et nos redempturos et
salvandos / Et hanc partem [illegible] ~~[illegible]~~
[illegible]
[illegible]
[illegible]
firmavit [illegible] multis

[illegible] hanc partem [illegible]
[illegible]
[illegible]
Ergo [illegible]
[illegible] et [illegible]

q. d. Ergo [illegible] hominis / Ergo [illegible]
[illegible]
[illegible]
Ergo [illegible] satisfactionem ad quam ipse non sufficit
Et [illegible] cum [illegible] offeram
[illegible] hanc partem [illegible]
[illegible]
omnes gentes / Et Luce 2 [illegible]
ad Abraham patrem nostrum daturum se nobis. [illegible]
hanc partem [illegible] / qui [illegible] omnes
[illegible] perhibent [illegible]

Nomine cuius omnis qui credit in eum ut salvetur ...
Nam et ideo oportet studium habere in arte salvandi
ut omnis confirmatur quia dicitur ipse Christus et ideo
precipit dicat hic vel alio. Unde est implere ea
que scripta sunt in lege et prophetis et psalmis de me
et dixit eis quoniam sic scriptum est et sic oportebat
Christum pati pro salute hominum ut et gloria et resurgere
a mortuis tercia die et predicari in nomine eius penitenciam
et remissionem peccatorum in omnibus gentibus.

Ad regnum duplex est vocacio [illegible] ordinis
et secunda prelatus et [illegible] illa [illegible] vocatus
i. vita sola religiosus in [illegible] [illegible] et
[illegible] ordinis [illegible] ut postea [illegible]
[illegible] ad [illegible] [illegible] apparebat [illegible]
Alia fit ex [illegible] [illegible] [illegible]
[illegible] ut inpositum [illegible] et [illegible] [illegible]
[illegible] secundum ordines nobiles [illegible]
Christi in qua [illegible] [illegible] in quo
Et Christus [illegible] [illegible] [illegible]
arguitur [illegible] qui nobiles ordines et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] per [illegible] [illegible] [illegible] que
[illegible] ex [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

31

V Consueverat xpc dns cunctis hominibus
tribus vicibus orare. Et luc. q[uod] ..
... ter in oratione sua ... luc. [illegible]
In asspu ... est [illegible]
In qua ... est ... 1
2
3
... [illegible]

Et multiplex rone ... fuit xpc dns ter ... oravit | 1
... ... tres ...
... quos in oratione ... ut in ore ...
... ... tres ...
... ... tres ... orans | 2
... ro. ... Rabanum ... dicit ter orat ut
... ... petitione ... ... et
... ... et ...
... In ... ... nos
... ab ... malis ... et futuris
... ro. ... Aug. ... ... tria
temptationum ... ter ... ... orasse
... temptatio ... ... et
... ... amara ... est mors
... ... in ... et ... sua
... temptatio est ... ... et ... |
et ... ... et ...
... temptatio ... ... et ...
... ... et ... ...
triplicem temptationem ... ... pro exemplo
... nos ter ... ... et ... in postulatione
... ro. ut ostenderet ... petendum in | 4
oratione ... ...
et ... ... | ... ro. ... ... | 5
... ... tribus ... ... quos tres
status ... ... ut ... ...
et passionis xpi ... ... | 6
... ro. ... ...
... ... in oratione ... ...
... ut ... ... in ...
... ... in ... ,
... ...
... ro. ... ... passionis | 7
... ...
... ... ad nos ... ...
... quo ad angelos ... ...

8 Octava r(ati)o q(uia) p(er) supplic(ium) ostendit p(ro) p(e)cc(at)is

in nobis [illegible] abolendu(m) an(im)am n(ost)ram ... / redimend(um) an(im)am n(ost)ram p(ro) ... / [illegible] patrie p(er) ap(er)ie(n)d(um) celestis / ianue.

9 Nona r(ati)o ut penam p(ro) p(e)cc(at)is tolleret / ac et apud [illegible]

10 Decima r(ati)o ut animas n(ost)ras trahat dignius ad se(cum) et / [illegible]

Circa 2m p(rin)cipale membru(m) p(ro)cedo sic Vid(e)l(ice)t

Debebat xpus deus habere angelum confortantem ad ostendendum in eo fuisse veram humanitatem. A qua credimus de Beda legimus angelus Ihesu xpo apparuisse et ad ministrandum ... Et ecce angeli accesserunt et ministrabant ei. Et ad confortandum Luce 22 Apparuit ei angelus confortans eum ut per hoc in xpo [illegible] intelligamus fuisse et veram humanitatem sed [illegible] debebat enim angelorum obsequium et veram humanitatem quam angelorum obsequium suscepit in ... ut sicut ... in ... apparuit fuit ... tamen ... habuit sed in ... indigebant angelo confortanti. Hec ... [illegible] dicit ... per ... confortantem demonstrata est ... orantis ut ... in adversis ... ora ... quam angelum deus confortatum habuit. Et ... sanctis ... martiribus angelorum ... sunt confortati et roboravit. Et dicit ... angelus deus apparuit non ... sed ... angelus ... in ... confortandum ...

Circa 3m p(rin)cipale membru(m) p(ro)cedo sic

Huius ... sudoris ... factus est sudor sicut sanguis ... xpo deo: Et hac ... de Damasco ... ... que ... mortem ... habuit ... ... in ... in nobis ... Ihesu xpo ... nos in ... ... xpo ... passionis ... ... et ... ...

[Margin:] in passione ... / p(ro) ... / ... apparuit / ... angelus / ... corporali / in ... / ... / ... / ... et / ... / ... / ... / ... / ... / ... / ... offusus

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Dixit enim dominus Jhesus Luce et angelus

Constat Michaelem principem angelorum confortavisse

in ea morte passionis Christi quem in oratorio

est postulasse ab angelis. Illum sed

Mortem quam exhorruerat mortem. Illum sed

statim dominus Jhesus voluntatem patris præsumpsit

In qua tamen [illegible] sicut quamvis non fiat quod petit

tamen forte non expediret. Ex hoc orant

nichilominus consolari confortari. Et sicut Theophilus

ut nobis devotissime exponens [illegible] in gloria cum

in celum [illegible] [illegible] orare dominus ab

angelo confortari et [illegible] dominus [illegible] et

[illegible] [illegible]. Hanc confortacionem a sua

[illegible] consolans [illegible] [illegible] paulominus

ab angelis dum est in hac [illegible] nullo

[illegible] [illegible] ut homo. Sic confortabatur

angelis fuit confortatus ut homo. [illegible]

quod ab angelo confortatur in oratione et [illegible]

et [illegible] angelorum [illegible] [illegible] [illegible]

[illegible] [illegible]. In [illegible] angelorum

[illegible] [illegible].

Et licet passio xpi fuit a mala voluntate
Iudeorum: Et a bona voluntate patientis
Sed in passione dicitur ut est in paciente
Ideo passio magis dicitur bona ut est a
bona voluntate patientis quam mala ut est
a mala voluntate inferentis / Et quibus
verum inquiro quod Iudei consequentes xpm
non sunt operati bonum ut bonum et bonitatem
tamen opus operatum / quia tale opus in
se semper fuit malum Sed
Iudeis [illegible] cum opus operatum
ut bonum et bonitatem
quando quidem fuit mors et passio xpi
Iudei non sunt operati bonum [illegible] et [illegible]
quia illud ~~bonum~~ opus operatum non
fuit bonum ex intencione Iudeorum
Cum non fuerit bono modo [illegible]
licet bonum operati sunt bonum [illegible] et
ex quo / [illegible] Iudei operati sunt passionem
xpi que fuit bona et saluberrima
licet modo ordinaria [illegible]
Secunda [illegible] pater disposuit et xpus voluit
Iustum et verum est [illegible] Iudei xpm caperent
Et ut [illegible] ligandum et mortificando. non
[illegible] quia hoc quod deus disposuit [illegible]
[illegible] voluntas divina voluit illud [illegible]
ligandum et capiendum et mortificandum / [illegible] voluit
[illegible] fuit [illegible] mala Iudeorum voluntate Sed
[illegible] est [illegible] sed differentibus non est eadem
quia deus [illegible] cum differentes sed bene hoc quod
[illegible] ab eo quod deus fecit Sicut [illegible]
[illegible] non [illegible] quam [illegible]
[illegible] et [illegible] sed [illegible] differunt
quam habent in [illegible]

ante passionem suam

Vidit Xpistus deus noster in agonia, et sudavit et timuit ut dicunt ewangeliste Marcus Matheus et [illegible] et [illegible]. Lucas xxii dicit factus est sudor eius sicut gutte sanguinis decurrentis in terram. [illegible] Augustinus: Iste gutte sanguinis decurrentes in terram fuerunt [illegible] et [illegible] sanguineus [illegible] carnis Xpi. Sed [illegible] [illegible] quia [illegible] notatum est sanguineum sudare vidit sanguineos [illegible] fuit [illegible] ad modum [illegible] sed [illegible] et [illegible] quia ad modum [illegible]. Dicit [illegible] de aqua que [illegible] de latere Xpi et sanguine. [illegible] dicit Augustinus quod ante passionem Xpi sudor factus est sicut gutte sanguinis decurrentis in terram [illegible] veritatem [illegible] eius quod de latere eius [illegible] aqua [illegible] et sanguinis fluxerunt testibus [illegible] corpus eius post mortem eius esset [illegible]. Mors eius [illegible] esset [illegible]. Dicit [illegible] Beda [illegible] Ihesus Xpistus [illegible] est quod sanguineum sudavit quia [illegible] est sanguineum sudare sed [illegible] hec est factum ut per hec [illegible] suorum discipulorum qui quanto fragilitate [illegible] suo sanguine purgabant. Augustinus dicit quod Ihesus Xpistus [illegible] sanguineo sudore sudabant [illegible] suo toto quod est [illegible]. [illegible] Theophilus [illegible] dicit quod

Dicitur [illegible] sanguineum sudorem [illegible] terram sed sanguineus [illegible] est [illegible] quod [illegible] et [illegible] est [illegible] quod [illegible]. Vidit [illegible] in [illegible] quale agonia [illegible]. Declarat [illegible] sanguinem Ihesus Xpistus [illegible] sanguineum [illegible] Xpi [illegible]. Moralitas [illegible] Xpi [illegible] est ut [illegible]. Et in sudore [illegible] in [illegible]. In [illegible]. Et [illegible] sudoris sanguinei [illegible] ut

Et licet passio xi fuit a mala voluntate
Iudeorum Et a bona voluntate patris et
Sed ut passio dicitur ut est in parente
Ideo passio magis dicitur bona ut est a
bona voluntate parentis eius unde ut est
a mala voluntate iudeorum Et quia
licet iusti iudei crucifigentes xpm
non sit operatio bona ut bona dicitur bonitate
tamen opus operatum est tale opus in
Iudeis semper fuit malum Sed
ut bona dicitur bonitate tamen opus operatum
quando quidem fuit mors et passio xpi
Iudei non sit operatio bona primo et post
illud opus operatum non
fuit bonum ex intentione Iudeorum
Quia non fuit bonum modo quo
licet bona operatio bona patris et
ex quo Iudei operati sunt passionem
quod fuit bona et salubris
tota ordinatione divina.
Secunda. Quod pater disposuit et voluit
iustum et verum est Ideo Iudei xpm cap
Et ut habuerunt ligandum et mortificandum non
peccaverunt quia hoc quod deus disposuit fecit
Voluntas divina voluit illud esse
ligandum et capiendum et mortificandum Sed non voluit
ut fuit a mala iudeorum voluntate
Nota quod est ... sed ... non est ...
quia deus ... est ... sed ...
... ab eo quod ... fuit ...
... quod ...
ex ... et ... sed ...
quarum habet in ...

Sermo de passione [illegible]

Vnde xpus deus noster in agonia et sudauit et
timuit ut dicit Ewangelista Marcus et [illegible]
et Lucas [illegible] et patuit / Lucas [illegible] dicit factus est
sudor eius sicut gutte sanguinis decurrentis in terram
et [illegible] Aug. / iste gutte sanguinis decurrentis in terram
fuerunt [illegible] et [illegible] sanguinis de purpura carne
xpi / Sed non [illegible] [illegible] [illegible] / quia [illegible]
naturam est sanguinem sudare unde sanguinis [illegible]
fuit miraculosus / quantum ad modum effluendi sed
verus et [illegible] quantum ad modum [illegible] [illegible]
quod de aqua / que effluxit de latere xpi et sanguine
/ [illegible] dicit Aug. quod ante passionem xpus sudor factus
sicut gutte sanguinis decurrentis in terram [illegible] veritatem
[illegible] eius / Sed quod de latere eius iam mortui
aqua [illegible] et sanguinis fluxerit [illegible]
quod corpus eius post mortem [illegible] esset [illegible]
et mors eius [illegible] nobis esset [illegible] /
Dicit enim Beda [illegible] [illegible] xpi [illegible]
[illegible] est quod sanguinem sudauit quia [illegible] naturam
est sanguinem sudare sed [illegible] [illegible]
miraculose hoc est factum ut per hoc [illegible]
quod [illegible] eius [illegible] qui [illegible]
[illegible] [illegible] suo sanguine purgabat
[illegible] Aug. dicit quod Ihesus xpus [illegible] sanguinis
sudore sudabat [illegible] [illegible]
[illegible] [illegible] quod est [illegible] [illegible]
[illegible] [illegible] Theophilus [illegible] dicit quod
Vnde [illegible] sanguineum sudorem [illegible]
[illegible] [illegible] [illegible] [illegible] / et [illegible]
[illegible] est [illegible] quod [illegible] et [illegible] est
[illegible] quod [illegible] et [illegible] [illegible]
Vndeat [illegible] in [illegible] quali agonia [illegible] in
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] per sanguinem Ihesu xpi / [illegible] in sanguine [illegible]
xpus [illegible] [illegible] [illegible] [illegible] nostra / [illegible]
quia [illegible] [illegible] xpi [illegible] est ut [illegible]
[illegible] [illegible] [illegible] [illegible] Et in [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] qui est [illegible] sanguinis [illegible]
[illegible] [illegible] [illegible] quod [illegible] in [illegible] [illegible]
[illegible] [illegible] ut

[illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] sanguinis [illegible] [illegible] est effusus [illegible]

V. Utrum tradicio Iude et operacio iudeorum
volita fuit a Christo deo in manus patris ...

et quod ... per illud ... Ubi est quod
... volunt ...

In apparentia ... quod Iudas ... opera
... tradidit ... Iudeis ... Ioh. 6
... est ... quod dixit ... Iudas ...
... tradidit ... Iudeis ...
... tradiderunt Pylato ... Ioh. 18
... et pontifices tui tradiderunt me michi
Pylatus ... tradidit ... Ioh. 19
... Christus

In ... et ...

... Christo pater
... Christus ... a Iuda
... a Iudeis

... Habet ... ad ...
et ad ... ad ... sustinet
... ad mortem ...
... sustineat mortem
Aut quia fuit ut ... inferret mortem
Aut quia fuit ... mortis fuit a deo patre
... volunt ... sustinet
... a Christo ... sustinuit
Mortem ... a patre et tradidit est a
... est ... a patre ... Iudeis et Iude ...
... et ... mortem ... inferret ...
... a Iuda et a Iudeis ... sustinet ...
Mortis fuit laudabilis ... fuit vitupera...
... tradicio dei patris ... Christi ...
laudabilis ... tradicio ... Iude et Iudeorum vitupera...

... Christo ... fuit

~~... ista ...~~
1. ~~Tradicio Iude et operacio Iudeorum volita fuit voluntarie~~
~~a deo patre et a Christo deo filio in manus patris~~
2. ~~Tradicio Iude et operacio Iudeorum volita fuit voluntarie~~
~~a deo patre et a Christo deo ... filio ...~~

In tradicione ... et morte Christi aliquid fuit quod ...
voluit voluntate ... aliquid fuit quod voluit
voluntate ... operacio Iude et Iudeorum

... Iudas ... fuit ... Iudeis quod volunt Christus fuit laudabilis ... Iude et Iudeorum vituperabilis.

Unitas

Xpus deus volunt aliquem velle quem corpus operari
et impetrarent quem mortem pati ad tradendum ipsum ad mortem
et inferendum essent tamen mala sicut circa alia patet
Sed et Iudeorum fuit et aliorum Iudeorum
esset passivus cum passionis et mortis quam sufficienter
ferrent illud videlicet passio et mors Christi ut dictum est
Et quia homo penam et mortem velle
esset quam apprehendit eam ut nocivam et
et naturam destruentem Xpus tali volebat
talia volebant ymo orabat ut transiret calix.
Sed volebat eandem Iudeorum sed et aliorum
Iudeorum Xpus deus quod voluisset duplici
ratione primo potuit impedire et non impedivit
potuit eorum voluntatem sed et Iudeorum impedire
dimittere ut non procurarent mortem eius potuit a
corpore suo abscondere capiat ipsum sicut recessisset
ut sicut [illegible] super mare et non fuit visus
eius [illegible] et potuit ipsum supponere
passionibus [illegible] et non fecisset sed secundum
potuit ipsum pro tempore [illegible] presentari
[illegible] mystice et [illegible]
Sed et ipsorum Iudeorum et mortem volebat inquantum
penam acceperunt convertibile per salute humana
vel sicut bonum sed dicendum Iudeorum et aliorum
Iudeorum ut fuit mala et culpabilis sunt sicut
voluntas non fuit velle Xpo deo aliquem velle
sed ut natura nocivam et corruptivam non fuit
unde volebat sicut ad satisfactionem pene fuit volita
et quibus per [illegible] in [illegible] rationem fuerit
Et sic Iudeorum sed et aliorum Iudeorum non fuit volita nec
et ut patet [illegible] fuit volita clare et simul ut per patet

Unde et satisfactiva [illegible] per [illegible] in [illegible]

Et quibus [illegible] passio Xpi dicta est bona
[illegible] mors Xpi fuit [illegible]
[illegible] sustinuit eius passionem et [illegible]
[illegible] redemptionis [illegible] humani generis [illegible]
est [illegible] homines morerentur mortuus est
[illegible] et pylatus scripsit [illegible] Iesus nazarenus Rex Iudeorum
Et quia passio [illegible] sed Iudeorum fuit mala
[illegible] mala [illegible]
[illegible] passionis quae [illegible] est bona
[illegible] fuit [illegible] Iudeorum [illegible] operari [illegible]
[illegible]

Utrum peccatores in morte Jhesu Christi magis peccaverunt

Questio 2 Articulum Nonum. Utrum in passione Jhesu Christi passionem afferendo Judeorum Romanorum magis [illegible] fuit [illegible]. Dicitur quod Pylatum et cum militibus quam quod Judeos. Nam utilis passionis Christi sicut quidam dicunt utilis ~~passionis eius~~ predicacionis eius. Sed utilis predicacionis Christi primo manifestata est Judeis, quia angelus [illegible] nativitatem Christi predicacione Jhesu Christi et apostolorum magis in Judeis ut patet Actuum 2. Postmodum vero divulgata est in gentibus. Unde dicit Paulus Actuum 13: Vobis oportebat primum predicari verbum Dei, sed quia repulistis illud ecce convertimur ad gentes. Sed sic utilis passionis Christi primo manifestata est in Judeis et postmodum in gentibus; ergo quod fuit peccatum in militibus cum passione quod Judeos sed quod gentiles fuit [illegible] et [illegible]. Oppositum patet hic sed de conclusione Judeorum Romanorum quod unum est quod Judei potius [illegible] lapidare [illegible] imponentes ei blasphemiam quia filium Dei se dicebat [illegible] lex [illegible] hoc fuit. Patet quod Stephanum magis blasphemum lapidaverunt. Sed ipsi Judei et Romani [illegible] voluerunt Christum mortem mortis turpissime et magis [illegible] scilicet mortem crucis que erat mors latronum. Et ymmo [illegible] habent eos aliquam tali morte occidi cum [illegible] plus [illegible] ad publicam iusticiam, quia [illegible] convincebant gentibus [illegible] cum [illegible] et publicum [illegible] ~~[illegible]~~ Pylato et militibus [illegible] dicit [illegible] quibus [illegible].

In morte Jhesu Christi [illegible] ~~[illegible]~~ [illegible] peccaverunt [illegible] Judei quam gentiles peccaverunt.

[illegible] in [illegible].

[Q]uinta 3 articulus utrum plus peccaverunt. An Iudas
vel Iudei Christum ad mortem tradendo. Et videtur
quod Iudas et Iudei in pari tradiderunt Christum ad mor-
tem quod sit [illegible] et confessio. Et [illegible] [illegible]
[illegible] [illegible] [illegible] conclusio.

Prima conclusio plus peccavit Iudas quam Iudei procurando
mortem Christi. Patet quia Iudas plus [illegible] [illegible]
accepit a Christo et ei familiarior fuit et [illegible]
ingratitudinis [illegible] peccavit.

2 conclusio Affectu maliciae plus peccaverunt Iudei quam Iudas
procurando mortem Christi. Patet quia ex maiori
libidine Christum interfecerunt maioribus et [illegible]
cum iniuriis et contumeliis et [illegible] [illegible]
[illegible] ut Christus mortem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] libidine.

3a conclusio Simpliciter loquendo Iudas plus peccavit quam Iudei
malicie [illegible] peccatum desperationis addendo. Patet quia
[illegible] [illegible] [illegible] peccato addidit desperationem quae
[illegible] [illegible] [illegible] quod omnium peccatorum [illegible]
[illegible] [illegible] glossa [illegible] [illegible] [illegible] [illegible] [illegible]
a Iuda et Iudeis [illegible] [illegible] [illegible] non
[illegible] ad deum sed desperavit [illegible] ad laqueum
et laqueum [illegible] [illegible] quod [illegible] fuit quam
peccatum [illegible] desperationis. Sed alia glossa quae dicit
[illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible]
quod Iudei [illegible] plus peccaverunt quam Iudas vendendo
[illegible] [illegible] [illegible] maliciae [illegible] mortem Christi
quia ex maiori libidine procuraverunt mortem Christi
quam Iudas. Nota libido est [illegible] non [illegible]

[illegible] [illegible] fuit [illegible] [illegible] Christi [illegible] fuit [illegible]
deo. Et ex [illegible] [illegible]. Et [illegible] [illegible]
[illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible]
[illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] deo et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Christus est in gloria dei patris [illegible]

pro quo potiamur [illegible] [illegible] [illegible] [illegible]

a Juda traditore

V. Osculum fuit signum datum ad accipiendum Christum dominum ...

Christus natus est Judeis et maxime ... solebat cum eis ... tradidit ... signum quod non ... osculum ... in quo ...

... est ...

In ...

Circa ...

Multiplex causa ... Judeis tradendo dominum suum Judeis per signum osculi ... dedit

Nam Augustinus tres modos assignat ... Judeis moveri potuit ut per signum ... dominum ... Primus modus est ... Judeis ... aliquem ... cum eis ... manifeste ut ... cum discipulis ... Secundus modus est ... timuit ... in ... et in ... per ... cum ... et ... Judei ... ab aliquo ... Tertius est ... causa ... per ... signo ... Judeis ...

... per ... sub osculi signo ...

Beda: ...

Symon de Cass[ia]: ...

... Judas osculi signum ... mortem ... per ... in signo ...

Iustus fuit vir pro peccato [illegible] pro capitis homicidii
pro salutem [illegible] procuravit. Et secundum
Ambrosius. Duo sunt amicitie asserta convenient
[illegible]. Unde [illegible] [illegible] [illegible]
quod numquam [illegible] et [illegible] [illegible]
pervenit ad illam vnde et secundum Augustinum
Vera ille [illegible] quod [illegible] [illegible]
[illegible] sine [illegible] crudelitate [illegible]
Unde et Amicum eum vocavit. Sed Amice ad quid
Venisti. Amicabiliter [illegible] sunt [illegible] ad duo
in Apostolum. Unde dicit Amice ad quid
Venisti q. d. Ad quid salutis [illegible]
et [illegible] Magister [illegible]. Dum [illegible] Apostolus [illegible]
furtis [illegible] tradetur [illegible] quod [illegible]
~~Vel vocavit eum Amicum [illegible] [illegible]~~
~~[illegible] [illegible] [illegible] [illegible]~~

+ [illegible] [illegible] in [illegible]

Unde patet verum dictum ad quod dicit virgilius [illegible]
filius [illegible] consuetudine de criminibus per [illegible]
et voluntatem non sequitur effectus / Cum [illegible] [illegible] [illegible]
[illegible] venit [illegible] ad consensum iam mortale
est enim in corde [illegible] [illegible] / Nec dicitur [illegible]
quod et non [illegible] / circa omne [illegible] [illegible]
est / quod [illegible] [illegible] criminis est [illegible]

Circa 2m articulum. Non aliquid dicitur esse peccatum mortale dum
vero [illegible] suum et hac modo [illegible] si ipse sciret non
noverit peccatum mortale / sed cum hac absque libidine esse
vel ipsum [illegible] patrem, sed ipse aliqua necessitate
et voluntate [illegible] / Alias aliquid dicitur peccatum mortale ex
sua causa fecit / sicut qui dat elemosinam ut aliquam
inducat ad [illegible] mortale peccant ipse [illegible]
corruptionem / et per [illegible] corrupte
fuerit [illegible] / quam ex deliberatione [illegible] esse
[illegible] fecit [illegible] / Sic isto modo aliquis
[illegible] ex [illegible] corrupte scilicet ex
[illegible] libidinis [illegible]. Ad secundum.
Consensus in delectatione [illegible] est peccatum mortale
et non solum ipsius in actu. Ad [illegible] Augustinus de [illegible]
[illegible] ad [illegible] mortalis
est [illegible] / Et [illegible]
[illegible] est peccatum mortale [illegible]
in [illegible] est peccatum mortale.
[illegible] ipsum [illegible]
[illegible] est [illegible] mortale [illegible]
[illegible] non [illegible] mortale
[illegible] ex libidine [illegible]
Et quod dicitur de [illegible]

Circa articulum [illegible]

[illegible] apostolorum volunt [illegible] passionibus [illegible]
[illegible] Christi sanguinis
[illegible]

[illegible] est de [illegible] Symonis [illegible]
[illegible] apostolorum [illegible] passionis
Christi [illegible]
[illegible] sanguinis [illegible]
[illegible] Ambrosius [illegible] Si in me
[illegible] et me [illegible] quod eos qui [illegible]
[illegible] est [illegible] quod [illegible]
[illegible] passionis qui ad salutem omnium
[illegible] / Non [illegible] / [illegible]
[illegible] / sed [illegible] me [illegible]
me tradidi / ut liberarem eos qui [illegible] mortis
[illegible].

[illegible]
[illegible] quod
[illegible]

[illegible]

Utrum liceat catholico homini repellere [propulsare] iniuriam que infertur ei etc. et videtur quod non

Et aliud oppositum Ro. 12 Non vosmetipsos defendentes

In oppositum arguitur quod hoc est ius nature quod est licitum vim vi repellere etc.

In responsione etc.

Ad primum ... iniuriam propulsare ... impediendo ... Pauli ... sicut milites ... volentes inferre iniuriam ... Item ... repugnando ...

Nec repugnando ... minime ... tuendo se ... et hoc cum moderamine inculpate tutele ... licet ... impugnantis ... ne possit ... ledendi ... quia ... sicut ...

... Item ... publicam ... defendere ... ministros ... et ... que ... inferre ...

... non ... ad hoc ... ledendi ... inferendi ... repugnare ... quam ... ad ... Ro. 12 Non vosmetipsos defendentes ... inferre ... minime ... competendo ...

Et quod ... non liceat catholico homini propulsare iniuriam que ei infertur ... ledendi licet ... amino impediendo ... solum ... per ...

... et ... pertinendo ... contra ... minime ... non possunt ... ipsum ... nec debere ... non sit ... prope ...

V. Sufficiunt duo gladii ipsi in ecclesia

Contra arguitur primo. Cum Christus dominus dixisset discipulis suis Luce 22: Nunc qui habet tunicam vendat eam et emat gladium. Et audiuisset ab eis: domine, ecce duo gladii, respondit satis est, quod numquam intelligi possunt ut h. Bernardus dicit.

Sufficiunt duo gladii in ecclesia scilicet duo potestates quarum una est sacerdotalis et alia regalis. Et planum est quod potestas potest portare suum gladium. Nam sicut dicitur [illegible] de malo [illegible] potestate. Non enim sine causa gladium portat. Et ...

... de dua sunt imperator Augustus quibus mundus hic regitur, auctoritas pontificum et regalis vel imperialis potestas. Nam per gladium imperialem corporalem quo utitur imperator spiritualiter aut a curia ... Et per gladium spiritualem quo utitur ecclesie pastor spiritualiter ... spiritualis ... misterio hoc est a ... Et cum ... ad regendum mundum Christus dominus non dixisset satis est, sed nimis est.

V. Ecclesia possit utrumque gladium portare.

Cum arguitur primo per ... utrumque gladium ... per iurisdictionem, per immediatam executionem.

... gladium immediate iurisdictionem habet ecclesia. Nam cum ecclesia non sit ... turbulentia ... ecclesia duo gladii ... corporalis ut enim tempus ... et ... corporalis gladii immediatam executionem ecclesia assumere non debet ... in quibusdam ... causam. Non ... Et hoc ... quam ... ecclesia ... administrantes ... apostolorum qui non ... corporalibus sed spiritualibus ... regimen et ... Christo domino ... ut dicitur ... Luce 22: Nunc qui habet tunicam vendat eam et emat gladium.

Glossa: ... ecclesia ... sufficiunt duo gladii ... utrumque potestas in uno persona ... constitutum.

... ecclesia ... Petrus habuit duos gladios ... duos gladios ... ut ... ecclesia ... gladium ... in paganos ... ecclesia ... Christi ... potestatem habeat ... Episcopi.

... ad ... ecclesia ...

Sed antequam Xpus duos discipulos suos armaret
precepit patet ex paulo ante dictis 4 T[extu] quibus
percusserit te in unam maxillam prebe ei et alteram
Nam si oportuisset eos arma habuisse
nichil sed sufficeret habere solum gladium.
ymo lanceas et galeas oportuisset eos
imponere 14 sed [illegible] tot insultus [illegible]
et [illegible] perfecerunt arma 12 apostoli
Sed sed armati et bellati. Sed in strenuus
et Romanis [illegible] [illegible] habent etc./
Per gladium ergo intelligitur [illegible] Cris[ostomus]
Inspiratus [illegible] [illegible] [illegible] ex 4
xpus duos. Quod [illegible] [illegible] fuit inter
discipulos [illegible] [illegible] [illegible] maior
Volunt eos ab illa [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
aliquid [illegible] [illegible] Et [illegible]
Magister [illegible] dixit Sed [illegible] qui habet
[illegible] [illegible] et [illegible] gladium [illegible]
[illegible] [illegible] [illegible] de [illegible] et de
[illegible] est [illegible] [illegible] maior [illegible] / [illegible]
[illegible] [illegible] maior est / [illegible]
[illegible] [illegible] [illegible] et de gladio
est [illegible] [illegible] [illegible] [illegible]
Nam Ego qui [illegible] [illegible] [illegible] ad
[illegible] [illegible] / [illegible] [illegible] [illegible] de
[illegible] [illegible] habent etc.

V. Omnis qui acceperit gladium gladio peribit
Mathei
Cris[ostomus]. [illegible] [illegible] [illegible] [illegible] [illegible] Mathei
[illegible] [illegible] exponit hoc [illegible] [illegible]
et [illegible] [illegible] gladium gladio peribit. [illegible] qui [illegible]
acceperit gladium gladio peribit. [illegible]
[illegible] gladium et [illegible] [illegible] gladio [illegible].
[illegible] nullius [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. In libro
[illegible] ad [illegible] de [illegible] [illegible] exponit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] gladio [illegible]
[illegible] [illegible] gladio non [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] aut [illegible] [illegible] aut
[illegible] [illegible] Nam [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible]
[illegible] quos [illegible] aut [illegible] [illegible] [illegible]

Marginal notes (left, top): [illegible] [illegible] gladii [illegible] [illegible] [illegible] gladii [illegible] [illegible] [illegible] [illegible] gladii [illegible] [illegible] [illegible] [illegible]

Marginal notes (left, bottom): [illegible] gladio [illegible] [illegible] [illegible] [illegible] justicie [illegible] [illegible] [illegible] [illegible] [illegible] gladio peribit gladio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gladium [illegible] [illegible] gladium

1A

[illegible] secundum Aug(ustinum) [illegible] qui gladio utitur frequenter
gladio moritur. Nam qui peccat aut moritur
et utitur / quando ipse peccatum committit. Et ideo habet
gladio peccatum committit / tali peccato commisso anima moritur
et indicatur. Et sic lingua peccatum committit propter peccatum
lingua commisso habet moritur et indicatur [illegible]
R(emigius) [illegible] dicit quod hic [illegible] gladio [illegible] utitur [illegible]
ipse [illegible] malicie gladio moritur. Dum qui
vindictam [illegible] cum [illegible] mortificando.
Aug(ustinus) contra Faustum. Gladium accipit qui [illegible] auctoritate
non [illegible] superiori [illegible] in sanguinem alicuius [illegible]
[illegible] qui accipit gladium. Et [illegible] / quam [illegible]
[illegible] in casu non [illegible]. Et [illegible]
[illegible] quibus [illegible]. Et [illegible] gladio
[illegible] ad [illegible] malos et sunt
zelo iustitie [illegible] est. Et [illegible]
[illegible] non debet [illegible] ~~gladium ad~~ vindictam
[illegible] qui [illegible] in [illegible] spoli[illegible].

Quod autem Xpus dominus discipulos suos armari
preceperit patet cum paulo ante dixit Luce 22 quibus
preceperat ut in laudem maxillam prebere et alteri
[illegible] Nam si oporteret eos arma habere
multum non sufficerent habere solum gladios.
Nam lanceas et galeas oporteret eos
[illegible] Quod autem [illegible] tot insultus hostium
[illegible] non sufficerent [illegible] et aliorum
et natura [illegible] gladios [illegible]
Sed non quod armatus et bellando. sed in stomachus
et [illegible] [illegible] [illegible] habuerunt.
Per gladium [illegible] [illegible] [illegible] dicitur. Unde
Ingredimus [illegible] instructus [illegible] cum [illegible] Xpi
Xpus dominus [illegible] Quod [illegible] fuit [illegible]
discipulis [illegible] [illegible] [illegible] maior
[illegible] eos ab illa [illegible] dominus.
Nunc [illegible] [illegible] sacculo et pera
[illegible] aliquid defuit vobis Et illis
[illegible] [illegible] [illegible] dixit Sed nunc qui habet
[illegible] [illegible] et emat gladium [illegible]
[illegible] [illegible] [illegible] et de
Non est [illegible] [illegible] maior [illegible] [illegible]
[illegible] [illegible] et de gladio
est [illegible] [illegible] [illegible]
Nam Ego [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de
[illegible] [illegible] habuit [illegible]

V. Omnes qui acceperint gladium gladio peribunt
Matheus
Cum. [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] Ille qui iniuste
acceperit gladium gladio peribit. Ille qui iniuste
accepit gladium et [illegible] gladio per[it].
Non ullius [illegible] [illegible] [illegible] vel [illegible]
[illegible] aliorum [illegible] [illegible] In libro
[illegible] [illegible] [illegible] [illegible] dicitur
[illegible] ad Regum [illegible] [illegible] gladio [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] gladio non [illegible] [illegible] aut
[illegible] [illegible] aut [illegible] [illegible] aut
[illegible] Nam latrones qui crucifixi sunt
[illegible] Xpus dominus [illegible] aut [illegible] crucifixe
[illegible] [illegible] aut [illegible] [illegible] crucifixi
[illegible] quos [illegible] aut [illegible]

[Marginal notes, left, upper:]
[illegible]
[illegible] gladium
[illegible]
habuit [illegible]
gladium [illegible]
non [illegible] [illegible]
[illegible]
gladium [illegible]
[illegible]
[illegible]
[illegible]

[Marginal notes, left, lower:]
[illegible] gladio
[illegible]
[illegible]
non [illegible]
Justicie
[illegible]
[illegible]
[illegible]
vel [illegible]
gladio peribit
gladio
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible] gladium [illegible] gladium
[illegible] [illegible] [illegible] accepit gladium [illegible]

Est igitur secundum Augustinum libro contra Faustum quod gladio interficiens
gladio morietur. Similiter qui peccato animam moritur
et interficitur / quando ipse peccatum committit. Sicut ergo homo
gladio peccatum committit / tali peccato commisso animam moritur
et interficitur. Item lingua peccatum committit propter peccatum
lingua commisso homo moritur et interficitur [illegible] eius peccatum
Remigius vero dicit quod homo utens gladio ad interficiendum
ipse prius suae maliciae gladio moritur. Divina autem
vindicta veniet super eum ipsum eternaliter mortificando.
Augustinus contra Faustum. Gladium accipit qui contra illam
non utentem superiori potestate in sanguinem alicuius armatur.
Alius est accipere gladium / et aliud [illegible] / quia Moyses
peccant in casu non [illegible]. Item [illegible] scilicet [illegible]
[illegible] [illegible] quibusdam [illegible]. Et quod [illegible] gladio
[illegible] [illegible] a superiori ad puniendum malefactores et sunt
zelo iustitiae ministri dei est. Et ex hac [illegible]
quod non debet sine [illegible] ~~gladium~~ ad vindictam
quae [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] est solutio [illegible] que doctrina [illegible] in [illegible] quia doctrina sunt publica eo quod erudire [illegible] omnes sua doctrina [illegible] capaces doctrina in [illegible] quod [illegible] in [illegible] pro doctrina [illegible] publicanda ad instruendum [illegible] quod [illegible] in [illegible]

[illegible] a patre missus [illegible] et [illegible]

Utrum doctrina Salvatoris nostri debuit esse ~~publica~~ vel occulta. Et arguitur quod

Quia non omnia publice dari debuit ~~[illegible]~~ legitur [illegible] multa [illegible] discipulis dixit [illegible] in [illegible] ~~Et~~ [illegible] dixit Quod ~~in [illegible]~~ dico vobis in tenebris dicite in lumine. Et quod [illegible] praedicate super tecta. Non ergo omnia publice docuit. Similiter Christus verbis quae [illegible] [illegible] [illegible] [illegible] quae sunt parabolis [illegible] [illegible] ad eos [illegible] [illegible] Et [illegible] profunda [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doctrina Christi [illegible] [illegible] [illegible] non ergo [illegible] [illegible] [illegible] [illegible] [illegible] quod doctrina Christi debuit esse [illegible]

In oppositum est [illegible] [illegible] [illegible] apud [illegible] [illegible] [illegible] Joh. 18 In occulto locutus sum [illegible] [illegible] [illegible] [illegible] [illegible]

Cum [illegible] [illegible] [illegible] doctrina [illegible] [illegible] [illegible] doctrina [illegible] [illegible] in occulto [illegible] [illegible] [illegible] [illegible]

Intentio doctrinae

[illegible] [illegible] doctrina qui [illegible] doctrinam suam non [illegible] [illegible] sed [illegible] occulte. Et hoc [illegible] [illegible] [illegible]

[illegible] [illegible] doctrina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quod in Christo locum non habuit. Et [illegible] quae docent. [illegible] [illegible] super Johannem [illegible] [illegible] [illegible] [illegible] quae [illegible] non [illegible] [illegible] [illegible] [illegible] de doctrina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doctrina autem Christi non est de [illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible]

Proponere paucis

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doctrinam. [illegible] aliqua doctrina est in occulto [illegible] [illegible] [illegible] [illegible] [illegible] Christus [illegible] docuit [illegible] [illegible] doctrinam suam vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] super Johannem [illegible] in occulto loquitur qui [illegible] [illegible] [illegible] loquitur [illegible] [illegible] loquitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multis.

Modus docendi

Quaeritur de aliqua doctrina est in occulto quantum ad modum docendi. Respondetur: Christus quod turbis loquebatur in aliquibus parabolis utens ad annunciandum spiritualia mysteria ad quae capienda non erant idonei et digni. Et tamen melius erat eis sic sub tegumento parabolarum spiritualium doctrinam audire quam omnino ea privari. Harum tamen parabolarum apertam et nudam veritatem discipulis exponebat per quos devenirent ad alios qui essent idonei, sicut dicitur 2 Thimothei 2: Quae audisti a me per multos testes haec commenda fidelibus hominibus qui idonei erunt et alios docere. Et hoc figuratum est Numeri 4 ubi mandatur quod filii Aaron involverent vasa sanctuarii quae Levitae involuta portarent.
Et quibus potest in [illegible].

vera et honesta

Salvatoris nostri doctrina publica fuit et non occulta.
Patet quod dicitur in textu. Cum [illegible] et omnibus intendebant docere [illegible] qui discipulis proposuit sola per eos volebat deducere multos. Utpote spiritualia quae [illegible] non poterant capere sola tamen ab Apostolis acceperunt quae ad ea capienda [illegible] idoneos et dignos reddebant [illegible] in [illegible]. Plures [illegible] plurimos quam paucos [illegible] [illegible] audibili [illegible] ut plurimi [illegible] aperta [illegible] pauci [illegible].

Pro labore [illegible] apparet ad augmentum premium [illegible] sed [illegible]

Utrum vita activa sit maioris meriti quam speculativa seu contemplativa

Et arguitur quod sic. Opera meritoria dicuntur respectu mercedis. Merces autem debetur labori secundum id I ad Cor. 3 unusquisque propriam mercedem accipiet secundum suum laborem. Sed vita activa [illegible] labor contemplativa vero quies. Ergo etc. Quod dicit Gregorius super Ezech. parte 2 omelia 2: Omnis qui ad Deum contemplativam vitam disponit quietem eum petere oportet. Sed dicit quod vere est ut in nocte vitae praesentis operetur bonum quod potest, disponit in labore [illegible] mane [illegible] ut post ad [illegible] premium in [illegible] [illegible] requiescat. Ergo vita activa videtur esse amplioris meriti quam contemplativa. [illegible]

In oppositum est Gregorius 6 moralium: Magna sunt vitae activae merita sed contemplativae potiora. [illegible] et Iohannis in [illegible] [illegible] [illegible] et [illegible] [illegible] introducuntur. [illegible] [illegible]

In dictis tria [illegible] 1. de quaestione 2. [illegible] 3. [illegible]

Nota primo articulum Rob. de Holcot super [illegible] [illegible] q 180 art. 2. Radix meriti est caritas. Cum autem caritas consistat in dilectione Dei et proximi, dilectio Dei est magis meritoria quam dilectio proximi. [illegible] Illud quod directius pertinet ad dilectionem Dei magis est meritorium ex suo genere quam id quod directe pertinet ad dilectionem proximi propter Deum. Vita autem contemplativa directe et immediate pertinet ad dilectionem Dei. [illegible] Aug. [illegible] de civitate Dei: Otium sanctum quaerit contemplativa vitae quam caritas veritatis. [illegible] [illegible] vita contemplativa [illegible] [illegible] activa [illegible] directum ad dilectionem proximi quam [illegible] [illegible] [illegible] Luc. X. [illegible] quibus [illegible]

Vita contemplativa maioris est meriti quam vita activa. Propter quod dicit [illegible] Gregorius super Ezech. parte 1 omelia 3: Contemplativa maior est meriti quam activa quia [illegible] in usu praesentis operis laborat in quo necesse est [illegible] [illegible] Illa vero superni intimo ventura [illegible] [illegible] [illegible] in contemplatione Dei.

Pro labore [illegible] [illegible] [illegible] [illegible] [illegible] in caritate [illegible] [illegible] labor [illegible] [illegible] [illegible] multum [illegible] [illegible] [illegible] [illegible] [illegible] quod ad hanc [illegible] pertinet [illegible] [illegible] contemplacionem [illegible] [illegible]

Circa 4 articulum nota. Aliquid dicitur esse prius dupliciter. Uno modo perfectionis, et hoc modo vita contemplativa est prior quam activa, quia est melior et activa vita dignior. Sic vero superius. [illegible] ut dicit Gregorius super Ezechielem. Alio via generationis, et activa prior est contemplativa quia disponit ad contemplativam. Via enim generationis dispositio ~~precedit~~ precedit formam, que simpliciter et simpliciter naturaliter est prior. Et quantum ad primum [illegible].

Et si vita activa sit prior contemplativa via generationis, vita tamen contemplativa prior est simpliciter et melior et perfectior, ut dictum est in articulo. Et quantum ad primum sciendum quod vita activa precedit ad vitam contemplativam secundum ordinem generationis. Vita autem contemplativa reducit ad vitam activam per modum directionis, quia vita activa per contemplativam dirigitur. Sic etiam per operationes acquiritur habitus, et perfectionem assumptam per formam aliquis operatur ut dicitur 2 ethicorum.

Circa 3 articulum: vita activa potest considerari quantum ad duo. Primo quantum ad ipsum studium et exercitium exteriorum operationum. Sic vita activa impedit contemplativam, in quantum impossibile est quod aliquis simul occupetur circa exteriores actiones et divine vacet contemplationi. Alio quantum ad hoc quod interiores anime passiones componit et ordinat. Et quantum ad hoc vita activa adiuvat ad contemplativam, que impeditur per inordinationem interiorum passionum. Et quantum ad primum [illegible].

Et si vita activa impedit vitam contemplativam quo ad exercitium exteriorum ~~operationum~~ actionum, promovet tamen eam quo ad compositionem [et quietationem] interiorum anime passionum, ut dictum est in articulo. Unde dicit Gregorius 6 moralium c. 23: qui contemplationis arcem tenere desiderant, prius se in campo per exercitium operis probent, ut sollicite sciant si nulla iam mala proximis irrogant, si irrogata a proximis equanimiter portant, si obiectis bonis temporalibus nequaquam mens letitia solvitur, si subtractis non nimio merore sauciatur etc.

Iudei falsum fecerunt testimonium contra xpm mortale incurrerunt peccatum. Et arguitur quod non quia Iudei tulerunt testimonium

falsum contra xpm ex convencione facta (conveniente) cum ipse dixit de corpore suo vel de templo materiali in convencione ad (litteram) accipit a potu morali. [illegible] non incurrerunt. Hoc testimonium non est peccatum [illegible] falsum

In oppositum arguitur per illud prov. [illegible]: falsus testis non erit impunitus [illegible]

In decisione eius 3 articuli. 1. [illegible] 2. loquitur contra xpm falsum testimonium 3. de [illegible]

Circa primum dicitur [illegible] ro [illegible]

Doctoris [illegible] 22 q. ro

ar. [illegible] falsum testimonium triplicem

habet deformitatem [illegible] [illegible] teste non admittitur [illegible] et sic hoc est peccatum mortale.

Alio [illegible] testem [illegible] et hoc modo est peccatum mortale [illegible] [illegible] [illegible] iustitie [illegible] et ideo in [illegible] [illegible] [illegible] hoc [illegible] falsum testimonium [illegible]

[illegible] loquitur [illegible] falsum testimonium [illegible] alius [illegible] ab [illegible] [illegible] [illegible] testimonium [illegible] [illegible] est peccatum [illegible] hoc non habet falsum testimonium [illegible] mortale peccatum [illegible] aliquando est veniale peccatum. [illegible] testimonium est [illegible] peccatum

[illegible] veritatem, [illegible] et [illegible]

[illegible] veritatem [illegible] [illegible] [illegible] veritate [illegible] [illegible]

[illegible]

Et [illegible]

[illegible] testis [illegible] et [illegible] [illegible] de prudentia [illegible] testimonium veritatis [illegible] [illegible] [illegible] [illegible] loquitur [illegible] falsum testimonium [illegible] testimonium [illegible] [illegible] veritate [illegible] [illegible] veritas [illegible] [illegible] mortale

[illegible] [illegible] testimonium [illegible] non est [illegible] [illegible] testimonium [illegible] [illegible] [illegible] [illegible] non [illegible] falsum testimonium non est [illegible] [illegible] [illegible] Ro 2. testimonium [illegible] [illegible] [illegible] est [illegible] de testimonio [illegible].

[illegible] falsum de testimonio [illegible] [illegible] hoc peccatum [illegible] falsum testimonium [illegible] [illegible] [illegible]

Item testium contrarium dicitur in sexto Bonifacii .viii. de testibus non habent
intencionem narrandi vel dicendi inferre in contrarium per innocencie
Est sicut propter bonum proximi vel ad celandum dicendum alterum
et dicitur bonum contra testimonium vero si ad hoc negotium. Unde
Philosophus et Rethorica dicit quod [illegible] quibus dicitur desertor [illegible]
ubi sicut Apostoli videbant testes [illegible] dicitur [illegible]
[illegible] Math. x. Ex quibus sequitur quod falsum testimonium est
mali in genere sicut et mentiri peccatum. Secundum quod [illegible]

Iudei falsos fecerunt testes contra Christum mentiendo peccatum
Secundum quod dicitur in [illegible] et [illegible] sicut [illegible] Math. xxvi
fecerunt testes quando venerunt [illegible] Paulus et Barnabas
Et quod tres [illegible]
1. Testimonium Iudeorum contra Christum contendebat in se falsum
2. Testimonium Iudeorum contra Christum fuit in [illegible]
3. Testimonium Iudeorum contra Christum erat [illegible]
Unde ut dicit Beda. Testes falsos testimonium contra Christum [illegible] id est
veritatem quam male acceperunt [illegible] Christi. Unde ut dicit
Theophilus in glosa sua. Dicitur non dixisse dissolvam illud.
sed dixit solvite templum hoc. Neque ait dixerat templum
quod manufactum sed simpliciter dixit templum. Ecce pro [illegible]
de templo corporis sui quod illi Iudei dissolverunt vero [illegible]
et ipse reedificavit id est tertia die resurgendo. Illi autem intelligebant
de templo corporali quod male acceperunt [illegible] Christi
[illegible] testes falsi testimonium [illegible] contendebant [illegible] falsum
[illegible] fuit contra veritatem. Fuit etiam contra puritatem [illegible]
[illegible] non habent [illegible] [illegible] sub [illegible] deponebant
[illegible] Christum audierant. Fuit etiam contra [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in littera quod testimonium eorum non erat conveniens.

Circa [illegible] textum dubitatur de tribus. primo
super hunc passum dum dicitur falsi testes dum post
[illegible] dixerunt que [illegible] Christum [illegible]

Ad quod videtur quod falsi testes fuerunt. Et quia sensum
Christi non acceperunt. Et quia
verba Christi permutaverunt. Et quia
ad verba eius aliquid addiderunt

sensum non acceperunt

Ita ut dicitur [illegible] aut falsus testis est qui non ea
sic dicta interpretatur quo dicuntur. Christus enim cum
Iudei peterent signum quare potestate [illegible] [illegible]
de templo vendentes. Solvite templum hoc etc.
Ecce signum quod hoc templum materiale sit [illegible]
quod est templum spirituale scilicet corpus [illegible]
[illegible] [illegible] quod est in templo [illegible] sicut
illa est in templo corporis mei. quando quidem
templum corporis mei solveritis vos Iudei per mortem
separando animam a corpore. Et ego potestate divina
post triduum excitabo illud. Ita factum est excitando
sicut hic excitatur [illegible] sed quia illi
intellexerunt de templo materiali sensum [illegible]
[illegible] illud Christi acceperunt.

verba mutaverunt
Christus non dixit Ego dissolvam templum hoc manu factum

Secundo falsi fuerunt quia verba mutaverunt. Nam Christus
non dixit possum destruere sed ait solvite
Aliud enim est solvere et aliud destruere
[illegible] aliud potest solvi et aliud passum
[illegible]. Nam solvere est rerum spiritualium sed destruere
est rerum corporalium. Et solvite dicebat in passione
Iudeorum passum [illegible] in persona Christi [illegible]

verba ipsi addiderunt
[illegible] manu factum

Tertio falsi testes fuerunt. Dum [illegible] sed verba [illegible]
addiderunt. Christus numquam dixit possum post triduum
reedificabo illud. Sed post triduum excitabo
[illegible] est rerum materialium

Et planum est quod [illegible] est rerum [illegible] [illegible]
[illegible] est rerum animalium [illegible]

Et [illegible] [illegible] [illegible]

Iudei dicti sunt testes falsi quia sensum Christi non acceperunt
verba ipsius mutaverunt et ad verba eius aliqua ad-
diderunt

Item [illegible] articulo nono [illegible] | [illegible]

Credit tamen [illegible] quidem in omni materia

In actionibus [illegible] quibus constituitur

Iudex et [illegible] testis [illegible] habere

[illegible] Eo [illegible]

et [illegible]

que [illegible] in pluribus [illegible] attingit [illegible] in particulari

a [illegible] Est autem [illegible]

[illegible] dicit [illegible]

Et [illegible] qui [illegible] Si [illegible]

testes [illegible] actum [illegible] instituti

[illegible] Item [illegible] testes in [illegible]

[illegible] in [illegible]

[illegible] in [illegible] parvis

[illegible] ad duo testes [illegible]

[illegible] testes [illegible]

[illegible] quam [illegible]

[illegible] in [illegible] testibus [illegible] etc.

[illegible] dupplex [illegible]

~~[illegible]~~ [illegible] Item dicit [illegible]

[illegible] testamentum

[illegible]

[illegible] testamentum [illegible]

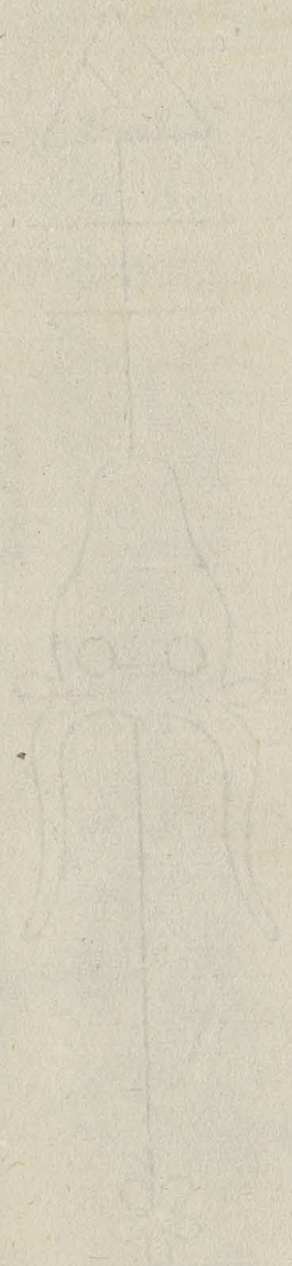
[illegible] in [illegible]

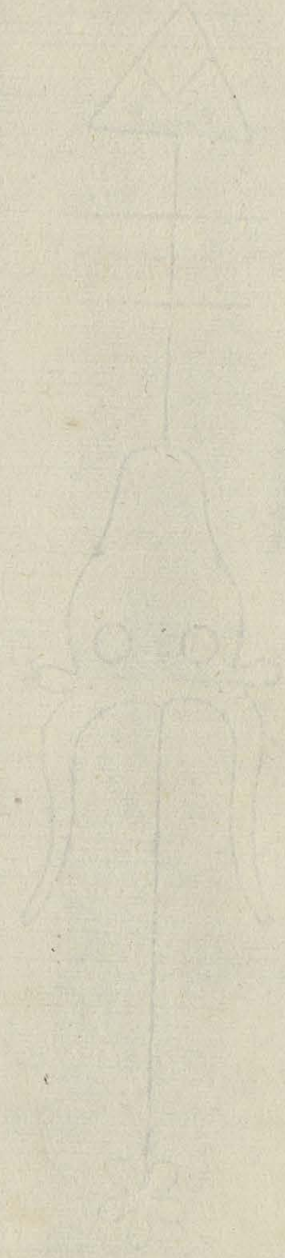
[illegible]

Pontifices summi scribe et pharisei
Seniores et omnes iudei per ignoranciam
Possunt excusari a notitia scilicet cognicione filii dei

et arguitur quia secundum Paulum 1 cor 2 Sed vince per ipsa huius
scilicet argumentum Si enim cognovissent numquam dominum glorie crucifixissent
et Actuum 3 et nunc scio quod per ignoranciam fecistis
sicut et principes vestri ~~[illegible]~~ et Luce 23 dicitur dominus pater dimitte illis quia nesciunt quid faciunt
In oppositum est scitum quod dominus manifestissime Ihesus passus
est filius est dei videlicet Cum ad vestram [illegible] [illegible]
[illegible] [illegible] Tu es Christus filius dei [illegible] et [illegible]
Ego sum in quo vos [illegible] de questio
Theorica vestra Actuum 3 [illegible] 3 Multa fuit per dominum ostensa sufficienter
Item 1 Actuum [illegible] 3 decimo sunt miracula

Ut Petrus loquitur iudeis





Pro X[ri]sto non
loquebatur
blasphemia
quia dicit sibi
sunt digni ipsi
propter et credere
credebant cum
propter doctrinam eius
et etiam propter opera
quibus et ubique
non uoluit

Alia

Vtrum iusta fuit sententia contra X[rist]um lata Iudaice cohortis
que unanimiter contradixit indicabat reum
esse mortis. Et arguitur quod. Ille sententia fuit lata secundum
legem datam a summo legislatore
scilicet a deo Leuitici 24. Qui blasphemauit nomen domini morte
moriatur. [illegible] iusta. sed ipsi credebant quod Christus blasphemauit. Dicitur
Joh. quia tanquam blasphemo eum condempnabant. Et iuste
ergo etc.

In oppositum est quod dicitur 1 Petri 2. Tradebat autem iudicanti se
iniuste et iniuste fuit condempnatus. ergo ille sententia fuit iniusta
ergo etc.

In oppositum secundum articulos 2 [illegible] solumbus
Circa primum Articulum Nota 3

Primo quod sententia reum prodit ab agente passo et sedem proprias
rationes alia alio. Vnde non potest esse eadem agens et patiens
saltem secundum eadem ut habetur 3 et 5 phisicorum. Illud autem
quod est secundum quod uolens facit. Et illud habet se per patiens quod
preter uoluntatem suam patitur. Unde propriissime loquendo uolens
aliquem occidit magis se tenet ex parte agentis. Et propterea
aliquis naturaliter loquendo patitur patiendo uolens
ut cum aliquis ex precepto uoluntarie alteri se quietat. Secundo quod
Sicut ut condempnatio illa contra X[ristu]m lata Iudeorum teneret
[illegible] se ex parte agentis sic summa magis quam ex parte
patientis non. Ideo Philosophus Ethic. 3 Causa tamen quasi
simpliciter iudicanda est. Ideo per sui opportune iudicium debet
attendi. Et quia Iudei tanquam corpus causa passa. Et sententia eorum corpus
de deo fuit passa et iniusta. Quia iudicabant eum esse reum
mortis propter blasphemiam. Christus enim asseruit se esse filium dei
non loquebatur blasphemiam. Sed esse deus. Et ipsi hoc
scire non poterant. Et tunc debebant. Tamen propter doctrinam eius et etiam
etiam propter opera eius quibus magis credendum est quam
sermonibus ut dicitur 10 Ethic. Et ideo non credebant ex
ipse esse filius dei. Nec tunc habebant excusationem. Magis quia
ipsi condempnauerunt blasphemiam. Nec secundum legem iudicabant
et tunc [illegible] [illegible].

Grat X[ristu]s uoluntatem
quam habuerunt ex
parte causa
posuerunt in
ordine uoluntatis
sine [illegible]
passus est solum
in quantum deus
ut sit passus
non ualuntatem
pater non si
magis malum
et ut peccata

Peccatum [illegible]

Ex causa Ro fuit sententia iusta contra X[ristu]m lata Iudaice cohortis
que unanimiter contradixit eum iudicabat reum esse mortis.
Ita sunt.
Scilicet ex dictis in notabili. quod credo ipse fuit filius dei blasphemus non
fuit cum se filium dei asseruit. Que [illegible] [illegible]
[illegible] 3 modis.

1. Propter doctrinam Iudei debebant credere Christum esse filium dei.
2. Propter opera Iudei debebant credere Christum esse filium dei.
3. Blasphemiam committunt Iudei quia Christum non credebant filium dei.

Circa · Nota multa concurrunt ad iustum et rectum
iudicium · Et patet collige in notabili 2 l. 93 quia Non potest

Numeros concurrunt Sed iudices non observant saepe
Sinistra curiositas prevaricant · Et patet notabili 2 l. 93
Si ergo Sententia tua sit iusta

Nota Est | Animo
| Ordine et
| Causa
Animo perfecto.

Ideo Sententia sit iusta ex ordine et causa
iusta non ex ordine et causa iudicium
Sicut aliquis sententia utrique [illegible] iudicium
in aliquem cuiusdam · Fit semper non amore
iustitiae sed timore eius vel precio vel favore
suorum adiutorum vel timore · Et hoc patet per b. tertium
in illa parte in c. l. 93 Quatuor modis videlicet

Quatuor dominos timet iudex in iudicio: timor dum metu potestatis,
Cupiditas dum praemio animum
alicuius veritatem loqui pervertendo · Cupiditas dum praemio animum
alicuius corrumpendo · Odio dum contra quemlibet adversarium molitur.
Amore dum amico vel propinquo prave auxilium ostendunt.
Secundo Sententia est iniusta ex ordine iudicii · Iusta non ex causa et iusta
dum non servatur ordo iudiciarius · Tertio Sententia est iniusta
ex causa · iusta non ex causa et ordine · ut quando in eo quem fertur
nullum est delictum · vel saltem illud super quod fertur.
Circa tertium adverte · Circa decimum notabile · c. 6.

Munere corrumpetur
Ex odio pervertitur
Sed ex favore defendit
Copulo causam possidet
Non potest timore convinci
Non sit ypocrita rigidior
Non potest iudex testis et accusator
Non sit vindicte propositor
Sed sit legum imitator
Errorum correptor
Iustitiaeque defensor
Pie quoque sua condonator

Ut Beda super Lucam
· Jacobi · Ira viri
iustitiam Dei non operatur
Secundo Circa iniustam
in aliquem sententiam profert
Ista ille spiritu ad pacem
iustitiae reportet sententiam
Iste tamen qui non amore
iustitiae sed timore eius
in aliquem sententiam dat iustam
Vel in ipso peccato non credit
non imitatur · Amore et cetera

Ex animo illa sententia fuit iniusta quia Christum
Ex ordine illa sententia
Ideo quod ipsi fuerunt accusatores et testes.

Iudaei et reliqui qui vindicaverunt
Ideo Christum propter ex odio
persecuti sunt · Et timore vindicte
Illa dicit · c. 11 93 Iudaeorum dignum
et scelus inimicum quam in
scelus causam sui vel odia
vel gloriam prudentia · Ideo per
illa · et in causa ira et pluribus

Ad insinuandam Petri iustificationem et remedium presumpcionis temeritatem

Tercia negacio ipsius Petri quemadmodum facta sit per interrogacionem mulieris quam viri [illegible]

et [illegible] ut dicit Beda [illegible] poterit [illegible]

Petrus [illegible] cum Christo Jhesu [illegible]

[illegible] manifestare [illegible] mulieris. Unde [illegible]

[illegible] Petrus [illegible] dixit Ego te vidi

in orto cum illo ut dicit [illegible] Johannes [illegible]

[illegible] est [illegible] manifestatum esse

per [illegible]

[illegible]

[illegible] in [illegible]

Ad insinuandam [illegible] tercia negacio Petri [illegible] facta est non per viri sed per mulieris interrogacionem

[illegible] Multum [illegible] mulieris [illegible]

[illegible] esse [illegible] cum Deo [illegible]

[illegible] Unde [illegible]

Petrus negavit Jhesum Christum [illegible]

[illegible] esse Dei filium. Et [illegible] mulieris

[illegible] Deo [illegible]

[illegible] dixit Petro [illegible]

Adoravit ydola [illegible]

Et [illegible]

non [illegible] per mulieres [illegible] ut dicit [illegible]

[illegible] dicit [illegible] quod [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Petrus

[illegible] Adam [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Adam [illegible] Evam [illegible]

[illegible] Petrus [illegible]

[illegible] in Petro [illegible] in Adam [illegible]

est. scilicet de mandato / Accepit ergo virgam a deo
mandatum Adam ne tangeret Cayn ne ingreret
Ille ne legem scripte transgrederetur Iste ne eciam
sapientie preferret / Sed transgrediens virgam mandati
pari modo delinquerunt / Consequenter ille quod non licet
loquitur iste quod non decet / Et hic similior peccatorum
[illegible] peccati quam prevaricatio Ade. Cayn ergo Abel
quam Ade sublevant / hunc ergo ad lucrum
dominus vocavit ... Illum deus prius
... Adam veniens ...
... / Petrus quam dicto
... / Iste tamen ...
festinat ad latebras / hic tamen eam dam
procurrit ad lacrimas

Non de istis Negociantibus p[er]t[inent] videntur Eccl[es]ie
dimisit de p[re]dictis / Maior de p[re]dictis et terra / q[ui]a
de p[re]dicto dixit h[ec] q[uod] fuit ad parva Ancilla lucas
a[liquid] dixit in p[re]dicto negocio [illegible] cum aliis
ad unum dictum ipse nega[vit] p[re]dicta Johannes
dixit q[uod] fuit ad parva plura in [illegible] d[e] 2a
Negociis Johannes dixit q[uod] fuit ad parvum unum
qui erat in vigiliis aliqui in potest absprendit
Ancillam / Marcus a[liquid] dixit q[uod] fuit ad pura
aliorum quam astrabat. [illegible] q[uod] p[ro]bus interea
Ecclesiis erat Negociorum terram Petri opp[osi]tum
et in hac glosa ut causas Eccl[es]ie / opp[osi]tum a
[illegible] eiusdem constantes. Petrus non erat p[ro]bus interea
aliorum sed hic comparando [illegible] no[n] generantur in
hac / q[ui]a vi[de]tur et q[uod] multi de ista villa
[illegible] cum Petro et [illegible] [illegible] p[ro]ficere
comparando ipsis / et [illegible] Eccl[es]ie parva [illegible]
vocant / aliis aliter / parva ad plures / et no[n] est
[illegible] [illegible] dicti [illegible] dicit[ur] [illegible]
hystoria q[uod] p[ri]ma Negocia erat facta ad parva hospitia
[illegible] semp[er] et p[ri]m[us] / Secundum ad parva aliorum
qui stabant ad [illegible] fuerunt hic [illegible] ab
Ancilla [illegible] quod [illegible] hic illa opp[osi]tum
et tamen de aliis [illegible] glo[sa] / in hac p[re]dictum
Negociorum a [illegible] [illegible] ab Ancilla ut
[illegible] [illegible] et [illegible] Et ab alio ut erat lucas
[illegible] Et [illegible] [illegible] erat aliis Et tamen [illegible]
[illegible] / in hac [illegible] [illegible] et 2 [illegible] stans ad
[illegible] ut Zacharias erat [illegible] negocia[bantur]. lucas et Zacharias
[illegible] ad parva unum [illegible] [illegible] [illegible] [illegible]
[illegible] et a[liquid] ad parva plura in glo[sa] pluralis [illegible] singularis
p[ro]bat / [illegible] unum erat q[uod] [illegible] [illegible] et [illegible] / q[ue]m
[illegible] [illegible] [illegible] argumentum /

Cum autem dicat Johannes trina negatio fuit ante
galli cantum. quod est dictum propter diversum modum loquendi
Evangelistarum. Nam tres evangeliste Matheus Lucas et Johannes
expresse concordant in hoc quod petrus dicit esse negaturus
priusquam gallus cantaret. Solus autem Marcus dicit
Christum dixisse. Antequam gallus bis vocem dederit ter me
es negaturus. Et ideo dicunt quidam trinam negationem petri
fuisse completam antequam gallus cantaret / Marcus non tamen dicit
quod bis vocem dederit gallus ante trinam negationem / sed post bis
vocem dedit ut Marcus dicit non fuit trina negatio completa
antequam gallus cantaret ut dicunt alii catholici. / Ad hoc
autem dicit Augustinus quod negatio petri incepta fuit
antequam gallus cantaret sed non fuit illa trina negatio
completa ante primum galli cantum / quia fuit prius et plures
negationes fuit inter galli cantum. hoc tenet Marcus ut de aliis
Evangelistis ligatus voluerit quod tres [illegible] Petrus ter
esse negaturum antequam gallus cantaret / quia ante
galli cantum hec trina negatio fuit inchoata / licet
non consummata / sed antequam consummaretur gallus bis vocem dedit
[illegible] fuerunt. Ut Marcus dicit. Vel in deliberatione
animi Petri antequam gallus inciperet cantare trina
negatio completa fuit. Quamvis in executione operis
non fuit completa ante galli cantum. Sicut [illegible]
[illegible] ad [illegible] non [illegible] est
[illegible] in corde suo / quamvis non in opere ut Augustinus exponit
[illegible]

Licet trina negatio petri ante primum galli cantum sit incepta tamen
ante secundum cantum galli est completa. Dicit hoc Crisostomus
Ante primum cantum incepta est illa trina negatio petri / et hoc
attendentes illi tres [illegible] / et non attendunt quando sunt completa
quod Marcus attendit. Petrus enim ante primum galli
cantum negavit primum semel. Et ante secundum galli cantum
negavit bis. Marcus igitur legitur de consummatione negationis
[illegible] / [illegible] prius [illegible] primum gallus bis vocem
dedit completa fuerunt non [illegible] ter me es negaturus.
Quia ista negatio petri [illegible] sub [illegible] est
in domo Anne / sed [illegible] in domo Caiphe.
[illegible] de [illegible] negationibus [illegible]

Circa articulum primum ab ancilla [illegible] et [illegible]
Petri [illegible] divina dispensacione actum est ut ad vocem ancille
Petrus Christum negaret. 1. Primo ut ostensum esset [illegible] dat [illegible]
in nocte domini peccasse et per passionem Christi redemptum fore.
2. Ut scilicet per hoc [illegible] ad misericordiam instigaretur et
per predicatorem [illegible] [illegible] [illegible] compleret.
3. Ut [illegible] [illegible] in [illegible] appareret. Unde [illegible]
Petrus apostolorum princeps [illegible] [illegible] ad [illegible]
[illegible] sunt ancille hostiarie [illegible] dicat.
Qualem [illegible] [illegible] [illegible] [illegible] [illegible] timens
utrum negaret. Ancilla inquam hostiaria non libera
ad [illegible] [illegible] [illegible] discipuli [illegible] non liberalitate
[illegible] filiali sed [illegible] [illegible] [illegible] a Christo
[illegible] perfugam [illegible] [illegible] sunt [illegible]
~~Petrus ab ancilla~~ [illegible] [illegible] [illegible] [illegible] [illegible]
proditum et temptatum fuit et ad [illegible] [illegible] et
hec factum est divina permissione [illegible] [illegible] [illegible]
confirmandam et [illegible] insufficienciam [illegible] confirmandam.

[margin:] [illegible] [illegible] [illegible]

Ex quibus [illegible]

Ad insinuandam [illegible] Petri [illegible] [illegible] [illegible]
[illegible] facta est per [illegible] [illegible] et [illegible]

Ex verbis in sermone. [illegible] [illegible] [illegible] in hoc
quod negavit et [illegible] [illegible] in eo quod [illegible]. [illegible]
[illegible] [illegible] negavit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Petro [illegible] [illegible] [illegible]
est et postea flevit in [illegible] [illegible] est. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
et [illegible] alios [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

Circa [illegible] dicit Aug[ustinus] hic et [illegible] triplicem
amorem [illegible] et triplicem negationem Petri. Ut post hanc [illegible]
[illegible] triplicem professionem eius respondendo. Nam tribus
vicibus Petrus fuit professus amorem [illegible] Joh. 21 [illegible]

Professio

Petrus dixit [illegible] Domine quo vadis? [illegible] Quo ego
vado tu non potes me sequi modo, sequeris autem postea. [illegible]
Petrus dixit: Quare non possum te sequi? Animam meam
pro te ponam. [illegible] audivit [illegible] negavit [illegible]
Item Luce 22 [illegible] dixit Symon: Ecce sathanas expetivit
vos ut cribraret sicut triticum. Ego autem pro te rogavi ut non deficiat
fides tua. [illegible] Petrus [illegible] dixit: Domine paratus sum tecum et
in carcerem et in mortem ire. [illegible] audivit [illegible]
[illegible] negaturus. Item Math. 26 [illegible]
[illegible] Omnes vos scandalum patiemini in me in hac
nocte. [illegible] Percutiam pastorem et dispergentur oves gregis.
[illegible] Petrus [illegible] dixit: Et si omnes scandalizati fuerint
ego non scandalizabor. [illegible] triplici professioni respondendo
[illegible] negationis [illegible]
[illegible]
[illegible] Petrus ut Petrus
[illegible] Secundo [illegible] triplicem confessionem [illegible]

Confessio

[illegible] post resurrectionem [illegible] a Petro [illegible]
Joh. ultimo [illegible] Symon Johannis diligis me plus his
[illegible]
[illegible] trinam confessionem [illegible] Petro
[illegible] trinam negationem [illegible]
[illegible] Tertio [illegible] triplicem [illegible]

Heresis

[illegible] Aug. [illegible]
[illegible]
[illegible] negationem Christi per trinam
negationem Petri [illegible] simplex
[illegible]
[illegible] et [illegible]

E quibus patet conclusio

temerariam

Ad reprimendam triplicem Petri presumptionem oportuit triplicem Petri negationem [illegible]
Petrus per suam trinam confessionem sanavit suam trinam Christi negationem.

Secundum Remigium [illegible] ut [illegible]

Resurget a

Penitencia pro mortali commisso necessaria est nedum interius contricio sed exterius lacrimarum effusio.

Et arguitur quod non quia ubi est morbus ibi sufficit apponere medicinam morbus autem est in actu voluntatis ergo sufficit cordis contricio. Contra dolor exterior non [illegible] est in [illegible] ad hanc [illegible] et hac [illegible] cordis contricio [illegible].

In oppositum [illegible] Petro penitente qui [illegible] flevit amare [illegible] et dolorem peccati [illegible] in lacrimis [illegible] non [illegible] est quod dolorem peccati lacrimis non delevit sed [illegible] est [illegible] contricio sufficiens [illegible].

In dubio isto 3 articuli. 1. [illegible] 2. [illegible] 3. [illegible]

[illegible]

Penitencia pro mortali commissa non est [illegible] sed sufficit interior contricio.

1. [illegible] est penitencia displicencia [illegible] peccati
2. [illegible] penitencia [illegible] contricionis [illegible]
3. Dolor [illegible] voluntatis [illegible]

[illegible]

[illegible] dolor [illegible] Petrus [illegible]

flendo q(uo)d gemuit regnando Sed ut dicit Leo papa Felices o
apostole lacrime que ad diluendam culpam negacionis
virtutem sacri habuere baptismatis. Unde dicit Ambrosius
de petro Non invenio quid dixit invenio quod flevit
Eius lacrimas lego satisfactionem non lego Exposicio verbi
Quia tanta sunt cum gemitu quod sufficiebant pro eius
satisfactione. Erat cum fletus cum amaritudine ut dicit
Matheus Egressus foras flevit amare. Fugit eum in
cavernam seu foramen quod modo galli cantus appellatur
flevit ac ad dolendum vadit. Amare propter dei offensam
propter dei offensam. flevit amare propter cordis amaritudinem
et fletu gravioris qui amarus est. fletus ac
devocionis est quamvis multum ut per verbo reputet.
Secundum illud ps. fuerunt michi lacrime mee panes
die ac nocte. In ipso ac loco vel post regressum
flevit et primum egit In memoriam amare flebat cum
et penitencie edificata est Ecclesia sancti petri que locatus est
inter montem Syon et civitatem Jerusalem. Exinde dicit petrus
et pater magnitudine ut singulis noctibus surgens ac pro
gallorum cantu usque ad horam matutinam stetit in oracione
flens per istam negacionem Iterum quod sudario cum tergebat
oculos quod flevit lacrimas. Et postea in sinu suo sudarium
portabat quo crebro fluentes lacrimas tergebat
Quando quamvis gallum cantantem audiebat et negacionem
suam recolebat. Et amarissime flebat. Tunc per petri
negacionem quam per dilectionem amoris domini unde flere
flebat. Vel propter penam. Quamvis dilectum negavit
quod ei quovis supplicio molestum erat. Decimo fletu
petri Exprimitur in sinu suo post pascha
petrus prorupit in lacrimas et dare michel pater
Invenio cum quod flevit non invenio quid dixit
lacrimas cum lego satisfactionem non lego Petrus
petrus flevit et tacuit. Quia quod defleri solet
excusari non potest. Et quod defendi non potest abluere potest.
Lavat cum lacrima delictum quod voce pudor est
confiteri. Lacrime quod verecundie consulunt petere ac
salutem. Nec erubescit in petendo et impetrat. In regno dei
lacrime cum quando dolor tacent. Sed tamen non
postulabat et merent. Lacrimarum non devium impetrare

[Margin:] Nota quod ibi
gemitus verbi
Quod debent
omnem penam
nostram culpa

et misericordiam consequatur. Utiliores lacrimae preces sed quam
sermones. Lacrima sermo in peccando forte fallit, lacrima
non fallit. Sermo enim interdum non profert totum negotium,
lacrima semper totum prodit affectum. Et ideo Petrus iam non
utitur sermone quo se fefellerat, quo peccaverat, quo fidem
amiserat, ne per id ei non crederetur ad confitendum quo
usus fuerat ad negandum. Invenio et aliud quod
tacuit Petrus, ne tam alto veniae postulatio impudentiae
plus offenderet quam impetraret. Valet enim circa non
indulgentiam quam deprecatur lacrimando.

Circa art[iculu]m ... in parte ... dist[inctio] ... q[uae]stio

Intelligo conversionis ... attendi ... gratia ... que
... parte in voluntate ... plena ... plus
que ... ex ... et ... intendere ...
... penitentia ... in ... et ...
... reputando ... requiritur ... vel ... penitencia ... ...
... primo homo resistit in ... ad maiorem
... resurgit homo in ... maiorem et ...
... Mariam Magdalenam et Petrum et de aliis sanctis
... in ... Ex quo ...

Contrarium ... natura ... et homo resurgit
ad gratiam ... in ... aliorum resistere ... pz ex ...

Exempla ... ...

1. Maria Magdalena penitens ... est ... penitentia ... ...
2. Mulier adultera penitens
3. latronum ... penitens

Et licet ... penitentia ... fuit ... est ...
... gratia ... ...
Nec ... fuit ... penitencia ... in illa ... quibus peccaverat
... sufficiens ... penitencie ... voluntatem ... et
agens ... ...
peccant ... et ... ... resurgit ... gratia ...
... Petrus ... penitentia ... dispositione
Ideo ... est ... in maiori ... gratia ...
et tamen ... gratiam ... ...

Circa articulum ... homo ... penitens ... resurgit ad maiorem ...
... Petrus ... penitens
... resurgit ad ... gratia ... ad ...
... habent ... penitencia ... Petrus ...
... et Petrus ... ... est ...
... et ... penitencia ... homo ... resurgit
... ... in ...
... ... et Petrus ... ...
... ... et ... ...
... in ... et ...
... Et quia ... penitencia ... ...
... ... penitencia
... ... gratia ...
est ... ... magis
et ... ... dispositione ad ...
... in ... et in ... est
dispositio ... ad ... et ... gratia ... illa
... est ... ... penitens ... ut ...
... ... resurgit ... penitentes ...
... Petrus ... ...
... resurgit in maiori gratia ... habent ... ...

V. Passio xpi debuit a Iudeis inchoari et tandem a gentilibus xpo ipsis tradito consummari.

Et arguitur quia Nam per mortem xpi habemus ... a peccato liberati ... [illegible] ... in morte eius ... [illegible] ... in morte eius Iudei ... [illegible]

[illegible] ... in peccato ... [illegible]

In opposito est ... Iudei ... Pylato [illegible]

In responsione ... articuli ... [illegible] passionem [illegible]

... passio xpi ... Iudeis ... [illegible] ... baptizati ... [illegible] ... Iudeis ... passionis xpi ... gentes ... a Iudeis ... postea Iudeis ... passio ... [illegible]

Ad designandum effectum passionis xpi passio xpi debuit a Iudeis inchoari et tandem ... consummari ... gentilibus ... [illegible]

1 ... passionis ... [illegible]
2 ... passionis ... [illegible]
3 ... [illegible]

... Pylatus ... [illegible] ... Iudei ... xpi ... [illegible] ... Pylatus ... Milites

[illegible] ... Pylatus ... passionis ... Iudeorum ... Pylatum et eius Milites ... Iudeos ... passionis xpi debuit

[illegible]

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vii li° Item persecucionis eius | Sed vbi persecucionis xpi primo
[illegible] festata est Judeis quia Augustinus [illegible]
persecucio [illegible] xpi et apostolis in Jerusalem [illegible] actu 2
[illegible] est in gentibus [illegible] pauli [illegible] 13
[illegible] apostoli [illegible] persecucio [illegible] [illegible] [illegible]
[illegible] [illegible] ad gentes [illegible] [illegible] repulsus
[illegible] festata est in Judeis [illegible] persecucio xpi
[illegible] sunt [illegible] cum [illegible] Judeos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuit
[illegible] est [illegible] Judeis [illegible] [illegible] [illegible] Judeorum [illegible]
et blasphemia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Stephani [illegible] [illegible] blasphemum
lapidauerunt Sed [illegible] Judeos [illegible] [illegible] [illegible]
[illegible] Morte Morte [illegible] [illegible] [illegible] [illegible]
qui [illegible] Mors [illegible] [illegible] [illegible] Morte [illegible]
[illegible] Morte [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad pylatum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] 3 [illegible] [illegible] [illegible] [illegible]

Nota exemplum de Aug[ustino] super [illegible] in Joh. xix [illegible]
accedit [illegible] quod [illegible] ille [illegible] qui me tradidit tibi maius
peccatum habet de Aug[ustino] [illegible] aut Caiphas [illegible] qui me tradidit
tibi peccatum habet [illegible] maius peccatum habet quam tu
[illegible] quam Judas [illegible] plus peccavit quam [illegible] quia [illegible]
[illegible] est [illegible] malorum Judas [illegible]
[illegible] et [illegible] plus [illegible] quam [illegible]
peccavit [illegible] et Pylatus [illegible] quam Judas
[illegible] plus [illegible] quam [illegible]
[illegible]

In morte [illegible] plus peccavit Judas [illegible] tradiderunt [illegible] quam
Pylatus et cum militibus [illegible] qui occiderunt eum et [illegible]
Judei [illegible]

Tercium articulum. Utrum Judeus plus peccavit quam Judas tradendo
ad mortem filium dei et videtur quod Judei sunt peccaverunt quia
et glosa super isto textu Peccavi tradens sanguinem iustum
dicit glosa quanto magis qui crucifixerunt ergo Judei plus peccaverunt
mortem Christi procurando quam Judas tradendo. Sed in oppositum
arguitur quia glosa super isto textu [illegible] loquitur de supposito dicit
[illegible] dicit glosa [illegible] Secundo(?) conclusio o Juda
et [illegible] [illegible] nec [illegible] ad
[illegible] [illegible] [illegible] ad [illegible] [illegible] Judei et
Judas [illegible] in isto [illegible] procurando ad mortem
Christi [illegible] [illegible] et [illegible] glosa

Prima conclusio Judas plus peccavit Judeis quam Judei procurando
mortem Christi quia Judas plura beneficia a Christo
accepit et ei familiarior fuit. [illegible] [illegible]
magis peccavit. 2 glosa. Affectu malignitatis
Judei plus peccaverunt quam Judas procurando mortem Christi
~~affectu malignitatis~~ quia [illegible] maiori libidine
[illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] ut [illegible]
[illegible] [illegible] sed talia non [illegible] in [illegible]
libidine [illegible] et [illegible] [illegible]

3 glosa. Simpliciter loquendo Judas plus peccavit quam Judei
vendendo filium dei quia [illegible] [illegible]
addidit [illegible] [illegible] [illegible] loquitur
[illegible] [illegible] quod est [illegible] glosa Secundo(?)
[illegible] [illegible] [illegible] [illegible] quia peccavit
[illegible] [illegible] [illegible] dicit quanto magis
qui [illegible] [illegible] Judei [illegible] plus
peccaverunt quam Judas [illegible] loquendo de affectu
malignitatis [illegible] mortem Christi quia maiori
libidine procuraverunt mortem Christi quam Judas.

Quartum articulum. Utrum Judei plus peccaverunt quam Pylatus
et milites circa mortem Christi ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible] lex et [illegible] [illegible] [illegible] Christi
[illegible] [illegible] [illegible] [illegible] in mortem
[illegible] [illegible] [illegible] [illegible] [illegible]
Pater [illegible] [illegible] [illegible] [illegible] [illegible] dicit glosa
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Pylatus et milites [illegible]
[illegible] [illegible] [illegible] peccaverunt Pylatus
[illegible] [illegible] [illegible] quia [illegible] dicit [illegible]

Desperans

V. Judas, mito se suspendit laqueo
Ut se demostraret odiosum terre et celo.

Et argui(tur) q(uod) laqueo se suspendit ut mereretur ... aliquo
dicit esse ... ille ... Abyt et laqueo se suspendit
Videbit plurimi magistrorum mortuum et cum eo
... ut ... et ... tempus
de corpore ... et ... domini ...
Non ... et ... corpus appellare
de hac ... Judea ... que fuit
... et ~~...~~ ... . que hac ... que ...
... et ... ½

Cum ... non ... et ... alii
... quod ... die qua Xpus crucifixus est
Judas laqueo se suspendit forte ... terre
motu solis obscuratione et multis aliis miraculis
que in morte domini ... Augustinus ...
... die vel ... mortuus
fuit ... die quo Xpus crucifixus
est fuisse mortuum. Cum mane et tota
nocte usque ad horam nonam ... Judeorum
fuisset ... ad necem domini ...
... Xpus ... in templum
ut 30 argenteos ... Judas ... passus
... et ... ut ... emerent agrum
in sepulturam peregrinorum / ... Cum Xpo in
... ... et ... ei
... et ... pylato ... horam vero nonam
... ad ...
paschatis ... Cum ... dies azimorum
panis azimus et paschalis ... tenebant
... qui ... non introierunt ... ut non
contaminarentur sed manducarent pascha ... vero
sabbathi non ... eos ... et
... Augustinus ... est quod die
vel quo ... Judas se suspendit ... fuit
... mortuus ... ut laqueo se suspenderet
... ... odiosum esse terre et celo ...

Judas desperans mito se suspendit laqueo
Ut se demostraret odiosum terre et celo ...
in ... .

[illegible] consentientibus et non [illegible] aut femina
que [illegible] [illegible] persuadeos

V. Accusacio Salvatoris nostri fuit facta
non temere contra iura ordine [illegible]
Sed quia consentiendo cum causa [illegible] et non defen
dente quia [illegible] [illegible] in [illegible]

obseruato

In opposito arguitur quia calumniatores [illegible] falso [illegible]
[illegible] [illegible] item prevaricatores et tergiversatores
quod [illegible]

Circa determinacionem est articulus 3

Circa [illegible] articulum [illegible] doctor [illegible] 22e q. 68 articulo 3
Accusator debet [illegible] [illegible] [illegible]
[illegible] [illegible] debet [illegible] [illegible] [illegible]
[illegible] [illegible] in accusacione [illegible]
contingit [illegible] [illegible] [illegible]

Calumpniando — [illegible] [illegible] falso [illegible] et imponendo
quod est calumpniari [illegible] [illegible] [illegible]
[illegible] [illegible] in accusacione [illegible]
[illegible] [illegible] [illegible] [illegible] quod
[illegible] [illegible] fraudem in [illegible]

Prevaricando — [illegible] adhibendo et hoc pertinet ad prevaricacionem
[illegible] prevaricator [illegible] [illegible] qui
adversam partem [illegible] [illegible] [illegible]

Tergiversando — Alio [illegible] ab accusacione [illegible]
desistendo quod est tergiversari in hoc
[illegible] desistit ab hoc quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 2 q 3 [illegible]
[illegible] [illegible] [illegible] [illegible]
Et est [illegible] de [illegible] [illegible] [illegible]
[illegible] accusatores temerarios [illegible] modis
[illegible] accusatores [illegible] prevaricari
[illegible] aut calumpniari [illegible]
aut tergiversari. Calumpniari est falsa [illegible]
[illegible] prevaricari est [illegible]
[illegible] tergiversari in [illegible] ab accusacione desistere
[illegible] Accusacio [illegible] fuit temeraria [illegible]
[illegible] [illegible] [illegible] [illegible]
calumpnia quia falsa [illegible] [illegible]
[illegible] [illegible] Luce 23 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] manifeste [illegible] [illegible] [illegible]

quia debentur non potuerunt dare cezari ymo dixit Reddite
que sunt cezaris cezari et que sunt dei deo. Et generaliter
sicut pharisei non habuerunt zelum legis sed solum voluissent cum
cesare et suis regem in ipsos suscitare ad necandum et aliquid dicere
ab eis contra preceptum quod dicebant cum veritati inimicantium
sunt hii quorum modo filii quod patet quia dicitur Si
non esset hic malefactor non tibi tradidissemus eum.
Iniquissimos quia cum ut malefactorem sed secundum Augustinum
quem de cauti a spiritibus demonum liberavit ceci videbant
claudi ambulabant mortui resurgebant surdi audiebant
An dicendus Ihesus sit malefactor. Contra [illegible] Tercio sacerdotes
Nam semper esse [illegible] Et in [illegible] conspexit a principibus
sacerdotum et senioribus michi [illegible] [illegible] contra me dicit
quia in die deus Ihesus xpistus a accusatoribus michi [illegible] dicit
quia sic cavit [illegible] quia dicebant quia [illegible]
[illegible] totum [illegible] ab [illegible] [illegible]
Ac [illegible] passio cum [illegible] [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible]. Et quibus [illegible] [illegible]

Accusatores salvatoris nostri fuit [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] per [illegible] [illegible]

Ihesus [illegible] consentibus, et non [illegible] ut [illegible] aut femina
que dicebant [illegible] persuadeo

~~[illegible]~~

V. Accusacio salvatoris nostri fuit facta
non temere ante initium ordine ~~observato~~ et videtur quod

non observato

Sed quia accusaverunt eum coram preside ipso se non defen
dente quia nichil audivit atque in litem. Igitur quod [illegible]
In oppositum arguitur quod calumpniati sunt [illegible] falsa
[illegible] item prevaricantur et tergiversati
quod falsa [illegible]

Cum determinandum est articulo 3

Circa istum articulum nota secundum doctorem [illegible] 22 questio 6 articulo 3
Accusatio [illegible] [illegible] per [illegible]
[illegible] [illegible] debet [illegible] [illegible]
quod [illegible] [illegible] accusator [illegible]
[illegible] [illegible] [illegible] [illegible]

Calumpniando

[illegible] eum qui accusat falso [illegible] imponendo
quod est calumpniari. Alio [illegible] respublica
[illegible] per [illegible] in accusatione [illegible]
quia impedit malicie [illegible] quod
[illegible] dat [illegible] fraudem in accu

Prevaricando

sationem adhibendo. Et hoc pertinet ad prevaricacionem
Nam prevaricator [illegible] quod [illegible] qui
adversam partem adiuvat [illegible] causa sua

Tergiversando

Alio ~~[illegible]~~ ab accusatione sua [illegible]
desistendo quod est tergiversari. Et hoc
[illegible] quod desistit ab hoc quod [illegible]
[illegible] tergiversari [illegible] hoc modo
quasi [illegible] [illegible] 2 q 3 [illegible]
Accusatores [illegible] [illegible] [illegible]
Et est [illegible] de [illegible]
[illegible] accusatores temere [illegible] modis
[illegible] Accusatores [illegible] prevaricari
[illegible] aut [illegible] calumpniari [illegible]
aut tergiversari. Calumpniari ~~est~~ falsa crimina
[illegible] prevaricari est vera crimina abscondere
[illegible] ab accusacione desistere
tergiversari in [illegible] ab accusacione desistere
[illegible] accusator [illegible] fuit [illegible] temerarius
[illegible] de accusacione [illegible] [illegible]
calumpnia quod falsa crimina [illegible] [illegible]
[illegible] [illegible] luce 23 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fuit
et falsa [illegible] manifeste

qz Audebant non prohibiti dare tributum Cesari manus dei et Reddite
que sunt Cesaris Cesari et que sunt dei deo. Et generaliter
sic populus non subvertit ymmo dominus Jhesus voluissent eum
rapere et facere regem ipse fugit ad montem et abscondit se
ab eis. Secundo comparacione quia dicebant cum [illegible] incusatum
[illegible] [illegible] modo [illegible] quod patet quia dixerunt. Si
non esset hic malefactor non tibi tradidissemus eum.
Increpabant quoque eum ut malefactorem sed sine causa
quoniam dicit cecos a peccatis demones expellebat cecos videre
claudos ambulare mortuos resurgere surdos audire
An dicis Jhesus sit malefactor. Tercia
[illegible] semper [illegible] Et [illegible] compararunt a principibus
sacerdotum et senioribus [illegible] [illegible] [illegible]
[illegible] dominus Jhesus Christus accusatoribus [illegible] [illegible]
[illegible] [illegible] causa [illegible] quia [illegible] quod [illegible] [illegible]
[illegible] tamen [illegible] ab [illegible] [illegible]
Et [illegible] passio eius fuisset [illegible] que [illegible]
[illegible] fuerunt [illegible]. Ex quibus [illegible] [illegible]

Accusacio [illegible] nostri fuit facta tamen et malefactor [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Pylatus petebat pro rege Judeorum in titulo [illegible]

Circa articulum [illegible] Judei possent pro rege Judeorum scribi [illegible]

in [illegible] scriptum [illegible] pro quo notandum quod Judei

est [illegible] legis [illegible] regula [illegible]

quia debent [illegible]

[illegible] ad [illegible]

[illegible]

Judei [illegible] Judeorum [illegible]

[illegible]

[illegible]

Ordinaria iurisdictio — [illegible] ordinaria iurisdictio [illegible]

sicut ordinarii qui [illegible] publica [illegible]

[illegible]

Confessio — [illegible]

[illegible]

Revelatio — sicut Daniel [illegible]

[illegible]

Delicti petitio — [illegible] sicut [illegible]

[illegible]

[illegible]

[illegible]

Voluntaria obligatio — [illegible] sicut [illegible]

[illegible]

[illegible] Judeorum [illegible]

Et per [illegible]

Iniustitia — [illegible] Judeorum [illegible]

[illegible]

Causa dei patris ordinavit et Christi — [illegible] pylatus [illegible] Judeorum [illegible]

[illegible]

de fecit gratia [illegible]

Contulit cum servus [illegible]

[illegible] regulam [illegible]

Reconciliatio [illegible]

[illegible]

[illegible]

[illegible] possessionum [illegible]

vel deserviret ¶ tamen [illegible] quod est [illegible] nulli bono publico

Ideo ¶ In aliquibus non intendit emendacionem aliquorum vel

fame cum conservacione sed intendit cum punicione et conversione

reddere ipse punit et rempublicam salvat Et ista est una quare

servitutem dominativam non est solum sed [illegible] sicut [illegible]

d. de Anima et [illegible] Super hiis 44 [illegible] per modum

dominacionibus apponitur non est [illegible] sed ad per modum aliis

sacerdotibus apparuit [illegible] Ex quibus 3 pono conclusiones

1 conclusio ¶ In proclamacionibus fieri non convictio que sit propter [illegible]

emendacionem et fame cum conservacione non debet puniri.

Patet quia illis proclamacionibus non sunt ad fame [illegible]

sed ad quidditatem cum de [illegible] [illegible]

2 conclusio ¶ In aliquibus [illegible] non debet [illegible]

procedi Patet quia illis aliquibus non sunt ad fame

conservacionem sed ad rempublicam salvandam.

3 conclusio ¶ In dominacionibus statum [illegible] debet procedi

Patet quia in talibus intendit et dominantis emendacio

et ad hanc fame cum conservacione Item quia in proclamacionibus

non [illegible] procedit statum [illegible] propter [illegible] et in aliquibus

propter [illegible]

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Circa 2 articulum V. Iudex possit vel sit accusatorum ...
primo ... Accusacio non est fienda nisi de criminibus et peccatis
que debent per iudicem indicari et puniri ad penam
Iulius dicit indicari vel puniri ad penam vel ad mortem
si est peccatum occultum sine accusacione Et dicitur si
est occultum quod si est manifestum et notorium ...
... et diffamacio publica ... accusatoris ... habet
... statim iudex potest inquirere si sit ... ut
fama laborat ad iudicem ... 2 . q . 1 . Manifesta
Manifesta peccata sine accusacione indicari possunt
quia evidencia patrati sceleris non indiget clamore accusatoris ut
Sed peccata occulta sine accusatore indicari non debet de ... Evidencia
... Augustini et ... Romanorum Actuum 27.
Cesaris
se iudicis ... Festus ... Iudicem ... Agrippe
rudisse. ... regi
... Romanis ...
... accusantes
... ad
... 2 . q . 1 . Nichil ...
Nichil ... accusatorum ... legitimo et
ydoneo accusatore ... Christus ...
Iudam furem ... non est accusatus
non est ... causa ... Christus
... Christus ... voluit ...
... accusatus ... hominem ...
...

Non debet ... legitimo accusatore indicari
... iudicis ... accusatus ...
... causa ... iudicem
... non ...

Circa 3 articulum V ... accusacione ... debent ...
Notandum ... est ... proclamacionum
denunciacionum et
Accusacionum
... ad ...
Proclamacio
... ad diffamacionem
... religiosi ... peccata ...
... clericos ...
... ad memoriam ...
... denunciacio ... Denunciacio
... talia ...
... rei publice ... communitatis
... talia
... ad correccionem et ... Accusacio
Sed Accusacio ... peccatis ... et
enormia ... res publica ...

Pylatus posset a peccato excusari conatus eius
quo nisus est Ihesum Christum dominum nostrum multiplicat
a morte liberare. et videtur quod sic quia petrus in
voluntate [illegible] [illegible] pylatus [illegible] [illegible] [illegible]
voluit [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] quia insufficientem conatum fecit
[illegible] plus [illegible] [illegible] voluit [illegible] [illegible]

1 [illegible] [illegible] [illegible]
2 [illegible] pylatus [illegible] ad liberandum [illegible]
3 [illegible] [illegible] [illegible]

[illegible] voluit dominum nostrum a morte liberare notum [illegible]

Timor
iactire
iudeorum
eum liberare

Circa [illegible] [illegible] Augustinus pylatus, [illegible] [illegible] [illegible] et [illegible] ad liberandum Ihesum Christum [illegible] [illegible] [illegible] timens iudeos [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Augustinus quia [illegible] quam pylatus [illegible] ad liberandum Ihesum Christum [illegible] quia [illegible] quia [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible]

Timor
incarcerationis

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pylatus [illegible] Ihesum [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quia [illegible] [illegible] pylatus [illegible] [illegible] [illegible] Augustinus quia [illegible] pylatus voluit [illegible] Ihesum Christum [illegible] [illegible] [illegible] [illegible] [illegible] in mortem [illegible].

Timor
[illegible] eius

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iohannes 14 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] pylatus ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Textus [illegible] pylatus ad liberandum dominum nostrum Ihesum Christum [illegible] [illegible]

[illegible] pylatus [illegible] [illegible] [illegible] a peccato [illegible] Ihesum Christum ad mortem [illegible] [illegible] quia [illegible] Ihesum [illegible] [illegible] [illegible] [illegible] [illegible] voluit eum liberare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible]

Insufficientia

[illegible] [illegible] totum quod potuit ad liberandum Ihesum Christum

Cum ergo pilatus sensisset verba de Christo quod eius regnum non esset de hoc mundo, sed quod ad hoc venit ut testimonium perhiberet veritati, et quod nullam potestatem haberet nisi sibi datam esset desuper, statim hoc audito desiderabat dimittere Christum, quod non fecit propter [illegible]. Sed [illegible] intonant [illegible] impetum et furorem Iudeorum [illegible] quia firmum et stabile iudicium [illegible] sed [illegible] ad [illegible] ad diversa [illegible].

Secundo propter populi complacenciam, quia in [illegible] iustitiam [illegible] magis populi complacere [illegible] quam [illegible]. Super isto dicit [illegible] Pilatus volens satisfacere populo dimisit illis Barrabam, Ihesum vero tradidit ut crucifigeretur. Dicit Lucas 23: Pilatus volens satisfacere populo magis quam deo et plus respexit populi beneplacitum et voluntatem quam iustitiam [illegible] et hoc [illegible] fieri non [illegible] Luce 23 [illegible] ad [illegible] plurimorum [illegible] ut a [illegible] debeat.

Tertio propter timorem [illegible]. Cum ergo Iudei dixissent Joh. 19: Si hunc dimittis non es amicus Cesaris, quia omnis qui se regem facit contradicit Cesari, et [illegible] alium regem non habemus nisi Cesarem, statim hoc sermone audito Pilatus flagellatum Ihesum tradidit Iudeis ut crucifigeretur. Nota ut Augustinus dicit: manifeste [illegible] adversari Cesari, sed Iudei [illegible] nolle alium regem nisi Cesarem, aliud regem vellet ipsum [illegible] et hoc non [illegible] quia ut Augustinus dicit [illegible] propter timorem hominum [illegible] presertim Iudeorum [illegible] non [illegible] Unde [illegible] a tunc pilatus [illegible] patet [illegible] [illegible] conversari a toto [illegible].

Pilatus [illegible] / [illegible] / Pylatus non potest

1	Remissione officii	Accipite eum vos et secundum
2	Examinatione curiali	Tu es rex Iudeorum
3	Excusatione legali	Nullam invenio in eo causam
4	Mutatione fori	Misit eum ad Herodem
5	Fustigatione penali	Emendatum ergo eum dimittam
6	Oblatione [illegible]	Cum quereret dimittere eum
7	Exprobratione	Regem vestrum crucifigam
8	Protestatione [illegible]	Quid vultis dimittam vobis
9	Locutione figurali	Accipite eum
10	Commutatione dupplici	Vos videritis

Margin notes: [illegible] Pilatus [illegible] liberare a morte Christum; Pylatus [illegible]; Animosa [illegible]; [illegible]

q(uod) Iudex peccat occidendo innocentem s(ecundu)m q(uod) ipse in foro iudicii prob(atu)r nocens

Circa 3 articulum Notandum q(uod) omnia iura civilia et canonica ac omnium doctorum dicta videntur hanc conclusionem tenere q(uod) Iudex non peccat occidendo innocentem si ipse in foro iudicii et s(ecundu)m ordinem iudiciarium probatur nocens. [illegible] cum Iudex gerat personam publicam non debet [illegible] ordine iuris s(ecundu)m probata et allegata [illegible] possit [illegible] [illegible] nocentem [illegible] [illegible] / ad hoc [illegible] [illegible] [illegible] in quibus [illegible] [illegible] Cum homo vero [illegible] in quibus iuste occiditur ~~[illegible]~~ lex eum occidit. Cum homo iuste occiditur [illegible] q(uod) innocens iuste occiditur ex quo planum est [illegible] ordine iudiciario probatus est q(uod) sit nocens. Et probatur Auctoritate [illegible] sup(er) [illegible] Bonum iudex [illegible] [illegible] nihil [illegible] voluntate [illegible] ~~[illegible]~~ [illegible] s(ecundu)m iura et leges pronunciat. Sed [illegible] [illegible] [illegible] Pilatus [illegible] [illegible] [illegible] innocentem [illegible] et probata [illegible] ordinem iudiciarium in his allegatis et probatis [illegible] hec allegata et probata [illegible] [illegible] [illegible] Pilatum [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] testimonia [illegible] [illegible] planum est q(uod) [illegible] [illegible] [illegible] Romanis [illegible] [illegible] [illegible] [illegible] planum est q(uod) s(ecundu)m leges debebat iudicare [illegible] [illegible] [illegible] q(uod) Pilatus non [illegible] [illegible] [illegible] aliquo [illegible] [illegible] [illegible] [illegible] q(uod) hec [illegible] q(uod) innocentem [illegible] probatum [illegible] [illegible] [illegible] | [illegible] q(uod) [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] et ut [illegible] falsa [illegible] [illegible] [illegible] quantumque ~~ut Iudex~~ probatum esset [illegible] [illegible] [illegible] [illegible] solum [illegible] [illegible] [illegible] ut Iudex [illegible] [illegible]

Et eadem [illegible] q(uod) [illegible] Iudex peccaret [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] testimonia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] q(uod) lex permittens [illegible] [illegible] iusta et inculpabilis [illegible] [illegible] aliud quod lex permittit [illegible] [illegible] culpabiles et [illegible]. Sicut [illegible] Aug(ustinus) [illegible] de libero arbitrio q(uod) lex permittens [illegible] [illegible] voluntatem

Marginalia:

nota

3 [illegible] Iudicat

Co[illegible]

[illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] et meditatum de domo [illegible] [illegible] [illegible] [illegible] iudicat / et [illegible] [illegible] [illegible] [illegible] legibus [illegible] [illegible] [illegible] [illegible] non [illegible]

[illegible] fieri

Circa articulum V. Iudeus potest liberari de
innocentem si placitum sit [illegible] quod sit nocens
Probatur: Iudeus quamvis sit superior et conditor legis
et hic non subicitur legi, ut dicitur in primo articulo
Secundo vero Iudeus est sub potestate alterius et inferior
legis et ideo subicitur legi [illegible] [illegible] in
de ratione Religionis licet [illegible] lex [illegible]
homines non subiciuntur legi [illegible] [illegible] est non
licet [illegible] qui subicitur legi potest legem [illegible]
magis potest unum et potestatem legis [illegible]
contra illo qui non est subiectus legi potest
innocens esse nocens et [illegible] habent [illegible]
modo. hoc est placitum tenetur eum liberare
quia [illegible] hoc non fecit [illegible] legem [illegible]
[illegible] [illegible] [illegible] si placitum puto quod non
debet liberare, sed [illegible] non debet [illegible] impune
[illegible] ille qui [illegible] [illegible] [illegible] ad penam [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] non
[illegible] [illegible] ad superiorem [illegible] [illegible]
vel suo officio [illegible] [illegible] penam sive hominem
et sine [illegible] [illegible] [illegible] debet sustinere
[illegible] [illegible] [illegible] [illegible] [illegible] sua
offendere. Nam [illegible] agit [illegible] [illegible]
ad [illegible]. 28 q. 1 [illegible] [illegible]
Modo in [illegible] Christus [illegible] [illegible] [illegible] quibus
[illegible] et hoc [illegible] [illegible] Iudex [illegible] [illegible]

Alium eum [illegible] in hanc [illegible] et predictum
habebat liberum [illegible] per ipsum [illegible].
Respondit quod predictus [illegible] et [illegible]
et dixit [illegible] liberum [illegible]
[illegible] peccaret [illegible] xii ut [illegible]
et liberandi [illegible] et hic [illegible]
[illegible] dixit Joh[annes] [illegible]
[illegible] predictus [illegible].

1o. In foro conscientie Iudex non tenetur legem [illegible]
dicentem probatum [illegible] [illegible]
2o. In foro contentioso Iudex tenetur [illegible] iustitiam [illegible]
legem mortis [illegible] [illegible]
non [illegible] [illegible].

3o. [illegible] peccat [illegible]
probatum [illegible].

ne accid(ent)e inculpabiliter et iniusta est 4o ut patet dicit

Si accid(it) voluntarie ne accid(it) inculpabiliter non sum

neq(ue) iniustus. Quia sicut lex iudicans accid(it)

gravitum per ordinem iudiciarium iniusta est et inculpa(bilis)

tamen comprehendens cum sit gravitum quod comprehendit est

per iniusto et falso modo sit sortitus culpabilis erit

Sedo Quarta talis non sequitur futurum legis quia

sequitur regula legis Nam quando lex iudicat iudicatur est

sicut ordinem iudiciarium sicut allegata et probata est

vera non falsa Ergo sic Judex sit contrarium sive

ut propriam quam sive ut publicam falsa est quod

obedit iniustitiae Nam agit contra intentionem legis

item sic secundo sicut ut dicit Jurisconsultus in p(ro)cessu

Sed legis non est verba tenere sed vim

vim et potestatem corp(oris). Tercia Quarta Judex est quasi

lex animata sicut lex scripta quasi lex mancata sed lex inanimata

non dicit iudicare dicentem in tali casu in quo probatur

falso modo probatum cum accusatum quia legis dicit

Tamquam non patet probatur Sed Judex qui est

lex animata in hoc casu iudicare non debet.

Quarto Si probaretur veritas et Judex credit sic quod

quod veritas sit contra sed possit cum liberando quia

peccaret quia contrarium sive 4o ordinem iudiciarium

ut iudicando hominem ad mortem quem Judex per

allegata et probata habet esse dignum morte

Ergo credit hec allegata et probata esse vera

Non peccaret ipsum condempnando Sed contra hec sunt

per omnia Jura et doctores sicut intelligenda sunt

quod ut Judex non peccaret condempnando hominem sicut

ordinem Judiciarium per allegata et probata quam

sicut sed contrarium recipit Utrum hec sint falsa.

Item hoc subest legi Sed Judex si est super legem

et sicut placuerit fecerit factum Contra quod est intelligendum

Judex quod est superior et conditor legis. ….

V. Coronatus fuit Ihesus Christus corona spinea coronatus

Circa articulum quintum Corona imposuerunt Ihesu Christo

fuit corona
fuit spinea et
fuit capiti imposita

Sedes regni [illegible] Inquantum fuit corona spinea fuit punitiva. Sed inquantum capiti imposita habuit victoriam obtentionem. Et sic quod dicte tunc [illegible] nobis cum Rege qui venit pro [illegible] et fuit coronatus. Et cum vos patrone noster volumus et petimus [illegible]. Sed quod victoriam obtinuit nobis a tyranno [illegible] liberavit. Ut dixit [illegible] expectatur quod [illegible] Circa [illegible] Corona aurea super caput eius expressio signo sanctitatis gloria honoris et opus fortitudinis. Corona aurea quia super caput eius [illegible] ad [illegible] Regum coronatus. Expressio signo [illegible] ad [illegible] gloria honoris et opus fortitudinis [illegible] ad [illegible] per tyrannum liberatum. Coronatus igitur fuit [illegible] Ihesus Christus corona spinea coronatur

V. Congruum fuit Ihesum xm sua mortem
paciente vel Symonem ad portandum
angariari. ff Ad portandam crucem post meritorie
sustinendum in 3. Primo vel ad opus meritorium
obediencia Ihesu xpi
et sic ipse fuit obediens deo patri usque
ad mortem ... quam ... sed crucis
... in quo ... xpus Ihesus obediens
2a fidei ... qui ... fide modo
... Ihesu xpi nequaquam aliquis fuit salvus.
3o ... constancia Nam ut dicit ...
... est crucem tollere ... die
... quod ... Ihesus ... quia raro
... fortis ... exemplum ... aliquis
... ... pura Ergo
... ut dicit ... fuit ...
Symonem Cyreneum portare crucem post
Ihesum Primo ... obediencia Nam ... super
Symonem ... obediens ... dignus
crucem xpi portare 2o ... fidei ...
... Cyreneus et gentilis ... Iudeus
quia ... Ihesum ... Iudeus par
... crucem Ihesu ... sed ipse ...
... fidei gentilis fuit ...
... crucem ... et portare 3o ... forti-
tudinis constancia Nam ... Ihesus xpus
... sepulcrum crucem ... Nam ...
... crucem ... passio ...

Auxilium vel consilium ferre tardiusque Martha
reliquerat / sed quia hec que ipse pius portavit
multi post Christum secuti sunt ad portandum
Tunc dicit Lucas et quod iste Symon post Iesum
non ante Iesum portabat crucem.
Et operibus post ydeo

Causa triplex quare cogebat Symonem Cyreneum
tollere crucem Iesu Christi. Prima mistica et figuralis

Erat enim Judeis impositum crucem Christi [illegible]
Symonem [illegible] contemptibilem quia gentilis
sed factus proselitus / figurabat hoc
secretum aliquod misterium / Nam Symon
interpretatur obediens et signat populum gentium
qui obedientes facti sunt fidei Christi / quod
significatur in hoc Cyreneus quod interpretatur
heres / hic populus ante crucem Christi erat peregrinus
a [illegible] regni. Nunc autem per
fructum crucis Christi effectus est talis [illegible]
[illegible] populus qui eligitur in hereditatem sibi
Erat autem Symon iste pater Alexandri et Rufi
Alexander interpretatur elevatus tenebris
Rufus interpretatur [illegible] vel [illegible] / et
significat populum gentilium in [illegible] / Gentiles enim
ante Christi passionem tenebrosis operibus et nullis
voluptatibus inhiabant / Nunc autem relictis
tenebris [illegible] et [illegible] gaudent / sequuntur
Christum portantes crucem penitentie in angaria
[illegible] debito / Solus autem Christus portavit crucem
sine angaria / quia non erat debitor alicui
[illegible] / Secunda [illegible] non [illegible] [illegible]
[illegible] Voluntarie [illegible] portavit crucem Christi [illegible]

Pro dyademate regali imposuit ei coronam plectentes. Ingeniatores fuerunt ad modum corone capitis de spinis .i. et inter spinas et aculeatas acutissimos aculeos habentes imposuerunt capiti suo tenerrimo aculeos ad caput versus. Ut pena passionis accumularetur probro irrisionis. Spine ille fuerunt iuncia(?) sunt durissime et acutissime asperrime et pungentissime, ita penetrantes adeo ut eius sanguis exiret et sic vulneratus inde velaret(?).

Dicit Bernhardus(?) quod corona qua coronatus fuit Christus de dumis erat spinis intexta quod ob capitis perforationem usque ad cerebrum. Et dicunt doctores qui sustinere volunt durissimam creationem(?) sustinuit et spinas acutissimas que usque ad cerebrum attigerunt. Non est querendum vel quid dicit Iohannes(?) quod ob in coronatus(?) capite eius quia ob capitis non fuit coronatum sed perforatum, perforatum in quam mille punctis et vulneratum in speciosissimo capite eius

Utrum Xpus dominus pro redempcione generis humani debuit mortem in cruce pati

Et arguitur quod non quia veritas debet respondere figure sed in figuris que precesserunt omnia presignata veteris testamenti in quibus aliqua gladio moriebantur et quidam igne cremabantur ergo videtur quod Xpus non debuit pati in cruce sed magis gladio vel igne. [illegible]

[illegible]

Ad Galatas 3. Christus nos redemit de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno [illegible]

[illegible]

1. [illegible]

2. Satisfactio pro peccato [illegible]

3. [illegible]

[illegible]

Nota 2° quia per hoc quod Christus in cruce moritur apertissime nobis patet
in celum ut dicit Christus et videtur quod hoc dicit Ioh 12. Ego si
exaltatus fuero omnia traham ad me ipsum. Nota 3° quia hoc convenit
ad salvacionem totius mundi unde dicit Ieronimus. Quod figura crucis
a medio trahitur in 4 cornua partita, sic virtute et gracia tota eius
qui in ea pependit ubique diffusa. Augustinus eciam dicit quod Christus in cruce
expansis manibus moritur ut alteram manum veteri populo, alteram eos
qui ex gentibus sunt traheret. Nota 4° est quod per hoc crucis mortis
dimensiones virtutes designantur. Unde Augustinus dicit in libro de gracia veteris et
novi testamenti. Non sine causa hoc genus mortis elegit ut latitudinis et longitudinis
altitudinis et profunditatis de quibus Apostolus loquitur magister existeret. Nam latitudo
est in illo ligno quod transversum desuper figitur. Hec ad bona opera
pertinet quia ibi extenduntur manus. Longitudo in eo est quod
ab ipso ligno usque ad terram conspicuum est. Ibi enim quodammodo stat
i. persistit et permanet quod longanimitati tribuitur. Altitudo est in
ea ligni parte que ab illo transverso sursum versus relinquitur.
Hec est ad caput crucifixi quia bene sperancium superna expectacio est.
Illud ~~Iam~~ vero illud quod ex ligno fixo occultatur unde totum illud exurgit
et surgit significat gracie profunditatem. Et sic dicit Augustinus super Ioh.
lignum in quo fixa erant membra pacientis eciam cathedra
fuit magistri docentis. Nota 5° est quod hoc genus mortis pluribus
figuris erat predictum ut dicit Augustinus in sermone de passione.
Diluvio aquarum humanum genus archa lignea liberavit.
De Egypto dei populo recedente Moyses mare virga divisit
et Pharaonem prostravit et populum dei redemit. Idem Moyses
lignum in aquam misit et amaram aquam in dulcem convertit.
De lignea virga de spirituali petra salutaris unda profertur
et ut Amalech vinceretur contra virgam Moyses expansis manibus
extenditur et lex dei in archa testamenti ~~[illegible]~~ lignea mandatur
ut hiis omnibus ad lignum crucis quasi per gradus quosdam veniretur.
Ex quibus patet quomodo [illegible] flagellum [illegible] vir et
[illegible] pro redemptione generis humani Christus debuit mori in cruce patibuli
patet ex dictis in metro.
Crux patibulum ~~[illegible]~~ vincit [illegible]
Crux patibulum pro peccato primi parentis fuit satisfactorium
Crux patibulum [illegible] [illegible] celo [illegible]
Crux patibulum iter aperiendo patet nobis in celum
Crux patibulum traxit ad se utrumque populum scilicet Iudeorum et gentilium
Crux patibulum dimensionum virtutum est designativum
Crux patibulum variarum ~~[illegible]~~ figurarum impletivum est.

Circa articulum de passione Christi applicatur Mons Moria
ratione triplici. Primo ratione immolacionis quia iste mons fuit ille
quo Abraham immolavit Ysaac. Sic Christus fuit paciens et ydeo
locus in cruce [illegible] et sicut Ysaac ligatus fuit sic et
Christus et sicut sua immolacio fuit a deo ordinata sic et passio
Christi. Secundo ratione mortis. Moria enim fuit mons in quo Jacob
dormivit et scalam erectam vidit et [illegible] Jacob
dormiens fuit Christus mortuus et per scalam [illegible]
per [illegible] mortis intravit apostoli in [illegible]
aperuit nobis [illegible] et [illegible] in [illegible] cum
unde apertum est nobis ianua celi.

Tercio ratione [illegible] et placacionis. Nam hic est mons
in quo monente angelo David ab [illegible] Jebuseo emit
aream et emit ibi altare edificavit et hostias immolavit

2 Regum ult.

[illegible] placatus deus cessavit plaga [illegible] quia [illegible] est
[illegible] pro peccatis [illegible] et [illegible] immolacio
[illegible] patris placacio et electorum liberacio.

Quarto ratione orationis. Nam ibi Salomon domum orationis id est
templum edificavit. Et hoc sic Christus multiplices orationes
quando in cruce oravit [illegible] orando cum clamore valido
et lacrimis [illegible] [illegible] et in omnibus
exauditus est pro sua reverencia. [illegible] 7.

Circa articulum nonum triplex assignatur causa quare
Christus fuit flagellatus. Prima secundum Magistrum in Hystoriis
mos erat Romanis. Cum aliquis dampnabatur de aliquo
crimine et illud non poterat [illegible] ad plenum
flagellabatur id est puniebatur cum scorpionibus et [illegible]
[illegible] plagis. De quibus [illegible] Deuteronomii 25 [illegible] hac
[illegible] ut [illegible] supplicium [illegible] [illegible]
et [illegible] [illegible] et sic dicit [illegible]
a Judeis flagellatus fuit quinquies et cetera. Nam a Judeis
quinquies quadragenas una minus accepi.
[illegible] adhuc [illegible] [illegible] et in hac
Pylatus credidit satisfacere populo et quod populus
hac [illegible] [illegible] sicut patet Johannis 19
ubi dicitur quod Pylatus adduxit Ihesum flagellatum
foras Judeis et dixit Ecce homo, quasi diceret
Sufficiat vobis [illegible] [illegible] affectus. Capitulo
2 Secunda causa huius flagellacionis fuit secundum Glossam ut
[illegible] Judeorum satisfaceret [illegible] Judei [illegible] [illegible]
[illegible] desisterent. Tercia causa ut nos a flagellis
3 divine vindicte liberaret secundum [illegible]. Sicut enim

(margin: [illegible] plagis [illegible])

pia mater que videt patrem flagellare filium. extremus
[illegible] flagit [illegible] vs. 12. Disciplinam pacis nostre
super eum [illegible] propter scelus populi mei percussi eum
Ysaie 53. piissime Ihesu quia liber et mortis
nostre peccatum et tu lugens. Nos debui et tu
soluisti non enim in Christo sed in nobis causa mortis fuit
quia passus est pro nobis [illegible]. Nec habens etiam
sustinuit penam Et nostra flagella [illegible] liberet
[illegible] ut [illegible] nostre [illegible] possit
dicere [illegible] in flagella patris sum Si enim
veniens dei filius [illegible] sunt in se suscipere nostra
flagella [illegible] patris [illegible] et nos adoptiui
non [illegible] suscipere flagella [illegible] patris
que [illegible] infligit [illegible] ad emendationem
nostram. Nam [illegible] Quem diligit deus castigat
flagellat autem omnem filium quem recipit. Hebreos 12
Pylatus [illegible] in [illegible] innocentem [illegible] eum dimittere
[illegible] dixit Ego nullam causam mortis invenio in eo.
Corripiam ergo illum scilicet flagellando [illegible] quia in
[illegible] [illegible] vel in aliquo [illegible]
[illegible] correptus emendetur et per emendationem et
[illegible] dimittam a morte liberum. flagris
et [illegible] cum [illegible] [illegible]
[illegible] sanguinem [illegible] [illegible]
Pylatus in hac [illegible] Si [illegible] est quod
emendabitur Si autem emendatur quod innocens
erat [illegible] et corripe innocentem et
[illegible] a [illegible] que non [illegible] ut
innocens [illegible] penam torqueat.
Et [illegible] in Iohannem 19 Tunc apprehendit Pylatus
Ihesum [illegible] apprehendit ad columpnam ligando
et flagellando [illegible] Iudeos
[illegible] posset dimittere Ihesum liberum eum
[illegible] dicens [illegible] innocentem [illegible] ad [illegible]
[illegible] eum flagellari et illudi ut [illegible]
[illegible] et [illegible] et
[illegible] [illegible] affectum [illegible]
et [illegible] in animis eorum [illegible]
[illegible] [illegible] et [illegible] [illegible]
et mortem eius [illegible] [illegible]
Pylatus non [illegible] [illegible] flagellari [illegible] furore

satisfacere volens ut vel sic eum interficere et
desinerent velle valde eum quem viderent flagellatum
~~viderent~~ Unde ex parte hoc cohortem suam
et Iudeis prebuit ut aliquam iram molliret et
a morte eius desisterent / Naturale enim est ut
ira quiescat si eum viderit quem irascitur
qb flagellatum et prostratum videat / sed quia in
est in ira que secundum mensuram quiescit quando punitur tunc
sed non in odio quod tollit et quiescit eum quem
odio habet consumit / Iudei autem ex odio
movebantur contra Christum / Ideo licet flagellatus
eis presentabatur nisi viderent eum interfectum
a Pylato. Tunc dixit eis aspiciens / Nosse
quid agit quem non flagella movent sed
nec penam mereretur / Rursum ingressus si ad sanandum
mitium te convertes / Ideo sententia ne exprimeret
Pylatum / quia nullum fecit malum sed bonum
[illegible] sed ipse bonum / Nec enim sinendum est
malum ut inde veniat bonum [illegible] 3.
Talis enim damnacio iniusta est Affligere autem
innocentem et proprie dei secundum magis
malum est / et ideo nullo iure est
concessibile / Et sic Iudeus ... ne deberet
et qui innocentem faceret iniuste penam
Cum igitur ductus flagellatus inducitur spoliatus
a militibus apparitoribus presidis in vestibus
propriis induitur circumdatur et coronam
[illegible] coronatur / Et sic rursum
fuerit ab Herode in alba veste sed remansit
in eadem veste usque ad horam flagellacionis
Tunc eum expoliaverunt hac veste et suis
Et nunc adversum propriis operuit sunt veste et suis
Et [illegible] nostris coram
[illegible] et [illegible] in [illegible] presbiteris
[illegible] et [illegible] passus consuetudinis / quia [illegible]
deponebos [illegible] eum Hebreos 8
a [illegible] et nos [illegible] elevato flagellum
Et [illegible] Erat
quod fit quotiens [illegible] in corpore [illegible] in
[illegible] Hebreos 6 Terra
[illegible]

Cum autem filium dei ... Rursum sunt ... xpi solum pati penam ...
... penam debuit noster ihesus xpus triplicem ... ut [illegible]
... 1a ex parte pene quam paciebatur
2a ex parte eius quem pro quo paciebatur
3a ex parte sui qui paciebatur

Primo pene ihesus xpus debebat habere voluntatem / 2a debebat habere iusticie equitatem / 3a debebat habere significacionis veritatem

Et primo ista pene ... quomodo suffecisse solum penam ... ipsum debuisse recipere ... primo pene voluntatem. Multi ... qui cuius mortem ... timeant ... vehementer horrescunt ... ullo ... morte ... vniuersi hominum ... quod illo ... noster ihesus xpus ... sub ... nullus ... mortem magis ... [illegible] ... passionis [illegible] ... voluit

Pene voluntas

2a primo iusticie equitatem. Nam primus adam ... ligni ... mundatum ... [illegible] ... et suggestione ... ab ipso recepit. Et ... iustum ... in nobis ... est ... noster ... adam ... ligni ... debebat nos iuste liberare et ... sunt ... ligno ... ligni quod factum est iustum.

Iusticie equitas

Tercio primo significacionis veritatem. Nam ille qui paciebatur ... filius qui habet latum ... ad ... et ... habet longitudinem ... est alpha et ... habet altum ... quod ... angelorum ... et ... Et habet profundum ... quod ... abscondit / quem ... ligno crucis ... sunt ... ~~[illegible]~~ ... ~~[illegible] et profunditatis~~ ... docet nos apostolus ... cum omnibus ... que sit latitudo longitudo profundum et sublimitas.

Significacionis veritas

Congruum fuit Ihesu xº pati solum ut pateretur
quod genus mortis magis erat obprobriosum [crucis et]

Congruum fuit Ihesu xº pati solum ut pateretur
quod genus mortis ad liberandum nos requirebat

Congruum fuit Ihesu xº pati solum ut pateretur genus [illegible] in
quod sufficeret ad liberacionem ~~[illegible]~~ [illegible] figuris
designatum

Ad quartum unde [illegible] h[illegible]
[illegible] et [illegible]
per [illegible] Item

Galat. 3

Maledictus omnis qui
pendet in ligno. [illegible] maledictum
[illegible] ~~[illegible]~~ ~~[illegible]~~ in gentibus
[illegible] ~~[illegible]~~ Abrahe [illegible] in xpo
Ihesu [illegible] promissa [illegible] ut
Abrahe [illegible] in semine tuo
benedicentur omnes gentes Gen. 22
quod impletum est in xpo ab Abraham descendente

Item [illegible] mortuus [illegible] est [illegible] [illegible] [illegible]
[illegible] Galat. 3
[illegible] nos redemit
a maledicto legis factus
pro nobis maledictum

Maledictus [illegible] et [illegible]
[illegible] cum [illegible]
2 [illegible] Item qui
ad [illegible] pro nobis
fecit [illegible] ut [illegible]
[illegible] cum [illegible]
[illegible] non [illegible] cum [illegible]
[illegible] et [illegible]
[illegible] Confiteor [illegible] male-
dictum super [illegible] nobis [illegible]

Ad quartum [illegible] Crux [illegible] et Iohannes [illegible]
Exponitur [illegible] ut corpus integrum et indivisum
[illegible] est ut [illegible] ~~[illegible]~~ occasio [illegible]
mortis [illegible] Et non [illegible]
[illegible] et [illegible] in holocaustum xpus fuit

[illegible] passionis [illegible]

Ad 2m [illegible] ad [illegible]
que [illegible] ad [illegible]
Non [illegible] que [illegible] ad
[illegible] ab [illegible]
[illegible] [illegible] 12 [illegible]

Ad 3m [illegible] Aug. [illegible] petrus [illegible] est
[illegible] mors et [illegible]
[illegible] fuit [illegible]
[illegible] [illegible] maiores [illegible] cum

v Ex desoudisset de iure sua morte pro aliis poenis

Cum ... Ricardus ... [illegible] ... et ante ...

Ad emptionem ... duo sunt ... deputatio cum ad aliquid emendum. Si enim aliquis dat pretium ~~ad aliquid~~ ~~emendum~~ non equivalens ad aliquid rem determinandum non esset simpliciter emptio sed partim emptio et partim donatio. Exemplum. Si aliquis emeret librum qui valet XX florenos pro X florenis, partim emeret librum et partim sibi daret. Rursus si daret tantum magnum pretium et non deputaret ad emendum non diceretur librum emere. ¶ Si ergo loquimur de redemptione humani generis quantum ad quantitatem pretii ... passio Christi suffecisset ad redemptionem generis humani propter infinitatem persone Christi, sed unde ... [illegible] ... minima gutta sanguinis Christi suffecisset ad redemptionem generis humani ... potuisset a aliquam guttam sanguinis effundere sine morte ... Christus sine morte potuisset per aliquam aliam passionem genus humanum redimere et ... quia minima vel passio alicuius ... valuit ex dignitate persone. Magis ... minima ... [illegible] ... persone ... [illegible] ... passio suffecisset ad redemptionem generis humani ... ¶ Si autem loquimur ad deputationem pretii, sic non est deputata ad redemptionem generis humani a deo patre et Christo alie passiones Christi absque morte ... ¶ ... ut pretium generis humani non solum esset infinitum valore sed etiam esset emptio ... ut sua ... de morte per morte redimeret. ¶ ... ut mors Christi non solum esset pretium redemptionis sed etiam ... ut ... ¶ Redemptor noster suscepit mortem ut morte tuam ... ¶ ... duas causas assignat apostolus Hebreos ... ut per mortem destrueret eum qui habebat mortis imperium ... et liberaret hos qui timore mortis per totam vitam obnoxii erant servituti ... ad ... ¶ ... ut mors Christi esset ... [illegible] ... mortis ... ¶ ... cum apostolo ... Christus ... per ... nostra ... [illegible] ... Et ... a deo ... genus humanum non est redemptum per aliam passionem Christi absque eius morte ... et deo pretio ... ¶

Et quamvis passio Christi ... cum morte suffecisset ad redemptionem generis humani ... [illegible] ... ad ... deputatione ... [illegible] ... ad ... deputatum ... ex ... [illegible]

1. Christus per pretium ... dedit ~~[illegible]~~ de ... pretium ...
2. Christus ... dedit ... [illegible]
3. Christi mors ... [illegible] ...

Ihesus

dominus

Extra portas civitatis Xpus dominus venit pergit sacramentum sive viam passionis?

Et arguitur quod non. Vitulus debet cum de figura sed passio Xpi figurabatur per Ormisma veterem [illegible] hyrcum Ormisma[illegible] offerebantur in templo. [illegible] Et Xpus in templo pati debuit. Et non extra portam civitatis [illegible]

In oppositum est littera. [illegible] Et oderunt eum ut [illegible] figura [illegible]

In diversis est 3 articulis de [illegible]

Primum [illegible] articulum 2 [illegible] fuit [illegible] passione

[illegible] 3 Simon debuit [illegible] angariam

[illegible] 3 et 6 articulis [illegible]

Xpus non in templo [illegible] sed extra portam passus est. [illegible] 3 Primo ut vitulus cum de figura. 2 ut [illegible] 3 ut [illegible]

Primo ut veritas cum de figura. Nam vitulus et hyrcus [illegible] quasi solempnissimo [illegible] ad expiacionem totius [illegible] offerebatur extra castra [illegible] ut patet Levitici 16 unde dicitur Hebreos 13 Quorum animalium infertur sanguis pro peccato in sancta [illegible] horum corpora cremabantur extra castra. Propter quod Ihesus ut sanctificaret [illegible] extra portam passus est. Ideo ut per hoc significaret [illegible] de hoc dicitur [illegible] de passione [illegible] sub [illegible] in templo. Judeus [illegible] sacrificium salutare [illegible] pro [illegible] plebe oblatum. Et ideo extra civitatem foras et extra muros [illegible] passus est [illegible] quod [illegible] oblacio quod [illegible] est [illegible] totius [illegible] ut per hoc [illegible] mundana [illegible] unde Hebreos 13 dicitur Exeamus igitur ad eum extra castra improperium eius portantes [illegible]

Convenient dominus Ihesus Xpus pergit sacramentum sive passionis extra portas Ierusalem civitatis [illegible] unde [illegible] Xpus extra portam passus est [illegible] [illegible] hoc [illegible]

[Left margin notes:] [illegible] passio Xpi [illegible] offerebantur [illegible] figura [illegible] Xpi [illegible] Hebreos 13 [illegible] Hebreos 13 [illegible] Hebreos 26 [illegible] Damascenus [illegible]

[Bottom notes:] [illegible] ut Johannes [illegible] est et [illegible] ut corpus [illegible] [illegible] voluntarie [illegible]

Item Aptissime v[ero] angariatum fuit ipsum x[rist]um suam crucem portare
vel Symonem ad portandum angariare [illegible] Et
ad portandum crucem ihesu xpi vel ad opus meritorium
perficiendum et maxime pro obediencia ihesu xpi vt ipse
ipse fuit obediens deo patri vsque ad mortem
ita quilibet nostrum [illegible] quilibet xanus sit
ihesu xpo obediens. Secundo fuit [illegible]
quia tunc fuit moderatum [illegible] vt nunquam
aliquis fuit salvus [illegible] fortitudinis
constancia Nam ut dicit [illegible] Arduum est
[illegible] [illegible] [illegible] mors [illegible]
[illegible] [illegible] quod [illegible]
et [illegible] quia [illegible] fortis [illegible]
[illegible] aliquis [illegible] bonus [illegible]
[illegible] [illegible] sicut dicit [illegible] fuit
[illegible] Symonem [illegible] portare crucem
[illegible] ihesu [illegible] obediencia [illegible]
[illegible] Symon [illegible] obediens [illegible]
[illegible] crucem [illegible] portare [illegible]
quia [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible] crucem ihesu xpi [illegible]
[illegible] [illegible] sicut [illegible] fuit [illegible]
[illegible] crucem [illegible] [illegible] [illegible]
[illegible] fortissima constancia Nam [illegible] ihesus xpus
[illegible] humiliasset [illegible] crucem et [illegible]
ihesus [illegible] [illegible] passus [illegible] [illegible]
vel [illegible] fortissimi martiris [illegible]
Sed [illegible] [illegible] portavit [illegible]
[illegible] [illegible] ad portandum [illegible] [illegible]
quia [illegible] Symon [illegible] ihesu [illegible]
portabat crucem.

Afferte [illegible] [illegible] [illegible]
Efferte [illegible] [illegible] [illegible] [illegible] [illegible]
Proferte [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible]

R[espondeo] deus pat[er] xpm non tradidit infligendo mortem vel passione aliqua q[ue] cum accidit sed permittendo et voluntatem xpi

Utrum Deus Pater debuit acceptare modum satisfaciendi per passionem xpi pro peccato generis humani. Et arguitur quod

maxime crudelitatis est hominem innocentissimum morti exponere sed xpus erat innocentissimus et crudelissimum fuit ex quacumque causa xpm morti exponere igitur talis modus satisfaciendi nullatenus debuit a deo patre acceptari. Sed in oppositum arguitur debitor mortis nullo deo solvit nisi per mortem [illegible] per omnes cum debitores mortis [illegible] optime satisfactum est deo per mortem illius qui non erat debitor mortis. Preterea nullo deo [illegible] in vobis peccatum quod commissum est per superbiam quam per supplicium et humilitatem [illegible] peccatum humani [illegible] fuit per passionem et humilitate [illegible] vel quod Decentissimus modus satisfaciendi fuit per supplicium xpi. Modus autem ultra [illegible] deus pater debuit acceptare quod [illegible] est [illegible] omnis qui est et [illegible] pater ut [illegible] et deus hunc modo satisfaciendi filius suus exposuit [illegible] et [illegible] dixit [illegible] [illegible] et [illegible] illa [illegible] fuit in mortem exposito. Pro hac [illegible] mortem

Prima conclusio modus satisfaciendi per passionem xpi pro peccato humano fuit deo patri ad placandum acceptissimus quia illud est maxime acceptabile deo quod est magis ad honorem ipsius sed hoc non potest [illegible] magnum honorem facere deo nisi quod seipsum [illegible] in mortem [illegible] quia non potest magnus [illegible] quam seipsum [illegible] quia xpus qui non est solum homo sed est deus [illegible] in mortem ad honorem dei pro peccato generis humani [illegible] sacrificium in mortem [illegible] sacrificium oblationem et [illegible] Ephes. X tradidit semetipsum oblationem et hostiam deo in odorem suavitatis. Et hanc [illegible] [illegible] deus [illegible] et [illegible] apparet et diffinitur [illegible] pater ad honorem dei [illegible] et non ex debito [illegible] mortem

Secunda conclusio modus satisfaciendi per passionem [illegible] fuit congruentissimus ad [illegible] peccatum generis humani [illegible] quod [illegible] [illegible] [illegible] peccatum [illegible] per [illegible] quod volunt [illegible] [illegible] et [illegible]

Optima acceptando a deo [illegible] fuit in deo [illegible] quia non [illegible] ad voluntatem cum optime acceptavit [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] pater cum [illegible] mortem vel voluntate patris passio est vel aliquid [illegible] modo [illegible] [illegible] quia pater cum cognovit [illegible] [illegible] in voluntate et devote

prima

Acceptabilissimus ad placandum

[illegible] [illegible] [illegible] quod erat in lege [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

secunda

Congruentissimus ad [illegible]

33 [illegible]

Deo appropinquant per statum sublimitatis / propter regulam sanctitatis et transgredi preceptum divinum sublimitatis / Ideo modum [illegible] satisfaciendi sunt per abdicacionem sue voluntatis et divine voluntatis impletionem / Et hoc modo voluit in passione sua Christus ostendere. phi 2. humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis.

3. Tertio modus satisfaciendi pro peccatis sunt efficaciores ad attrahendum gratiam divinam / Ratio quia passio Christi solum illis valet qui per amorem Deo adherent / sed hii non possunt habere magis tractum ad amorem Christi quam respondendo pro eo mortem patibilem / quia talis est maximus in dilectione / Maiorem caritatem [illegible] Joh. 12. Ergo si [illegible] fieri a tua [illegible] ad me. Et hunc [illegible] ut [illegible] [illegible] diligere Deo non [illegible] moriendo a morte te liberavit ut tu [illegible] impedimentum dilectionis / [illegible] caritatis [illegible] ostendit effectum / Et [illegible] per [illegible] istis modis satisfaciendi sunt [illegible] quia [illegible] et efficacia [illegible]

Et ideo [illegible] Job. 26. [illegible] cum [illegible] [illegible] et [illegible] [illegible] Nunquid [illegible] [illegible] [illegible]

33 [illegible] et [illegible] [illegible] [illegible] et [illegible] est [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]

Sed [illegible] melior est [illegible] [illegible] mors cum quam sit mors Christi de possunt satisfacere [illegible] multo magis [illegible] cum debeant satisfacere / [illegible] [illegible] magis debent [illegible] [illegible] ad satisfaciendum [illegible] mortem / [illegible] [illegible] est [illegible] dubium quia melior sunt [illegible] [illegible] mors / non [illegible] [illegible] quia magis debent satisfacere per [illegible] [illegible] per mortem / duplex [illegible] / primo quia satisfaciendum [illegible] [illegible] [illegible] [illegible] satisfactio [illegible] [illegible] [illegible] / 2o quia maiore [illegible] est velle mori ad honorem Dei quam velle vivere [illegible] maior [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] /

Contra [illegible] sunt peccata actualia quam sunt peccata [illegible] / [illegible] sed non potuit fieri satisfactio pro peccato nisi Christus [illegible] mortem [illegible] quia [illegible] debent [illegible] non potuit satisfacere pro peccato actuali nisi Christus actualiter [illegible] / secundo [illegible] [illegible] peccatum actuale [illegible] [illegible] oportebat [illegible] [illegible] [illegible] [illegible] / [illegible] passione Christi [illegible] solum sufficiebat ad satisfaciendum pro peccato [illegible] sed [illegible] pro omni peccato [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Effectus passionis ad attrahendum

Con[tra]

Con[tra]

Iudicium tradentes / iudicii iusti grauis / et terribilis [illegible]
set quod plus valet de bonitate / quam illi de
malicia / nam meliora illorum in infirmitatem
excepit [illegible] Christi [illegible].
[illegible] posset [illegible] cum [illegible] omnium [illegible].
[illegible] - [illegible] mirabilis [illegible] que omnium [illegible]
[illegible] [illegible] omnibus infirmitatibus et
[illegible] [illegible] [illegible] aut quod
[illegible] ad mortem quod [illegible] ista morte [illegible]

Nunc ineffabili misericordia sua per eam (sic) de malicia [illegible] aliud
[illegible] ut [illegible] quos [illegible] capere ambiebant
et [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] redemit / [illegible] [illegible] [illegible] [illegible]
[illegible] maxillo eius [illegible] [illegible] [illegible] ut esset
Leviathan iste hamo captus est quia [illegible] redemptoris nostri
dum per satellites suos escam corporis momordit
divinitatis illum aculeus perforavit
[illegible] redemptoris [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sunt
[illegible] [illegible] in [illegible] Behemoth iste qui escam
[illegible] [illegible] corporis ut [illegible] [illegible] mortem dum
[illegible] mortem [illegible] appetit [illegible] quod [illegible] [illegible]
in illo [illegible] appetit [illegible] [illegible] cum corporis esca
[illegible] / In [illegible] [illegible] [illegible] [illegible]
quia dum in illo appetit escam corporis
[illegible] est [illegible] divinitatis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Ibi [illegible] [illegible]
Ibi [illegible] [illegible] [illegible]
Ibi [illegible] [illegible] [illegible] [illegible] [illegible]
Ibi [illegible] [illegible] [illegible] [illegible] [illegible]
In [illegible] corpus est [illegible]
devorauit /

[margin] Passio xpi ... ad secundum ... causam ... passionum ... et eius ... Ad 2m ... dicendum ... passio vnum passionum et gracia ... ad mag[illegible] ... 1a 2e ... quia ... alias ... ita ... est ... per ... passionum ... Ad 3m ... sufficiebat vna minima passio xpi sufficiebat ad redemptionem humani generis ab omnibus peccatis sed ... passio ... passionum

Passio xpi vocata vnum passionum humane

[illegible] transcendebat in se species et genera et angelorum [illegible] ... vnigenitus dei ad passiones [illegible] ... sicut ... in se ... hominum passionum ... Ro ... ysay ... Ecce intelliget seruus meus et exaltabitur et elevabitur et sublimis erit valde ... Sicut obstupuerunt super eum multi sic inglorius erit inter viros et aspectus eius et forma eius inter filios hominum sed ... est exaltatus ... habuit ... et ... pro quo super eo multi admirantes obstupuerunt ... fuit ... eius passionum humanarum.

Ro passio xpi est ordinata ad liberandum hominem a peccato sed xpus venit liberare homines ab omni peccato ... omne genus passionum ...

In ... Ioh ... multos ... fecit ... et alius ... et ... ad ... cum ... non est passus omnem humanam passionem ... in ... art. 3.

Circa questionem dicendum quod passiones humane considerari possunt 2 ... ad ... et ... oportuit xpum pati omnem humanam passionem quia multe passiones sibi ... sed ... in ... et ... loquendo ... de passionibus ab extrinseco illatis quia ab [illegible] passionis ... non debuit ... pati.

Alio modo ... et passus est omnem passionem humanam ... hominum passus est enim aliquid et a gentibus et a iudeis ... et a feminis ... ancilla accusante petrum passus est eciam a principibus et ministris eorum et popularibus ... sicut ... et ... maria ... passus est ... a familiaribus et notis sicut ... a iuda eum prodente et a petro eum negante.

Alio modo ... eorum in quibus homo potest pati passus est enim xpus in suis amicis eum deserentibus in fama per blasphemias contra eum dictas in honore et gloria per irrisiones et contumelias ei illatas ... in rebus ... eciam ...

[margin] humani

[margin] Ex parte quibus potest pati

76
84

Spoliatus est in cruce et testatur tedium et timorem
In corpore per vulnera et flagella [illegible] clavum
ad corporis membra | passus est [illegible] in capite
pungentem spineam coronam | in manibus et pedibus
clavorum fixionem | in facie alapas et sputa
et in toto corpore flagella | passus est sic
[illegible] in corpore | Secundum [illegible] quando flagellatus
et clavis fixus | Secundum gustavit felle et aceto potatus
Secundum [illegible] in latere [illegible] Mortuus
cum de [illegible] lateris apertus [illegible]
Secundum [illegible] verbis blasphemantium
et [illegible] | Secundum [illegible] mater
et discipuli quos diligebat flentes sub cruce Et de
Et quibus [illegible] | [illegible] corpus [illegible]

1 Passio Christi [illegible] conturbat [illegible] passionem [illegible]
[illegible] | [illegible] passus est
[illegible] passionem [illegible]

2 [illegible] cum [illegible] passionem
[illegible] | sed [illegible] passionem
[illegible]
Johannes [illegible] et
et [illegible] corpus [illegible]
[illegible]

3 Passio Christi [illegible] passionem
humanam [illegible]
Primo ex parte hominum a quibus passus est
Tunc ex parte corporis in quibus passus est
Tunc ex parte [illegible]
[illegible]

Et quia [illegible]
Passio Christi [illegible] satisfactionem
[illegible] passus est Christus
satisfaciens [illegible]
et [illegible] passus [illegible]
Peccavit primus parens in corpore passus est Christus vulnera
et flagella in corpore.
Peccavit primus parens superbia. Satisfecit Christus sua humilitate
Peccavit [illegible] Satisfecit Christus [illegible]
Peccavit [illegible] satisfecit iste [illegible]
quam habuit [illegible]
[illegible]

Circa [illegible] [illegible] ista q(uesti)o

Primo [illegible] [illegible] quare fuit passio nostri salvatoris [illegible] [illegible] [illegible] [illegible] [illegible] prima [illegible] [illegible] locus et [illegible] [illegible] salvator [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] et omnia loca / et [illegible] [illegible] [illegible] [illegible] passus est Xpus [illegible] et [illegible] loco [illegible] in Jerusalem [illegible] [illegible] luce 13 Non capit prophetam perire extra Jerusalem

~~Sed [illegible] [illegible] [illegible] [illegible] [illegible] medio [illegible] [illegible] Xpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex virgine in Nazareth et natus in Bethleem [illegible] [illegible] in Nazareth vel in Bethleem pati debuit [illegible] in Jerusalem [illegible] locus [illegible] [illegible] passioni [illegible]~~

Prima [illegible] Jerusalem [illegible] locus [illegible] [illegible] [illegible] sacrificia sibi offerenda / [illegible] quia figuralia sacrificia figurabant Xpi passionem que est verum sacrificium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hostiam et oblationem in odorem suavitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] passionis [illegible] ~~[illegible]~~ voluit loco passionis [illegible] Jerusalem / quo [illegible] [illegible] [illegible] dies pasche [illegible] agnus paschalis [illegible] [illegible] dies pasche [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2 [illegible] [illegible] [illegible] passionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in medio [illegible] [illegible] pati voluit [illegible] in Jerusalem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operatus est salutem in medio terre [illegible] in Jerusalem [illegible] [illegible] [illegible] terre [illegible]

3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Xpus passionem [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] in loco tam celebri [illegible] pati non [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bethleem [illegible] Nativitatis Jerusalem passionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / et [illegible] in Jerusalem [illegible] [illegible] [illegible] pati voluit [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Jerusalem [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

V. Penitentibus vere sit destructa et fraudes in via sive ut sibi misericordie dono valeat ad celeste Jerusalem pervenire

[illegible]

[illegible] ... ubi ... in Jerusalem ... [illegible]

[illegible]

Ut ... in ... celeste Jerusalem ... [illegible]

[illegible] ... agnus ... [illegible]

[illegible] ... azimus ... [illegible]

[illegible]

Secundo penitens ... azimus ... [illegible]

Tercio penitens ... azimus ... [illegible]

[illegible]

sed aperire petram ex qua emanaret. Missus est Christus in
hunc mundum qui [illegible] ad illos venirent quando petra
et panis aperiuntur [illegible] alio [illegible] et petra [illegible]
et panis [illegible] dignum [illegible] et in [illegible]
et [illegible] de filio prodigo [illegible] et [illegible] est et
pater currit super collum eius et osculatus est cum [illegible]

Secunda pars qualiter vero deus in [illegible] aut in ecclesia [illegible]
veniat opus est ut [illegible] [illegible]. vestibus suis et frondibus
arborum viam domino sternant.. Vestibus sternitur veteri homini i.e.
[illegible] peccatorum [illegible] quibus penitens debet se exspoliare
et [illegible] [illegible] Vel [illegible] exspoliantes vos
veterem hominem et induite novum hominem [illegible]
Veteri homini [illegible] est qui [illegible] veteris que est de
[illegible] [illegible] [illegible] quod [illegible] debet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]. debet [illegible] [illegible]
deponere et [illegible] sub pedibus [illegible] [illegible] [illegible]
non sufficit [illegible] [illegible] [illegible] [illegible] sed [illegible]
[illegible] [illegible] in futurum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] debet [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sicut arbor [illegible] [illegible]
[illegible] [illegible] [illegible] et in [illegible] [illegible].
Debent ergo [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]

Tertia pars qualiter est [illegible] in [illegible] aut in ecclesia
[illegible] [illegible] opus est ut [illegible] [illegible] [illegible] [illegible]
floribus et palmis [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sed [illegible] opus est [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] sed [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
quibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] palma que est signum victorie
[illegible] [illegible] ut [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
portare palmas in manibus ad designandum
triumphum de [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible]. Secundum [illegible] [illegible] que est [illegible] [illegible]
quo [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible]

Sum prepa... quia sunt boni ... meritum non ... . illud. ..... a deo ... ab ordine iusticie eius ... qui volunt obediere deo ... simplicater 78

... hic ...

Cur deus et nullus alius, cur filius ipse
Non persona patris, ut sacri flaminis, esse
Debuit ipsa salus hominis / sic collige paucis
Cunctis angelicis celo nascente creatis
Lucifer egregie lucis, de luce creatus
Plus aliis sumpsit, ideo presumpsit et inde
Turgidus in luce summam presumere cepit
Vidit enim gigni lumen de lumine, verbum
de patre, vidit iterum sanctum procedere flamen
Ex utroque, trium natura vidit eandem
personas varias / tres vidit, et unum
Invidit / soli verbo, voluit quod creatus
patris adequari genito / ponere sede
Ad partes aquilonis ait / similis quod sedebo
Summo, sic voluit fieri scelus incola celi
Sed brevis hospes erat, quia ferre celum scelestum
Non potuit / sed ibi mox lucifer ut fuit ortus
Occidit, et versum fuit illi mane repente
In sero / bonitas in peius, apex in abissum
Sanctum in demonium / fiebat quod biformis in hora
Clarus et obscurus, bonus et malus, altus et imus
Angelus et demon, qui passus ad ima ruinam
Omnibus ordinibus ~~traxit~~ decimam detraxit / et eque
... ... suam post cursum quinque dierum
Sexta die formavit adam / formavit et evam ...

hic adducit autor exemplum de uno modo demonstracionis quod quinque et hoc ... de demonstracione ante rem /

per modum ... super ... et ...

Est habere ... ...
Est habere ...
Est ... anglis ... ...

In hoc eciam deficiunt meliora bona | melior
est nobilior dicitur iusticia quam fortitudo vel liberalitas

Secundo dicit quod simo bono est quod magis malum non
apparet ei quod sibi sunt | sed que sua sunt
ideo non apparent aliter etc.

Et melius recipit speciem a termino ad quem
Tertio apparet ea que sunt et quam apparet aliquid
et sunt et sensu et apparet verum alienum

Et hoc magis apparent sibi sua sunt
apprehendo semper quod est proprium etc.

habere propterea vim esse	Super omnes angelos et
pro modo suum proprium	Super omnes creaturas
ut deus	habere dilectionem per se
	non ex gracia etc.

Et sic Lucifer voluit habere dilectionem angelus semper consimiliter

Sicut in principio medicine medicamenta quam multis [illegible]
[illegible] devotissimus [illegible] elemosinam [illegible] et peccator

est [illegible] flores in quibus [illegible] homines [illegible] designantur
[illegible] prudentes [illegible] ad bonum [illegible] gratia
[illegible] [illegible] fragilis [illegible]
Lucas 17 [illegible] flore [illegible]
[illegible] ad [illegible] flores [illegible]
[illegible] laudes vel [illegible] [illegible] flores
[illegible] ad [illegible] Christi ut [illegible]
[illegible] et ad Christum [illegible]

[illegible] ut [illegible] in celestibus [illegible]
[illegible] ut [illegible] et laudet [illegible]
Christo [illegible] et [illegible] laudes [illegible]
[illegible] ad [illegible] laudare et multis [illegible]
[illegible] misericordias
[illegible] in [illegible] est quod a
[illegible] quod
[illegible] in [illegible] in alia [illegible]
[illegible]
[illegible]
[illegible] est quod
[illegible] et [illegible] ut [illegible]
[illegible] et in [illegible]
[illegible]
[illegible] et [illegible] est quod [illegible]
et [illegible]
[illegible] et [illegible] quod [illegible]
[illegible]
[illegible] est et [illegible]
[illegible]
a Christo [illegible] ad [illegible]
[illegible] laudare et [illegible]
[illegible] et [illegible] in [illegible] est [illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible] in [illegible]
[illegible] et
[illegible] Christi [illegible]

[illegible] in [illegible]
[illegible] pro salute [illegible]
[illegible] et [illegible]
[illegible] salute [illegible]
[illegible] salute [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible] est [illegible]

Flores [illegible]

[illegible] q. gelum 3 [illegible]

1. Veri penitentes deponunt malorum operum mores
2. Veri penitentes induunt bonorum operum mores
3. Veri penitentes incessabiliter reddunt deo gloriosas laudes

~~Secundo gestus est iste ut sicut deus in prosperitate [illegible] in celeste [veniunt] gloriam [illegible] debet ipse hic in [illegible] quorum [illegible] ut [illegible] [illegible] ei habet [illegible] [illegible] ipse habet [illegible] vestibus suis et frondibus arborum [illegible] et habet alia [illegible] cum floribus et palmis ei [illegible] deo [illegible] [illegible] gloriosas et laudes.~~

~~Tercia [illegible] gestus est iste ut deus in prosperitate [illegible] penitens [illegible] est habet [illegible] celeste [illegible] veniat~~ opus est ut ea habeat [illegible] [illegible]

Est eciam penitens [illegible] [illegible] [illegible]

1a quia per [illegible] suis [illegible]
2a quia [illegible] fugiet et [illegible]
3a quia [illegible] suum ardentur diligit.

Ideo penitens [illegible] est habere [illegible] quia per [illegible] suis [illegible]

Vera penitencia [illegible] [illegible] in [illegible] et [illegible] in [illegible] habere [illegible] et nunquam [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est 30 [illegible] [illegible] penitens [illegible] opera [illegible] [illegible] [illegible] [illegible] debet dicere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 18 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fugiet [illegible] et [illegible] [illegible] [illegible] [illegible] penitens [illegible] opus debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ardentur diligit [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] penitens [illegible] [illegible] [illegible] opera [illegible] penitencia est [illegible] opera [illegible] [illegible] [illegible].

ut [illegible] [illegible] est opus in publico [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Secunda pars consequens est ut deus in perfectis suis [illegible] ecclesie
[illegible] veniat oportet est ut ipsa velut aliis vestibus [illegible]
et [illegible] [illegible] [illegible] [illegible] fuerit / per vestitum [illegible] [illegible]
quibus [illegible] [illegible] vestitur. Apoc. 12 [illegible] que [illegible] [illegible]
[illegible] in medio [illegible] / ista vestitum aliquam [illegible] per
[illegible] [illegible] que [illegible] [illegible] [illegible] [illegible] / et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] / [illegible] oportet [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] est
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] nostrum [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Apoc. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostre
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hoc [illegible] est 1 Reg. 18 in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] nostre [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] est [illegible] quod [illegible] [illegible] [illegible] quod
[illegible] [illegible] [illegible] quod [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] /
Tertia pars consequens est ut deus in perfectis suis in ecclesie
[illegible] veniat oportet est ut ipsa velut aliis [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]

Victoria

Rad[ix] per victoriam habemus a deo et qua tenent impedientes resistit acriter certamen quod difficultatem reddit virtutis. Et hoc patet ad prelatos / Unde dicit Ambrosius super Beati immaculati: Nulla sine labore victoria. Et hec victoria signatur in palmis. Unde 3 Regum 6 dicitur quod Salomon in ~~[illegible]~~ parietes templi sculpsit Cherubin et palmas in celatura / designans quod nos pertinet ad divinam servitutem ad quam tenentur prelati pro obtinendum premio et palmam spiritualis victorie. / Secundo est misericordia

Misericordia

requirens victoriam et caritatem. Et hec misericordia ad plura se extendit quam misericordia temporalis, quia illa solum elemosinam corporalem largiendam respicit, ista ad plures effectus caritatis se extendit. Et hoc signatur in oliva. Habet enim oliva in radice amaritudinem, in foliis viriditatem et pulchritudinem, in fructu dulcedinem et in oleo pinguedinem. Et hec quatuor ad effectum misericordie pertinent que debent esse in prelatis. Habet enim misericordia compassionem in animo. Est enim misericordia compassio super miseria aliena. Unde per aliquis alterius miseriam apprehendit ut suam quando ex radice caritatis procedit. Habet etiam consolationem in verbo. Nam consolatur afflictos. Quod procedit ex latitudine caritatis. Et hec verbi consolatio fuit per folia. Habet ~~[illegible]~~ miserorum refectionem quantum ad erogationem elemosine tam corporalis quam spiritualis. Et hec est fructus olive. Habet etiam [illegible] de variis in affectu ad deum. Et hoc est pinguedo olei. Unde ps. [illegible] oliva [illegible].

Tali autem [illegible] competit ista misericordia apparet per dictum illud Ier. xi: Olivam uberem pulchram fructiferam speciosam vocavit dominus nomen tuum.

Delectatio

Tertio est delectatio spiritualis contemplationis corporum [illegible] per flores [illegible] [illegible] [illegible] in actibus [illegible] virtuosis ut operari per eos delectabiliter et varie ab ope [illegible] eos [illegible]. Et hec delectatio in actibus virtuosis designatur per flores propter delectabilitatem et amenitatem. Unde sponsa actibus virtuosis delectata amplius prosequi desiderans dicit ad sodales Cant. 2: Fulcite me floribus, stipate me malis, quia amore langueo. Fulcite me floribus, quasi dicat: date michi materiam amplius contemplandi in operibus virtuosis in quibus maxime est summa delectatio. Stipate me malis

i' contemplo creatoris ut ~~aut~~ tanta unitas de [illegible] in melius proficiat
quam amore languentis videt quiescere non possunt sed in
continua oracione eorum [illegible] apud deum delectantur.
Item per contra ut deus in presenti [illegible] in celeste [illegible] veniat
opus est ut deo clamantes glorificet et laudet. aliter in quo
In respectu ille cum clamant [illegible] presertim [illegible] relaxat.
puro corda [illegible] et [illegible] pro [illegible] posui et de
clamat opera [illegible] obscura ista clamat ut
alia vero [illegible] videntur indigencia
admirantur [illegible]
primo inquam ut admirantur intenti contemplacione.
vero indigencia quam [illegible] proficere accedit via
finem bonum et [illegible] apud [illegible]
[illegible] [illegible] quam de [illegible] de libero arbitrio [illegible]
liberi arbitrii ad bonum [illegible] sit [illegible] ad inmictum
de proficere volentes [illegible] [illegible] de [illegible] sui dominum
amplius [illegible] admirantur [illegible] ipse [illegible]
[illegible] ad deum [illegible] ad [illegible] ipse [illegible]
[illegible] sunt [illegible] [illegible] et non [illegible]
[illegible] de [illegible] cum te [illegible] quod te [illegible]
volunt [illegible] velit te [illegible] in [illegible] velit te
[illegible] meditari [illegible] velit te [illegible] [illegible]
quod [illegible] desiderat [illegible] vult [illegible]
[illegible] [illegible] quia [illegible] desiderant
sua [illegible] instigat et [illegible] proficientes [illegible] clamat
[illegible] [illegible] [illegible] qui veniunt in nomine domini
[illegible] implorant quia [illegible] ad [illegible]
[illegible] est [illegible] quod [illegible] [illegible] offert [illegible]
[illegible] in [illegible] [illegible] cum [illegible] ipse [illegible] ad
[illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] ad ipsa [illegible]
[illegible] [illegible] sicut est [illegible] quia patres est [illegible]
quod [illegible] cum [illegible] in nomine domini quod
est [illegible] [illegible] [illegible] magna
[illegible] fiducia proficiendi [illegible] [illegible] [illegible] et laudari
[illegible] [illegible] qui [illegible] in nomine domini [illegible]
clamant ut [illegible] ad quam tendunt [illegible] [illegible]
[illegible] [illegible] tendit ad [illegible] contemplacionibus quod
[illegible] est quia ad [illegible] in [illegible]
[illegible] [illegible] sed [illegible] de [illegible] super [illegible]
[illegible] ambulat [illegible] proficiendi augetur
[illegible] in [illegible] tendit [illegible] [illegible]
[illegible] [illegible] et [illegible] sed [illegible] a bonis ad meliora

et a melioribus ad superiora etiam procedit. Et illud est
quoddam regnum sine fine in nobis augmentandum, quo
ille spiritualis et verus david in nobis regnare
perhibetur. Unde dicitur Luc. 1. Dabit illi dominus sedem david
patris eius et regnabit in domo iacob in eternum [illegible]
in aula celesti. Et ad illud regnum [illegible]
ipsa [illegible] in [illegible] [illegible] illud [illegible]
[illegible] in [illegible]

Tercia gloria est [illegible]. Ut deus in celo a sanctis videatur in
celesti ierusalem, debet ipsa hic [illegible] quod plus [illegible]
ut deus ei velut [illegible] ipsa debet [illegible]
[illegible] vestibus [illegible] et [illegible] [illegible]
[illegible] [illegible] floribus et [illegible] [illegible]
[illegible] glorificet et laudet.

Quarta gloria est [illegible]. Ut deus in [illegible] a sanctis in celesti ierusalem
videatur [illegible] est [illegible]
Est enim [illegible] a sanctis [illegible]
[illegible] sua stigmata [illegible] habet [illegible] a sanctis
[illegible] stigmata [illegible] in corde et corpore sua portat.
Talis fuit ille qui dicebat Gal. 6. Ego stigmata
domini mei in corpore meo porto. Unde glossa Stigmata
[illegible] portat in [illegible] est [illegible]
[illegible] xpo [illegible] [illegible]
ut possit [illegible] [illegible] est [illegible]
[illegible]. Unde [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] totum amore [illegible]. Talis enim fuit [illegible]
de quo legitur quod [illegible] Maria [illegible] in suo corpore [illegible] xpo
[illegible] portat. [illegible] est [illegible]
[illegible] [illegible]
[illegible] [illegible] et ut [illegible]
[illegible] ad [illegible] et [illegible] corpus
[illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de quibus dicitur
[illegible] 2 [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. Talis fuit ille [illegible] de quo legitur in
vitis patrum [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] anime [illegible] et [illegible]
[illegible] ergo ille [illegible] et [illegible] pater et
[illegible] et [illegible] [illegible]
[illegible] apud [illegible]

Tercia q[uo]d azur est q[uod] n[on] habet Rex ... et medias
... lat[ere] ... ca[usa] ... est secundum Plinium ...
... in ... vult ... et Pompeius ...
... habentibus ... azur ... lucem ...
non ... doctrinam ... quia ... studium ...
... ad ... Elizium et eos ... ex ...
... medias ... et ... doctrinae quae ...
in ... vult ... contra ... quod
accipitur ... et contemplatio ... columbe que
... est ... et doctrine ...
... et ... Nazareni
... et ... azur ...
... in ... Balaam ... et Anglia
... et ... accipit quia ...
Anglicos et ... anglicos ... quendam contemplacionem ...
et ... et ... nunquam ...
... est in Paulo ... eligantissimo qui
in ... et ... offerunt ...
... Rota ... quando ...
quam ... est ... Regis ... accipit ...
... Christi ... et ... litteras ...
... et ... nostra ... de ...
... azur ... habent ... de
... et ... azur ... et pullo ...
... est azur est et pullus azur
... et doctrine qua ... et ...
plenitudine ... pullus ... et ... qua
... et ... magnitudine ...
pullo ... in Marco ... alia ...
... qui ... et ...
... Iacob ... filios ... et ...
et ... ad Isachar dat Isachar azinus fortis
accubans inter terminos ... requiem quod esset bona
et terram quod esset optima supposuit ... per ...
Isachar ... et sit ... contemplatiua ...
... singulorum mercedem accipit quo ... gaudium
Dominum nostri intrauit. Iste Isachar ... azinus fortis
... et ... azinos ... inter terminos
... est ... fine ... quesite ... nichil ... in
... qui ... in medio ... querere ... celestia
desiderare. Iste ... azinus ... requiem quod esset
bona ... omnibus ... inuisibilium ...
... et ...

Sed in solo deo quantitas est molis vel ita credit pro
sancto et dulce ipse proinde et deus credit eos
tamen quod est optima. Et tamen hic secundum Richardum ... molis
stabilitas intra quod ... in scriptura tollitur
intelligitur et in primo tractatu de spiritu sancto [illegible]
tamen eius [illegible] aliquid
hoc est ista [illegible] quod veritas [illegible] dicit
dicatur unitas ... [illegible] ... Sed tamen
[illegible] cito clarescit agere
supponunt [illegible] ... et
[illegible] ... cum
[illegible] ... et quicquid intellectum
[illegible] ... comparate et ...
[illegible] apparet hoc eius leve et [illegible]
[illegible] ostenditur. Talis sententia
[illegible] beati Pauli apostoli que ... in
[illegible] ... ad ... est
[illegible] ... et ... secundum
[illegible] ... in ... sub ...
[illegible] sub lege ... quia
sub lege ... sine lege et ... Iustitia mea
[illegible] ... et quod ...
et ego ... quod ... et ... non ...
Sedem ... in ... [illegible]
[illegible] ... ut ... habitat
[illegible] ... et ...
Et [illegible] ... et ... et [illegible]
quod est ... [illegible] distinguendum
[illegible] ... quia ... ...
et hic ... aliquod ... ...
[illegible] ... ...
[illegible] ... ...
de [illegible] ...
... Alia est ... quod ... ...
... orante et hic est opera ... ...
que ... in ... cum ... ...
... a ... ...
[illegible] ... ...
... Alia est ... quod ...
... et orante et hic est opera ... ...
... omnium ... et ... ...
in ... et in ... et hic ... modo orante ...

et dilectos eos afflixionem faciunt. Cap. 8. Super isto verbo Quae
est ista quae ascendit per desertum deliciis affluens dicit glossa
deliciis i. operibus caritatis. Et iste textus dicit puritatem vel
virgula fumi sicut textus hoc dicitur in canticis [illegible]
[illegible] quam anima perfecta utitur per glossam. Est enim
vestis singularis quae miram artem ... diversa varietate [illegible]
et per glossam sunt [illegible] et varia opera animae perfectae
et diversa pietatis opera ornata [illegible] ps. 44 [illegible]
regina a dextris tuis [illegible] talem facit vestem duplicem
quae digna erit sponso in aeternum [illegible] [illegible]
[illegible] alia vestis [illegible] digna [illegible] quia
operibus caritatis [illegible] per [illegible] [illegible] duplicem
opera [illegible] sunt [illegible] et alia [illegible] quod sola [illegible]
[illegible] sunt caritatis Et [illegible] [illegible] [illegible]
[illegible] sponso [illegible] debent [illegible] [illegible] caritatis [illegible]
[illegible] voluntate [illegible] per [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Ita ut [illegible] [illegible] perfecta [illegible] [illegible]
quicquid [illegible] est in [illegible] operibus et voluntatibus [illegible]
[illegible] reputans [illegible] omnes [illegible] [illegible] iustitiae
[illegible] [illegible] sunt panni menstruatae. Isa. 73. Et per hoc
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] contemplationis tantum se [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et quia [illegible]
est ut [illegible] ad [illegible] animae se [illegible]
ut inferiora [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] in quo perfecit [illegible] [illegible] [illegible]
et quantum [illegible] sunt [illegible] [illegible] tanto se
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]
Tria [illegible] glossa. ut [illegible] in [illegible] perfecti in [illegible] [illegible]
opus est ut [illegible] alia [illegible] [illegible] [illegible] palmas
[illegible] [illegible] In quibus tribus signantur tria maxima
perfectionis insignia [illegible] [illegible] est [illegible] [illegible]
et [illegible] perfecta victoria [illegible] [illegible] [illegible] mundi [illegible]
omnia quae mundi sunt [illegible] ut stercora
Phil. 3. [illegible] perfecte triumphavit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a caritate dei quae est in Christo Ihesu Ro. 8.

3 h[ec] perfectio designatur in palma Cant. 7 c. Statura tua assimilata est palme et ubera tua botris. Comparatur palme et ascendam in palmam et apprehendam fructus eius. In palma enim ascendere idem est quod usque toto meatu usque ad Martyrium scandere, et talis sine dubio apprehendet fructum martyrii etiam si ad factum non veniat, quia ut dicit Bernardus in sermone de sancto Martino, quamvis eum persecutorum gladius non invenit, non tamen sine martyrio, quia in mente sed et actione talis martyrium etiam absque peccato sine ferro vel glaciali in animo retinet custodiendo. Secunda est pax seu tranquillitas hominis. Secunda ad pacem illam est quam mundus dare non potest sed sunt tranquilli qui nullis oppressionibus ipsi propter presentes velut unius desiderii fluctuant et diversa sed animo vero sunt reflectentes ad internum veri et summi boni, de quo pax Domini. Leo papa: Hec est pax vera a deo voluntati non dissidere et in his que solus deus vult delectari. Et hec pax designatur in ramis olive que portabatur in signum pacis et tranquillitatis, et intelligitur per columbam que pacem nunciat quod dicit non inveniens ubi requiesceret pes eius reversa est ad archam, quia sola anima est illa que apta est requiescere in sanctis spiritibus velata celestis ac superne placitum ad quietis contemplationis dulcedinem. Unde propter hoc [illegible] columbe ibidem et que columba loquitur sponsus Cant. 2. Surge amica mea columba mea formosa mea et veni. Iam enim hiems abiit et recessit, surge. Unde omnis perturbatio tamquam pars istius hiemis nominatur ut dicit Gregorius. Redeunt autem verbo dei secutur nunc opera anime hiemis perdit per turbationum procellarum dispergit et ultra non fluctuat ut antea fecit ventis tempestuosis. Et ideo non per columba ramum virentis olive portat quia aque recesserunt super terram. Ex quo colligitur quod ipsam pacem illum de qua hic in hac vita que quasi in aquis fluctuat et cum multa accepta non martyrium sed saltem abiectione in vita contemplativa que sine spiritu [illegible] non dicit quod Maria laudatur, Luce 10, partem unum est necessarium.

3 Tertia est rectitudo seu sublimitas contemplationis, iustitia semper maxime victoria liberi de conspectu in corpore dei. Ad Isaiam Isa. Hic est iustitia etiam ut constitutus sit vultum vidit domini, quod Isaie... Hec autem vita etiam mentis non est in contemplacione et que domini dum iterum contemplationis designatur. Et hec rectitudo in floribus designatur. Flores enim sunt naturaliter fructus, sed et hec habitatio contemplationis est fructus vite, sed ut sub floribus dicitur Cant. 2. Surge quia vero hiems transiit, flores

apparuerunt in terra nostra Terra autem est virgo ... in ...
virgo de qua oriendum erat esse in carne terra quia de ... in carne
In hac terra quam pater ullo de fructu ... per ...
sed tunc flores ... apparuerunt in terra nostra ...
... flores apparuerunt in terra quia ...
... vite ... [illegible] ... ...
... in floribus adventus ... que pastores ...
sunt fructus ... qui fructus ... erat
ipso ... flores apparuerunt ...
... et ... ...
in affectu ... ...

Item pro quo ... est ut ... in ... in celeste ... apparuit ... quod ... et ...

Est autem ... vox ... quia ... est ...
Magna ... est ... in ... ...
quasi in carne ... in corpore ... ...
et ... ad ... et ... ...
... ...
... ... est
... ...
... ...

Secunda vox est ... qua ... ...
... est ... ... cum
per ... benedicentes et laudantes ... benedictus
Tertia vox ... ... dicitur regnum patris nostri
... ... est ... ...
... cum ... ...
... ... laudant ... benedictum regnum
patris nostri. Quarta vox ... est pax in celo
... est ... pax ... ...
in ... ...
... ...
pacem hominibus in terra ... et in terra pax hominibus bone voluntatis
... ...
pacem in celo ... ... pax in celo ...
in ... ...
per ... ... in ... ...
... ... in celo ... ...
... ... est ...
pax in celo ... ...
q. d. ... ... pax ... in terra ... est ... ...
... est pax que in celo ... et ... ...

Clara vox gloriosa laudat est Gloria in excelsis deo [illegible] cui ipsi pueri hebreorum [illegible] [illegible] reuelata fuerit in ipso [illegible] dei [illegible] cum gloria [illegible] omnia [illegible] [illegible] [illegible] [illegible] ipso [illegible] dicens Gloria in excelsis deo in qua [illegible] [illegible] [illegible] angelorum [illegible] angeli [illegible] [illegible] [illegible] [illegible] angelica [illegible] [illegible] [illegible] [illegible] in finem. [illegible] est [illegible] angelorum. Et [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] Osanna benedictus qui venit in nomine domini et benedictum quod venit regnum patris nostri dauid. pax in celo et gloria in excelsis [illegible] [illegible] [illegible] puerorum hebreorum est laus omni [illegible] [illegible] angelorum [illegible] [illegible] [illegible] [illegible] in qua [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] Amen.

Christus rex laudatus fuit a turbis voce qua clamabant dicentes Osanna in excelsis.

Et [illegible] [illegible] Osanna [illegible] [illegible] [illegible] xpo [illegible] [illegible] [illegible] [illegible] saluare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hec in futura. xpus [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] auro vel argento redempti estis sed pretioso sanguine [illegible] [illegible] patris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] xpi [illegible] xpus nos redemit de maledicto legis factus pro nobis maledictum. [illegible] [illegible] [illegible] maledictus [illegible] [illegible] passus est [illegible] [illegible] et [illegible] [illegible] nos redemit [illegible] [illegible] [illegible] [illegible]

Cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] palmarum [illegible] [illegible] [illegible] xpo [illegible]

[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] xpo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] xpi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

1 [illegible] [illegible] [illegible] [illegible] [illegible]
2 [illegible] [illegible] [illegible] [illegible]
3 [illegible] [illegible] [illegible] [illegible]
4 [illegible] [illegible] [illegible] [illegible]
5 [illegible] [illegible] [illegible] [illegible]

Margin: Christus passus [illegible] [illegible] xpo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Circa quartum articulum vero dux est effectus salutis humane [illegible] passio
efficiens quod salutis humane precedit [illegible] est
Effectus vero Justitie causa salutis humane passio Christi est
[illegible] quod humilitas Christi est [illegible] Justitie [illegible] ut dicit [illegible]
[illegible] omnis actiones et passiones Christi Justitie operantur ad salutem humanam
in virtute divinitatis et sic [illegible] passio Christi efficienter operata est humanam salutem
[illegible] Christus [illegible] salute humana passus vero laudatus est a
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] Et quod [illegible]

Christus vero laudatus est a [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sue passionis quam [illegible] Justitie [illegible] salutis
[illegible] [illegible] patet in [illegible] Ergo [illegible]
1 [illegible] operatus est nostram salutem
2. passio Christi [illegible] operata est nostram salutem
3 [illegible] [illegible] laudabant [illegible] quia [illegible] operatus est nostram
salutem [illegible] [illegible]
[illegible] [illegible] quod [illegible] est [illegible] nostre salutis
[illegible] [illegible] est [illegible] [illegible] salutem
nostram [illegible] salutis nostre [illegible] est [illegible]
Justitie vero [illegible] passionis Christi [illegible] [illegible]
[illegible] [illegible] est [illegible] Et [illegible]
[illegible] [illegible] est nostram salutem [illegible]
[illegible] [illegible] Justitie [illegible]
Circa [illegible] articulum vero Christus [illegible] est [illegible]
[illegible] [illegible] est caput [illegible] ut [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] ad se [illegible] ad [illegible] [illegible]
[illegible] [illegible] ad [illegible] manifestum [illegible] [illegible]
in [illegible] [illegible] Justitiam [illegible] [illegible]
salutem [illegible] [illegible] [illegible] Justitiam
[illegible] Christus [illegible] [illegible] passionem [illegible]
[illegible] [illegible] meruit salutem [illegible] Et [illegible]
Christus [illegible] laudatus est a [illegible] [illegible] [illegible]
[illegible] sue passionis [illegible] meruit salutem [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] passionis [illegible] est [illegible] [illegible]
est [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
salutem [illegible] Et [illegible]
1 Christus per suam passionem meruit [illegible]
2 Christus per suam passionem meruit [illegible]
3 Christus per suam passionem [illegible]
meruit [illegible]

Cum 3 ... No. Ille ipse filii spiritus ... offense quem
exhibet offenso id quod amat vel magis diligit quam
odit offensam ... ... et ... ... parte Dei
Magis aliquid deo exhibet quam exigit ... ... tam
offensa ... est ... quod ... magnitudinem ... quam
patitur ... ... dignitatem vite sue quod ... filii spiritus
patiebatur que erat vera dei et hominis. ... ...
passionis et magnitudinem ... doloris. ... ... passio ...
... ... superhabundans filii spiritus fuit
... ... id Johannis 2. ipse est propiciacio pro
peccatis nostris non ... ... sed ... pro peccatis totius mundi
... ... et ... ...
... ... pro ... ... superhabundante satisfactionem
fecit pro passionem suam corporis. ... ...
... ... est ... ...
pro ... superhabundante satisfactione fecit pro passione sua corporis
... ... hoc est
quod dicit ... ... ad ... ... 3 ...

1 ... ... filii spiritus pro ... ...
2 ... vite sue dignitate ... filii spiritus pro ... ...
3 ... passionis ... et dolorem ... ... filii spiritus pro ... ...

Magis ... ...
et ... ... filii spiritus
sua passione ... ...
... offensa. ... dignitas ... ...
... ...
... ... dignitatem ...
... filii spiritus ... fuit superhabundans ad peccata ... ...
... ... et ... ... filii spiritus
... ad omnes fideles ... ... ad ... ...
... ...
... filii spiritus ... ...
... passionis ... ... fidelibus pro ...
... pro ... ...

Circa 4 articulum dicitur quod per peccatum homo dyabolo erat obligatus
ipso quod sentencie peccati quia qui facit peccatum servus est peccati
Iohannis 8 et 2 Petri 2 a quo quis superatus est huius et
servus addictus est. Secunda ratio habet dyabolus superaverat
hominem addictus est dyabolo addictus erat
inducendo eum ad peccatum hac sentencia dyabolo addictus erat
Secundo quia ad reatum pene quo obligatus fuit secundum dei iusticiam
et hoc est quia sentencia quam de sentencia dei ut aliquis
puniretur quando non vult quod liberaliter sit vel per ipsum vel velit
Secunda ratio passio Christi fuit sufficiens et superhabundans satisfactio
pro peccatis mundi cum passio fuit quasi quoddam precium
per quod liberati sumus ab utraque predicta obligacione. Nam
ipsa satisfactio quam quis pro se facit vel pro alio precium
quoddam dicitur quo se redimit a culpa et a pena secundum illud Danielis 4
peccata tua elemosinis redime. Christus autem satisfecit non
quidem pecuniam dando aut aliquid huius sed dando id
quod fuit maximum scilicet se ipsum pro nobis et ideo passio Christi
dicitur nostra redempcio. Tercio Christus facit talia laudantes
vel Christum et vere clamantes dicens I Petri in carne
prima culpa et pena ipse Christus
Christus vero laudatus est a multis vere quia clamantes .... in carne
nostra redemptionis factus est passione sua corporis quia
meruit liberationem a culpa et a pena ... sed ...
... dicto in verbo. Et hoc ad ... capitulo 1 redemisti
nos in sanguine tuo.

....

1. Christus passione sua redemit nos a culpe obligacione
2. Christus sua passione redemit nos a reatu pene.
3. Christus passione sua mortem redemit nos a duplici obligacione vinculorum

Homo vero peccando obligatus erat ad culpam et ad penam
Primo enim ad culpam dyabolo offendit et dyabolo se subdidit
et ... culpe non est ... quod ...
... sentencia dyabolo sentencia ...
... offerens ... se ...
Sed quantum ad penam ... dei obligatus sic ...
iudicia ... et ... qui ...
... ad ... iudicia et iudex ...
... penas ... Christus ...
sua passione redemit hominem ... a culpa
et a pena ... liberavit eum a duplici obligacione quia
... est ... in testamento ...
in ...

Circa 7 articulum Nota quod doctor 3 p q 48 ar 3

Sacrificium proprie dicitur aliquid factum in honorem deo debitum ad eum placandum. Et inde est quod Augustinus dicit 10 de civitate dei verum sacrificium est omne opus quod agitur ut sancta societate deo inhaereamus, relatum scilicet ad illum finem boni quo veraciter beati esse possimus. Christus autem ut ibidem subditur seipsum obtulit in passione pro nobis. Et hoc ipsum opus quod voluntarie passionem sustinuit fuit deo maxime acceptum utpote ex caritate proveniens. Unde manifestum est quod passio Christi fuit verum sacrificium. Et sicut ipse postea subdit in eodem libro huius veri sacrificii multiplicia variaque signa erant sacrificia prisca sanctorum, cum hoc unum per multa figuraretur tamquam verbis multis res una diceretur ut sine fastidio multum commendaretur. Et cum quatuor considerentur in omni sacrificio ut Augustinus dicit 4 de trinitate scilicet

- cui offeratur
- a quo offeratur
- quid offeratur
- pro quibus offeratur

idem ipse unus verusque mediator per sacrificium pacis reconcilians nos deo unum cum illo maneret cui offerebat, unum in se faceret pro quibus offerebat, unus ipse esset qui offerebat et quod offerebat. Ad 3 [illegible] laudatur [illegible] Christi et pacis commendatur [illegible] propter unitatem sacrificii in passione Christi deo patri offerendi [illegible] placandum. Et 3 q [illegible]

Unde dicit Apostolus Ephesios 5: Tradidit semetipsum pro nobis oblationem et hostiam deo in odorem suavitatis. Oblatio eius in cruce maxime fuit accepta deo patri propter mortem talem offerentis quod tamen [illegible] deo patri.

X pro laudabili est [illegible] quae [illegible] commendatur pro unitate veri sacrificii in cruce ad placandum deum patrem offerendi pro [illegible] pz ex dictis in [illegible] q 3 art

1. Primo propter sacrificium quod in cruce [illegible] ut [illegible] Christum [illegible]
2. Secundo propter sacrificium [illegible] in cruce [illegible] per omnem passionem [illegible]
3. Tertio propter sacrificium [illegible] in cruce [illegible] super petram [illegible] et ignem ad [illegible] Christum
4. Quarto propter sacrificium [illegible] in cruce [illegible] [illegible] offerenti pro [illegible] deo [illegible]

Unde dicit Augustinus 4 de trinitate

Quod tamen convenit ab aliquibus sumatur pro [illegible] quae [illegible] et quod tamen apud [illegible] quae [illegible] et quod tamen [illegible] ut [illegible] quae sunt [illegible] in utroque et ex utroque [illegible] et quod tamen [illegible] et [illegible] quae [illegible] nostri corporis [illegible] deus [illegible] pro salute [illegible] salute [illegible] unde [illegible] ... Nec tamen [illegible] quae salute [illegible] pro [illegible]

verum dicebat non concludit. Christo Redemptori non dicit [illegible] peccatis
Christe cum dixit [illegible] vni conclusit totum [illegible] et dixit pater
dixit secundum quod in redemptione [illegible] nostre [illegible] Christo Redemptori
mundi dixit [illegible] sue glo[ria] i. [illegible] quod [illegible] principaliter
Redemptor [illegible] et salvator [illegible] ad totum [illegible]
sed ad eum [illegible] sed [illegible] ad Christum [illegible] immediate et
sed ad eum effective [illegible] est hoc quam [illegible] nostram salute possunt
et [illegible] salvant [illegible] clamabant [illegible] depositi.
salva in alterum [illegible] quod [illegible] salute [illegible]
[illegible] Christo [illegible] salute in [illegible]
[illegible] Scriptura hanc non intelligerent quod [illegible]
Cayphas [illegible] salute [illegible] Iohannis 11
[illegible] dixit [illegible] dixerunt [illegible]
quod [illegible] et [illegible] ad
[illegible] quod dixit et clamabat
[illegible]

sed ad [illegible] [illegible] [illegible] in [illegible]

Utrum Christus ... exceperit (?) Iudeis.

Respondeo dicendum (?) Iudei superbi (?) tam ex malicia quam ex defectu poterant (?) peccato excusari, quia fuerunt certi ex (?) Christo, quod ex malicia ... peccaverunt (?), non ignorancia ... agnoverunt (?) ... fuit affectu (?) ... et propter quod passus (?) malicia ... Christus (?) ... agendi. Non quia aliqui Iudei ... propter ... reales ... propter ... [illegible]

Circa (?) ... excusari (?) ... Iudeis ex defectu liberi arbitrii possent a peccato excusari, et arguitur quod sic (?) per ... Ioh. 9 (?) ... Christus (?) ... Iudeos (?). Sed contra ... peccatum ... habuerunt (?) peccatum ... quod non habuerunt in quo ... peccatum (?) ...

Item ... Christus qui ... apertum est illa que contingunt ex nichil defectu ... et ... [illegible]

[illegible]

In contrarium asserunt [illegible] in articulo ne [illegible] eis
sic applicabiles [illegible] cum maledictum [illegible] opera Christi
Maria [illegible] in Mariam Christi in corde [illegible] dispersi
[illegible] in tabula [illegible] quod [illegible]
sunt ~~dispersione~~ [illegible] Judeis [illegible]
adhuc Mariam Christi et discipulis [illegible]
[illegible] in [illegible] passione quod [illegible]
fuerunt et discipuli [illegible] Magister
[illegible] et [illegible] Christi
[illegible] in [illegible] demonem est 9.
Est et alius modus [illegible] petrus [illegible]
sed [illegible] quoniam [illegible] Maliam passionis
[illegible] in [illegible] quod agendum est [illegible]
[illegible] cap 2 [illegible] Malchi [illegible]
[illegible] Christi [illegible] passio
[illegible] ad [illegible] Christi est 2a
[illegible] de pylato et [illegible] quod [illegible]
tradidissent [illegible] et Judeum [illegible] cap 7 [illegible]
[illegible] quod petrus [illegible]
antequam [illegible] effunderet [illegible] hoc in [illegible]
tota sua [illegible] gratis / [illegible] cap 2, quod
Judea [illegible] mors [illegible] in [illegible]
Sed [illegible] hoc Judea [illegible]
[illegible] aliquis [illegible] augmento
[illegible] de [illegible] Christi [illegible]
Judea [illegible] petrum in [illegible] 22 q 3a. [illegible]
Secundo quae eveniunt Judeis ex defectu liberi arbitrii [illegible]
[illegible] ~~[illegible]~~ ut aliquantum in [illegible] a petro ex [illegible]
[illegible] in [illegible]
1 Argumentum [illegible] petrum quod ex scriptura [illegible]
2 Argumentum Judeus petrum quod ex operibus [illegible]
3 Argumentum [illegible] petrum quod ex Judea [illegible]

Cum autem plurimi [illegible] experiencia [illegible] et [illegible]
[illegible] et hodie pene inflicte fuerunt ipsis Iudaeis
in penam alterius peccati in quo peccatum per unam penam inflictam
torrendi habet illud peccatum per quod infligitur vel magis demeritum
et [illegible] experiencia [illegible] et hodie inflicta sunt illa ipsa
demerebant ex [illegible] [illegible] et clarissimi [illegible] et hodie
vel aliud peccatum in quod voluntarie [illegible] et hoc per
correspondenciam [illegible] ad alterum [illegible] d. [illegible] c. 2
[illegible] [illegible] [illegible] erit pluribus modis. Est autem hoc
peccatum pessimum et [illegible] que est [illegible] [illegible] et [illegible]
[illegible] duo [illegible] [illegible] hoc [illegible] peccatum duo
[illegible] habebant [illegible] [illegible] [illegible] [illegible] [illegible]
legem et prophetas [illegible] interpretari sic quod penitus
caperet a [illegible] [illegible] et [illegible] intelligencia [illegible]
[illegible] manifeste habetur [illegible] 29 [illegible] propheta
[illegible] Iudaeorum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et claudet oculos vestros
prophetas [illegible] falsos et principes vestros qui vident visiones
operiet [illegible] quod [illegible] et [illegible] [illegible]
in Iudaeis. [illegible] propheta [illegible] [illegible] [illegible] [illegible]
scripturarum [illegible] [illegible] [illegible] in [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] propheta loquitur [illegible] [illegible]
et hodie sic quod [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sunt [illegible] et [illegible] [illegible] vel [illegible] simpliciores
vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] veritas scripturarum [illegible] [illegible] [illegible]
propheta in hoc loco [illegible] allegato [illegible] Et erit vobis
[illegible] [illegible] sicut verba libri signati quem cum dederint
scienti litteras dicent lege istum et respondebit non possum
signatus est enim [illegible] [illegible] [illegible] veritas
et [illegible] Et dabitur liber nescienti litteras dicetur ei
lege et respondebit nescio litteras [illegible] [illegible] [illegible] [illegible]
patet quod ab [illegible] veritas scripturarum [illegible] per [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] clarius
[illegible] [illegible] [illegible] veritate in scripturis [illegible] [illegible] [illegible]
[illegible] [illegible] et dixit dominus pro eo quod appropinquat
[illegible] [illegible] [illegible] et labiis suis glorificat me cor
autem eius longe est a me et [illegible] [illegible] [illegible]
hominum et doctrinis [illegible] [illegible] [illegible] [illegible] [illegible]

Sacrami ipso hoc miraculo grandi et stupendo p(er)celebr(atur) cum
sap(ient)ia a sup(er)bis et iustis p(ar)vulis [illegible] abscondit(ur)
Ergo patet manifeste q(uod) in ipso habent q(ui) p(ro)p(ter) petras [illegible]
s(un)t [illegible] celebrant deo ut labijs suis [illegible] fiunt
[illegible] ac mo(do) [illegible] glorificabunt deu(m) sed [illegible] ca-
lumpniabunt(ur) in corde. In [illegible] aut(em) [illegible] v(er)o
s(anctus) Aug(ustinus) [illegible] ipse [illegible] absolute alie(n)us
verbo sap(ient)iam et [illegible] ven(it) [illegible] Ideo [illegible] addam
ut amiracione [illegible] ipso h(abe)nt [illegible] cu(m) sap(ient)ia a sup(er)bis
et iustis q(uod) p(ar)vulis eis aperuit. [illegible] h(ic) [illegible]
magna [illegible] q(uod) est mirabilius magnum et stupendum
[illegible] est [illegible] magnitudine [illegible] q(uo)d [illegible] contra [illegible]
[illegible] et hoc [illegible] [illegible] Ergo
in [illegible] adversitatib(us) et erroribus [illegible] Secundo [illegible]
In [illegible] [illegible] est adeo [illegible] Iudeorum [illegible]
veritas [illegible] p(atet) q(uod) [illegible] cu(m) [illegible]
corde(s) [illegible] Iudeo(rum) [illegible] est Iudeis
p(ro)p(ter) [illegible] [illegible]
In qua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] 22 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

1. [illegible] pharizayca est [illegible] corruptum
2. [illegible] pharizayca [illegible] est [illegible]
3. [illegible] pharizayca [illegible] [illegible]
4. [illegible] pharizayca [illegible] [illegible]
5. [illegible] pharizayca [illegible] [illegible] [illegible]
[illegible] et iusticie [illegible]

De 1. [illegible] [illegible]
[illegible] Attendite a fermento phariseorum q(uo)d est [illegible]
ut [illegible] modicum fermentum totam massam [illegible] corrupit
Sic [illegible] tota [illegible] et [illegible]
Et [illegible] [illegible] [illegible]
[illegible] patet q(uod) [illegible] [illegible]
[illegible] pharizeis [illegible] magna [illegible] et
[illegible] [illegible] [illegible] [illegible]
patet manifeste q(uod) [illegible] [illegible] [illegible]

vete vicit que in pharizeis et aliis pro tempore [illegible] pro
[illegible] [illegible] est, sed [illegible] pharizaica quod [illegible]
patet [illegible] reddi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] patet [illegible] [illegible] [illegible]
2 est corruptum [illegible] // De 2o. [illegible]
q. Magister est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que in [illegible] [illegible] Magister
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
// aperte est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] // De 3o.

3 De 3a [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] a veritate
[illegible] est [illegible] [illegible] [illegible] Mag[illegible]
[illegible] que [illegible] de [illegible] [illegible] est [illegible]
[illegible] est [illegible] [illegible] in [illegible] phari
zaica [illegible] in [illegible] [illegible] a veritate [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] phariseos
[illegible] in templo que de sua iustitia [illegible]
[illegible] [illegible] Luc. 18 [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Isay. 6[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in furore meo.
[illegible] patet [illegible] [illegible] [illegible] [illegible]

4 De 4a [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et veritatis [illegible] in
[illegible] [illegible] [illegible] apparent pharizei
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
De 5. [illegible] pharizaica [illegible] [illegible] veritatis
in [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
veritas [illegible] [illegible] [illegible] veritatis
in pharizaica [illegible] [illegible] [illegible]
[illegible] pharizeorum [illegible] [illegible] [illegible]

+ [illegible] [illegible] de vetus pharizeis [illegible] [illegible] [illegible] [illegible]

V passio xpi meridiana congrue facta fuit in Calvaria
et hoc quod crux ... ut xpus dux omnibus dicitur pati pro peccatoribus.
In loco enim peccatorum passus est ut omnibus dicitur pati pro salute omnium peccatorum
Ut ubi prius erat arena dyabolice ... ibi erigitur vexillum Martyrum.
Et ubi hactenus delicta supplicio dabantur et ... ac pro hoc omnibus dicitur
... pro tollerancia supplicii placeret ad coronam Martirii.

Vinum mirratum

S. Non extat bibere dominum nostrum Jhesum Xpm

Et legitur ... cum felle mirratum in horum dulcem
quod ... accepit ... hac duo ... sed ...
Et a ... dimittatur ... vinum est ... illum
potum ... est ... velatis

Resurrexit ... quod ... bibere
voluit ... mortis ... quod ...
aut ... et ... in ... habebat
... de resurrectionem ... Et ... hac ...
... potum ... accepit illud ... ipsum
... [illegible]

... Et ... videtur ... nostri
bis fuit potatus ... in ... et in ...
Et hac ... in ... ligno
... et ... ex quibus ... totus ... hun.
... ad ... an ... satellites
ad ... vinum mirratum
et ... singulis habebant ... Et ...
... dulcem vite ... habebant in
vino mirrato ... alicuius ... felle
mixto ... vide ...
... quod ... ordinaverunt ...
... Memores ... est ... mirra
... Xpus ... felle ... absoluto
... quam ... mirra
aut ... : Chester ...

Vinum mirratum dedit ... que ... patitur ... dat
Aceto cum felle mixto dedit ... male ... dedit ...
Et que ... mirratum ... affligit
Et vinum mirratum cum felle mixtum est ... opus ...
... sed ... vel felle
... vinum ... medicina ...
totum ... opus ...

Et ... nostri ...
... nostri Jhesu
... sed ...
... sunt ...

... in parte ... quo ... illi ... et
... habet ... ex ... et ... per ...

Congruum fuit illa vestimenta salvatoris nostri dividi [inconsutilibus] ... [illegible]
sup[er] tunicam inconsutilem dimic[...] per sortem / ut [illegible]
[illegible] ut videtur ... dividi sive passionis impleti[...]
... quas ipse [illegible] in sua passione ... est nostrum
opere meditatem ... dividi ... passionis xpi
vestigia non imitantur. Ezech 16 Expandi amictum meum
super te et operui ignominiam tuam / [illegible] ut frigus
[illegible] a nobis repellet Iob 3a [illegible]
[illegible] sunt [illegible] — Caritas, Ecclesia, Corpus xpi, Fides, quas [illegible] illi debent dividi
[illegible] per tunicam inconsutilem [illegible]
[illegible] per tunicam inconsutilem [illegible] caritas
que est vestis nuptialis [illegible]
[illegible] caritas [illegible]
[illegible]

Caritas

[illegible] Mt 22 [illegible] non
habens vestem nuptialem. Et hec est inconsutilis [illegible]
quia ipsa non aliis virtutibus [illegible] sed est [illegible]
[illegible] caritatem [illegible] est [illegible] Colo 3
hec tamen non est dividenda [illegible]
[illegible] Ephe [illegible]
Dicitur enim caritas tunica inconsutilis [illegible]
[illegible] non [illegible] sed [illegible]
[illegible] caritas [illegible] fides [illegible]
[illegible] Facit / [illegible] caritas [illegible]
[illegible] / quia ipsa [illegible]
[illegible] vobis [illegible]
[illegible] caritas tunica inconsutilis / quia ipsa non est a nobis
sed a [illegible] Ro 5 Caritas diffusa est in cordibus
[nostris] [illegible]

Ecclesia

Secundum Hugo. de Sancto Victore tunica inconsutilis [illegible]
[illegible] que non [illegible] quia in se manent [illegible]

Corpus xpi

[illegible] per tunicam inconsutilem [illegible] corpus xpi quod est [illegible]
[illegible] non [illegible]
[illegible] quia per [illegible]

Fides

[illegible] per tunicam inconsutilem [illegible] fides que una est et [illegible]
[illegible] fides [illegible]
[illegible] fides [illegible] Et [illegible] per fidem [illegible]
[illegible] hec [illegible] fides non dividitur [illegible]
in [illegible] Velut [illegible]
[illegible]
Hec tamen [illegible] fides in [illegible] / sicut et caritas
Non [illegible] meritis [illegible]
[illegible] Iac 3 [illegible]

N. Secundum ordinacionem dei et intencionem Iudeorum voluntarie Christus crucifixus est in medio duorum latronum.

Et arguitur primo quod non quia Ro. 6. [illegible] ... Sed Christus factus est nobis iusticia a deo [illegible] ... ad latrones non [illegible] ... ut Christus inter latrones crucifigeretur. In oppositum ...

In oppositum est textus. Et cum eo crucifigunt duos latrones, unum a dextris et unum a sinistris eius, et impleta est scriptura que dicit: Et cum iniquis deputatus est. Ysaie 53 in questione ...

In declaracione articuli 1 | De Quesito

Circa primum articulum [illegible] 2

Pro declaracione secunde partis 3

Quantum ad primum articulum. Christus inter latrones crucifixus est aliqua quidem ... quantum ad intencionem Iudeorum. Alia vero quantum ad ordinacionem dei. Quantum ad intencionem Iudeorum duos latrones ... crucifixerunt, sicut dicit Crisostomus, ut eius [illegible] ... fieret particeps. Sed non sic evenit. Nam de illis nichil dicitur. Illius autem ubique crux honoratur. Reges diadema deponentes assumunt crucem in purpura et diadematibus ... ubique crux [illegible] ...

Quantum vero ad dei ordinacionem Christus crucifixus est in medio latronum, quia ut Ieronimus dicit super Matheum: Sicut pro nobis maledictum crucis factus est, Christus sic pro omnium salute inter noxios quasi noxius crucifigitur ... Videlicet

Leo papa in sermone de passione. Duo latrones unus ad dextram, alius ad sinistram crucifiguntur, ut in ipsa patibuli specie demonstraretur illa que in iudicio eius omnium hominum facienda est discrecio. Et Augustinus dicit super Iohannem: Ipsa crux si attendas tribunal fuit, in medio enim iudice constituto, unus qui credidit liberatus est, alter qui insultavit dampnatus est. Iam significabat quod facturus esset de vivis et mortuis, alios positurus ad dextram, alios ad sinistram. Item

Pro Hylarium: Duo latrones leve ac dextere affiguntur, omnem humani generis ut ostendit diversitatem votorum ad sacramentum passionis domini. ... Pro diversitate fidelium atque infidelium fit enim secundum dextram et sinistram divisio. Unus ex duobus ad dextram situs fidei iustificacione salvatur. Item quia ut Beda dicit super Marcum: Latrones qui cum domino crucifixi sunt significant eos qui sub fide et confessione Christi vel agonem martyrii vel quamlibet arctioris disciplinae instituta subeunt. Sed qui hoc pro eterna gloria gerunt dextri latronis fide designantur. Qui vero humane laudis intentu sinistri latronis mentem imitantur et actus.

Et similiter per ...

Marginal notes (left): Responsio: Christus ... debitum mortis non habebat ... mortem voluntarie ... ut cum morte ... inter latrones patitur ... ut vellet cum iniquis deputari ... unde Crisostomus ... Joh. ... ut latronem in cruce ... ut se pateretur ... ut cum iniquis deputaretur in morte ... ut iniquos ... Vnde ... passione ... Cum iniquis ... deputatus ... alterum ... fecit ... confessionis ... longam blasphemiam ... Unde et hoc ... passione sua ... iudicium ... in cruce ... iudicis ... Alius in [illegible] ... Vel quod iniquis deputari ...

Marginal notes (right): duo pro ... fideles Iudei ... vel quod arctioris disciplinae instituta ... duo pro fideles ...

Secundum ordinacionem dei et intencionem Iudeorum quare Xrus crucifixus est in medio duorum latronum. Patet quod dicitur in [illegible] [illegible] [illegible]

1 Primo in dedecus [illegible] [illegible] [illegible] et [illegible] Xo [illegible]

2 designat ~~[illegible]~~ [finale iudicium futurum] [illegible] Xpus quod in passione fuit medius latronum.

~~3~~ designat [illegible] [illegible] [illegible] Xpus quod in passione fuit medius latronum

3 / [illegible] Xpus quod in passione fuit medius latronum, designatum est [illegible] et [illegible] [illegible] [illegible] +

pariter insignitur latronibus
ut [illegible] [illegible]
quod reus sunt [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]

et [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]

Nam decapore cum spinea ... [illegible] ... ad Judeos ... [illegible]

Inscriptio pylati diuinis illustrata scripturis. Et tytulus super caput eius positus Jhesu Xpi.

... [illegible] ... in passione ... [illegible] ...

... [illegible] ... Et Remigius ... [illegible] ... iste tytulus super caput eius ... [illegible] ... Judei ... [illegible] ...

... [illegible] ...

[margin: ... tytulus ... tytulum.]

... [illegible] ... Pylatus et ... super caput Jhesu ut evidenter appareret ... [illegible] ... Judei pylato ... [illegible] ... Joh. 19 ... [illegible] ... tytulum in ... [illegible] ... pylatus ... super caput eius ... [illegible] ... crucis ... [illegible] ... super Regem ... [illegible] ... accusatus fuerat ... sibi Regem Judeorum ... Xpus ... [illegible] ... pro hac ergo causa Judei ... pylato ... [illegible] ... et pylatus ... [illegible] ... Judei ... [illegible] ... pylatus ... [illegible] ... tytulum ... [illegible] ... Theophilus. Tytulus Regni positus ... [illegible] ... super caput Jhesu ... [illegible] ...

... [illegible] ... Et Jeronimus ... [illegible] ... Et Remigius ... [illegible] ... Rabanus. Hic tytulus ... Xpi excellenciam ... [illegible] ... Sacerdotii et Regni ... Et Hugo ... [illegible] ... tytulus ... [illegible] ... Xpus ... [illegible] ... Et Gregorius ... [illegible] ...

ad litteram pertinet in capite siue in lamina aurea / pontificatus dignitatem scriptam / Verumtamen sacerdos Ihesus sancta inviolatus hostiam habet super caput suum scriptum / hic est Ihesus nazarenus rex Iudeorum / Et dicit Magister in hystoriis quod in lamina pontificis scriptum erat Nomen domini tetragramaton quatuor litteris hebraicis que sonant in lingua nostra principium vite passionis istius / Beda dicit Iohannem / Quod alium in lamina non scribebatur hoc nunc ostenditur in titulo Christi / preciosior est enim auro sanguine Christi / Tercio. / Titulum triumphum Christi significat et victoriam / In signum enim victorie tituli scribebantur / Et per hoc distinguebatur a latronibus quibus non erant tituli suppositi / Quarto. / Titulus exprimit Iudeorum malitiam volens enim Pylatus scilicet Iudeos vlcisci / quorum malitiam vidit dominum in precio in regem surrexit / Unde iste titulus scribebatur super eum quem Christum scilicet confitebantur

Christi victoriam
Nam alius titulus Christi destinatione
Iudeorum malitiam
Regem sue representationem Daniel / Regem lex mater non corrumpet / Ideo hora
Christi passionis etiam memoriam mortis diuulgatum est
Tercio / Reverende pater prime
et tunc ferimus nec
absentes et felices
Ad memoriam enim
mortuorum tituli imprimuntur
quibus sepulcra teguntur

Ex quibus ponitur ratio
Mansio Pylati / Dominus inspiravit
scriptum est in titulo rex super caput domini nostri Ihesu Christi
Nam quod dicitur / in signum istius scribebat Pylatus
hunc titulum dicere volunt Et hoc sequitur causam
Ipsi habuit aliquod mysterium quare agit inter Innocentem et
messiam Iudeis promissum / Ideo scripsit Rex Iudeorum / Unde
Aug. / Auelli a corde Pylati non potuit / Christum esse regem
Iudeorum tamquam hoc in corde eius / Ipsa veritas fixerat /
Et Beda dicit / Volunt salubriter quod iste titulus in cruce sua
insculperetur / Ut nulla voluntatibus corde insinuaret / quod crucis
patibulum non perdiderat sibi sed confirmavit patris imperium
Et hoc ponitur Beda / pro in glossa quod dicit per

Titulus quidem dicit quod per occidendo potuerit efficere / quod non esset eos rex
Iudeorum / Ego autem constitutus sum rex ab eo super Syon montem sanctum eius
Rex enim est sunt et pertransit / Cum enim rex patri sue mittens
hostiam in altari crucis offerret / et regis dignitatem titulo
pretenderet / Ut nullus insinuaret quod per crucis patibulum non perdidit
sed confirmavit imperium /

Circa 3 articulum Cum scripsit Pilatus titulum non solum fuit rex
Iudeorum sed et gentium [illegible] Ergo ut ostenderet summum regem
super Syon montem sanctum eius [illegible] Vallis [illegible] Hebreis
tunc etc. / Circa [illegible] scripsit Rex Iudeorum [illegible] Grecis
et Latinis [illegible] Gentiles [illegible] in purgatorio
[illegible] sed clausteri [illegible] Et sed claustri fuit propheta
[illegible] aut [illegible] fuit propheta [illegible] claustri
[illegible] gentiles ad fidem [illegible] / [illegible] Iudei
[illegible] Effectum non [illegible] sed [illegible]
[illegible] Rex Iudeorum [illegible] Rex gentium [illegible]
[illegible] Rex Iudeorum [illegible] Rex gentium

[illegible] gentiles [illegible] Iudei [illegible] Quia [illegible] salutem
[illegible] Iudeus [illegible] Et ulli ad salutem venerunt
[illegible] Rex Iudeorum
[illegible] Corde enim creditur ad iustitiam ore autem fit
confessio ad salutem [illegible]
gentiles [illegible] Iudei [illegible] corde ore et opere
[illegible]

Cum [illegible] titulum triumphalis [illegible]
[illegible] in corde et ore [illegible]
[illegible] passionis [illegible] titulum
triumphalem [illegible]
[illegible] in [illegible] quando [illegible]
[illegible] titulum triumphalis [illegible]
[illegible] diffamari voluisti Da michi [illegible]
[illegible] titulum [illegible] ut triumphare
[illegible] hostes [illegible] michi non [illegible]
[illegible] triumphalem [illegible] regnare
[illegible] Amen

[illegible] morte xpi in tytulo expressi sit scripta trium linguarum sub ordinacione divina

Racionem quare tytulus ille fuit scriptus trium linguarum [illegible] ut diverse linguarum homines qui ad diem festum convenerant legere et intelligere possent causam mortis xpi. Hec enim tres lingue tunc magis erant usitate in Judea, unde quilibet expertus [illegible] litteris intelligeret causam sue mortis.

2. Ad ostendendum quod iste Rex Judeorum pro salute omnium linguarum passus fuit. Ideo quod omnis lingua confiteatur eum in gloria dei patris. Phi. 2

3. Quia per crucem [illegible] lingue [illegible] quod [illegible] Ideo iste tres lingue sive trium linguarum dignitatem sibi vendicant in cruce xpi ut dicit Aug. Nam per hec significabatur quod per crucem xpi subiugari debebant [illegible] et religiosi quos hebrea lingua significabat, sapientes quos greca, et potentes quos latina. [illegible] ille tytulus ad [illegible] dicit [illegible] pylatus [illegible]

4o. Ad designandum magis [illegible] in xpo [illegible] designabatur [illegible] quod ipse fuit Rex potentissimus, sapientissimus et devotissimus. Potentia [illegible] in lingua latina, sapientia in greca, devotissima in hebrea.

Nam et Romani seu latini erant potentissimi [illegible] Judeis [illegible] scriptura latina [illegible] Rex esse potentissimus.

Apud grecos [illegible] ad sapientiam quam Athenis [illegible] studium [illegible] scriptura greca [illegible] eum esse sapientissimum.

Apud Judeos [illegible] religio [illegible] legis [illegible] templum [illegible] filius dei [illegible]

Tytulum [illegible] volunt [illegible] scripsi scripsi [illegible] quod scriptum [illegible] est [illegible] Aug. [illegible] O pylate [illegible] hec O infallibilem [illegible] in cordibus [illegible] [illegible] vox pylati [illegible] Nam quando [illegible] Ne corrumpas tytulum [illegible] qui [illegible] ad passionem [illegible] [illegible] Et [illegible] Ne [illegible] pylate [illegible] scripsi scripsi [illegible] [illegible] quod [illegible] Aug. [illegible] quod [illegible] dixit [illegible] pylatus quod scripsi scripsi quia [illegible]

acerbissima
V. In Xpi ~~veneranda~~ passione
V. Humanitas ~~a deitate~~ fuerit separata
~~In Xpi veneranda passione~~

Natura Xpus clamat in cruce. Deus meus deus meus ut quid dereliquisti me. [illegible]

In opposito arguitur per Augustinum [illegible]. Mors ad hominis corpus et animam separavit, sed mortem a verbo [illegible] damascenus [illegible]

[illegible] Xpus mortuus est et [illegible] et [illegible] cum [illegible] a corpore separata est, [illegible] deitas inseparabiliter ab utroque remansit

Et Augustinus de [illegible] qui dicit Xpi deposuit [illegible] quod semel assumpsit et exponit [illegible] [illegible] corpus et animam [illegible] [illegible] deitas [illegible] [illegible] [illegible] in passione sed animam et in morte [illegible] deitas [illegible] in [illegible] et [illegible] corpore in sepulchro.

In articulo 3 est articulus | De [illegible] | 2 [illegible] | 3 [illegible]

Circa primum articulum [illegible]

[illegible] decretalis [illegible] articulo ab quo [illegible]. In homine [illegible] ordine [illegible] [illegible] [illegible] in [illegible] et [illegible] corporis [illegible] [illegible] superiores et inferiores et [illegible] corpus [illegible] in se [illegible] quod in aliquo [illegible] et [illegible] [illegible] corpus [illegible] et frigus et [illegible] ad [illegible] et [illegible] ad mortem [illegible] ex [illegible] ex gaudio vel tristicia vel [illegible] mortem [illegible] [illegible] et ex [illegible] [illegible] in corpore glorificato ut dicit Augustinus. Et [illegible] [illegible] in [illegible] corporis [illegible] corporis [illegible] vel [illegible] et [illegible] [illegible] ut dicit in [illegible] per [illegible]. [illegible] [illegible] [illegible] ut ad motum voluntatis [illegible] [illegible] passio [illegible] et [illegible] [illegible] [illegible] a [illegible] [illegible]. Et ideo [illegible] ex [illegible] passionum in [illegible] appetitu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] passionum [illegible]

In Xpo autem [illegible]

Et dicit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in corpore

Et dicit [illegible] in [illegible] [illegible] [illegible]

Rom. 8. dum [illegible] Christi [illegible] de delectatione [illegible]
[illegible] falsum [illegible] nam quod Christus deus sit delectatio sicut
[illegible] ab eo [illegible] falsus [illegible] est [illegible]
[illegible] in [illegible] sed dum et [illegible]
ne ille [illegible] sed [illegible] potuerunt [illegible]
abundantem [illegible] ut [illegible]
primo ut [illegible] delectatio [illegible] subtractio dum prudentie
nam providentia dum [illegible] potius dimittet
suos [illegible] [illegible] [illegible] a deo
delinquere [illegible] in talibus non [illegible]
[illegible] dum in [illegible] loquitur in [illegible]
et [illegible] ut [illegible] Rabanus [illegible]
ut [illegible] in [illegible] adversitatibus et
tribulationibus [illegible] subtrahendo.
2° ut talis delectatio [illegible] subtractio dum
clementie [illegible] quod Christus ut se [illegible]
[illegible] ab eo [illegible] passionis ut [illegible]
[illegible] loquendo in [illegible]
[illegible] [illegible] [illegible]
dum clementie [illegible] ut audiunt
[illegible] in [illegible] clamando [illegible]
[illegible] et [illegible] hac [illegible] delectatio
3° Talis delectatio [illegible] subtractio dum
potentie [illegible] nam in passione [illegible] subtraxit
[illegible] et [illegible] et ex toto [illegible]
[illegible] [illegible] ita quod [illegible]
4° Talis delectatio [illegible] subtractio dum influentie
nam in suis [illegible] [illegible]
dolor ex [illegible] dum [illegible] et [illegible]
[illegible] [illegible] [illegible] Damascenus
hac dum dispensatione [illegible] ut [illegible]
[illegible] [illegible] [illegible] influxum
[illegible] et de hoc modo [illegible] Dacher [illegible]
q 26 articulo ultimo [illegible]

Providentie

Clementie

Potentie

Influentie

Illa [illegible]
[illegible]
[illegible] delectationem
[illegible]
ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible] potuit
[illegible]
[illegible]
[illegible]
[illegible]
ad [illegible]
[illegible]

Cum [illegible] Corpus quem Christus assumpsit
fuit divinitas separata cum anima [illegible]. Corpus illud
quem assumpsit dominus Jhesus in utero virginali semper fuit
unitum cum divinitate. Ad quod patet. Primo propter persone unitatem
2 propter fidei catholice integritatem
3 propter mortis Christi veritatem

Persone unitas

[illegible] Corpus persone unitate
quam sicut quem adoptivum.
unum a deo homini non tollitur ab eo nec aliqua cum
sit nec quem vivimus sed quem primus data
fuit ille homo Jhesus Christus a deo ut sicut homo
esset dei filius per unionem personalem non humane
ad naturam divinam. Igitur cum Jhesus Christus fuit semper
unum persona. Talem quem unionis tollit ab eo
non potuit. Secundo patet fidei catholice integritate.

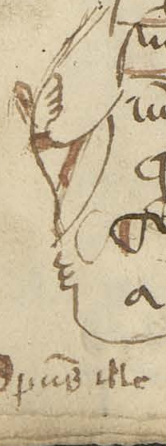
Fidei integritas

Nam fides catholica integra dicit et
diffinit Jhesum Christum sic deum dei filium passum et
esse mortuum et sepultum. Secundo quod descendit
ad inferos et tercia die resurrexit a mortuis
sed divinitas non fuit separata. Nec quem
corpus Christi fuerit sepultum nec descendit
ad inferos et tercia die resurrexit. Nec quia
anima cum ad inferos descenderit ergo nec
in morte divinitas fuerit separata ab anima
nec a corpore. Tertio patet propter mortis veritatem.

Mortis Christi veritas

Nam Jhesus Christus in cruce fuit vere mortuus et
in toto illo triduo non fuit nisi homo mortuus
sed si divinitas fuisset separata [illegible]
anima cum in corpore, Christus non fuisset vere
mortuus [illegible] quod divinitas ~~cum divinitas~~
non est in [illegible] per personalem unionem sicut anima
[illegible] febre vel gladio separari vere erit
mortuus. Igitur corpus quod Jhesus Christus in cruce assumpsit
anima cum fuit divinitas. Et hoc est quod dicunt
[illegible] illud verbo [illegible] [illegible] [illegible] [illegible]
[illegible] cum deitate. Et quod verbum homini assumpsit
numquam deposuit sed anima deposuit [illegible]
quando expiravit, qua redeunte resurrexit.
Ad [illegible] quod anima deposuit corpus sed neutrum
a verbo dei separatum fuit sed [illegible] [illegible] [illegible]

quod persona separatur anima [illegible] mortuus



Corpus illud quod dominus noster [expiravit] in utero virginali assumpsit sed cum anima fuit [numquam divinitas]

sunt ang(e)li / sunt q(ui) s(u)p(er)iorib(us) virib(us) in s(u)p(er)iorib(us) vel ang(e)lo ...
verbi et fruitur. Ut p(re)clare d(icitu)r vitas h(ab)ebat ...
ad singulas p(art)es eius / et ut d(icitu)r implet(ur) q(uo)d ad(dit) ...
inferior(es) repar(ati)o(n)is ... / p(ro)ut d(icit) Damascenus li(bro) 3.

§. Movebat(ur) ... s(cilicet) ... vel valunt(at)e p(er)mittebat
desiderium pati et op(er)ari q(ua)ecumq(ue) p(ro)p(ri)a / ut p(ro) cr(edi)t ...
virtus. Unde ... p(ro)p(ri)o ... esset gaudium summum
... et ... ea q(ua)e ... fruebat(ur) ... gaudium in ...
superiori ... / et non ... ad inferiores p(art)es ... / neq(ue)
ad corpus / ... nullus dolor nec passio in eo esse poterat
sed ... effectus ... ad ... anime ...
est ... corpus / ... est radix inferior ... / ...
... et ad corpus et ad inferiores vires ... ut accidit in
... Dolor q(ui) ...
... corporis in ipso corpore et ... s(cilicet) q(uo)d est ...
corporis et ... / non p(ro)p(ter) ... ad superiorem
rationem. s(cilicet) q(uo)d ... gaudium ...
aliquatenus impedirentur. / ... ad superiorem ...
... dolor ... radice ... et ...
... gaudium ... fruebat(ur)
... gaudium ... / ... p(ro)
... / ... Paulus ... anime ...
... deitas ... / ut pat(e)t
... ad ... gaudii
ad p(art)es ... pati ... p(ro)p(ri)a /
p(ro) ... 3.

Ut p(re)clare vitas h(ab)ebat ... reparandi nostr(am)
implet(ur) in omnib(us) ... / ... / humanitas
... a deit(at)e ... in ... acerbissima passione
... in ...

1. Deitas ... in passione ...
2. Deitas ... in ... passion(e)
3. Deitas ... in ... passione.

humanitas a deitate
... ad ... passionib(us) / q(ui)a ... humanitas
... / ... oportet
... ut q(uo)d ... et
passionib(us) ... / ... Chrysostomus ...
... passionib(us) ... Damascenus ... d(icitu)r ...
... pati et op(er)ari q(ua)e p(ro)p(ri)a ... humanit(at)is

Circa. Certissimum est quod dolor Ihesu Christi in sua amarissima passione
maior fuit omnibus doloribus quos mundus umquam [illegible] et [illegible]

1. Primo propter dolorum privationem. In aliis enim sanctis ~~mitigabatur~~
~~dolor~~ mitigabatur dolor per divine consolacionis auxilio

solamine et rationis subsidio. Sicut patet de Laurentio cui carbones
ardentes rorem refrigerationis ministrabant et beate Agathe
et beato Stephano lapides torrentes dulces fuerunt. sibi
Sed in Ihesu Christo secundum Damascenum unicuique potencie
permissum est agere et pati quod suum erat.

Sic tribulationes videbantur quasi super flores rosas ambulare dum super carbones ardentes incederent.

2. Primo corporis patiendi sensibilitatem, quia passus est
in locis maxime sensibilibus ut in manibus et pedibus
in quibus propter nervositatem maximus dolor percipitur.

4. Propter ponderositatem quia totum corpus in cruce affixum
ligno sustinebatur et continue dolor augebatur.

3. Propter complexionis nobilitatem. Erat enim corpus
immaculatum Ihesu Christi fuerat optima utpote divina
ex [illegible] factum sicut [illegible]. Sed corpus Christi [illegible]
[illegible] / optime fuit complexionatum / ac per hoc
dolorem maxime percepit.

8. Propter mortis et pene vilitatem quam in penis
illustrem [illegible] in morte turpissima mortis [illegible]
mortis [illegible] sustinuit.

7. Propter amicorum utpote apostolorum [illegible] et [illegible]
[illegible] illa quanto plures perpendebant in sua
morte perire quorum [illegible] sua reputabant
tanto dolor eius magis ~~reputabat~~ augebatur.

6. Propter culpe universalitatem. Quia sicut culpa
[illegible] homines per quam debebant satisfacere
[illegible] fuit utpote [illegible] in culpam [illegible]
Sed pena satisfactionem habere debebat universaliter
in omni dolore [illegible] in se [illegible].

Pardiscas tam totus [illegible] per totum corpus est passus in eo quod [illegible] est
In manibus ac [illegible] ad [illegible] et in [illegible]
In pedibus qui [illegible]
per totum corpus flagellatus [illegible] est.
In capite quod spinis coronatus est [illegible] et [illegible]
Item in omnibus [illegible] ut [illegible] sunt [illegible] exposuerunt
Sed [illegible] in omnibus [illegible] [illegible]
In [illegible] [illegible]
In [illegible] plurimis blasphemiis [illegible]
In [illegible] quia [illegible]
In visu quia [illegible] et [illegible] hostibus [illegible]
In [illegible] dixit [illegible] per [illegible] eius

Et [illegible] Iohannes [illegible]
est [illegible]
[illegible] et [illegible]
et [illegible]
et [illegible]
et [illegible]

98

Cor[ollarium] x

mixtus Amici sorori sue non
Inferior porcio racionis vel mixtus ... mixtus probatur
racione propria. Contrarius debilitate ... passione vel ad libitum passio
Patet quia passio illa / Ad ut potentia inferior ... sunt
dissipatur et ... ut ... debilius

concl[usio] 1. Inferior porcio racionis vel mixtus racio vel mixtus
probatur propria racione vehemencius gaudebat

De ... passione

quia 7 illa passionis ... Christus
... sanctus ... secundum ... et
... ...

2. ... sunt passione ... ...
et hic sunt ... ad quem ... ...

3. ... ...
et ... ...

x. quia illa passio ... plus ... ...

concl[usio] 1. Inferior porcio racionis vel ... vel ut ... racione ... dolens ... passione ... influencia.

Ad ... ... et ... ... ad ... quia ad manifestacionem quod ... ... in passione ...

... ...
... ...
... ... sunt ... ...
sunt ... ... sunt ... ...
Item quia qualis ... ...
Item quia ... ...
Item quia ... ...
Item quia ... ... sic ... ...
Item quia modo passionis quia ... ...
Item quia ... ... ad plurimos
... ...
... ...
... ...

... ...
... ... et ... ...
quia ... ...

Racione sue super poni ad [illegible]

xxiij A Superior potencia [illegible] ~~[illegible]~~

Racionem gaudebat de xpi passione.

Pro quod comparabatur per ista passio ad deo acceptacionem quia ipse non habuit racionem nisi gaudii et leticie

Et ad deo acceptissima deo patri quod xpus per suam passionem adimplevit dei patris beneplacitum [illegible] [illegible] est quod ipse voluit [illegible]

xxiiij B. Xpus per superiori sua parte sed racionem patiendo habuit magnum gaudium leticiam et complacenciam sicut fidelis actum deo acceptum exercendo non desistit ... non potest habere in illo actu aliquam tristiciam aut displicenciam sed vehementem gaudium leticiam et complacenciam [illegible] iuste et studiose in actu virtuoso vehementer habere gaudium et nullam tristiciam

xxv ij Xpus in sua ad [illegible] passione dolebat et gaudebat [illegible] dicta

xxv 10 Non solum tunc passiones fuit in xpo gaudium in leticia sermonis sed et fuit gaudium in corpore passionis quod actum patiebatur [illegible] dicta.

Inferior potencia racionis est que conclusit agenda ut communibus dei requirendo ad consideracionem propterea ex [illegible]

Superior potencia racionis est que conclusit agenda et [illegible] deo in contemplando et deliberando deo.

August in Encheridion

Divinis factum fuit ut gaudium in actu in [illegible] [illegible] reducendum ergo [illegible] acceptus fuit virum potuit in [illegible] et qui in [illegible] [illegible] [illegible] fuit curavi [illegible]

In xpo dno a pcio sue cceptionis usq ad finem sue vite fuit perfectum gaudium beatifice visionis et fruicionis

patet quia a pcio sue cceptionis habuit plenitudinem gratie Joh 1 et vidit angelos super ipsum [illegible]

Tantam gratiam habuit quod nulla maior esse potuit nec [illegible]

In xpo dno in tota sua parte sensitiva permanebat fuit perfecta tristicia. patet quia dolor quem ibi fuit sibi [illegible] et ideo esse tristabatur

Ex quibus sequitur quod in anima xpi fuit simul gaudium perfectum et perfecta tristicia

Ex quo patet fuit cphensor et viator

De quorum statu est [illegible] perfecta gaudia et viatorum perfecta tristicia et [illegible]

Nec unum statum aliud minuit nec quoddam impediebat quia deus eorum utrumque quantum volebat neutrum minuebat et patet fuit passio insufficientis dolorum et clarificationis [illegible] gaudium [illegible]

quod in nulla parte [illegible] deo volente et dispensante [illegible]

Secundo sequitur quod [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] posse simul esse secundum [illegible] dispensationem superiorum patet quia gaudium [illegible] et summa tristicia [illegible] simul fuerunt in anima xpi

Nec se mutuo impediebant nec diminuebant

Et pars ista post gaudium et dolor passionis [illegible]

Cum [illegible] Nota [illegible] doctrinam suam de veritate q. 26 art. [illegible]

anima Christi in eodem instanti fuit viator et comprehensor, viator et [illegible] comprehensor

ipsum habuit ea que sunt viatoris et comprehensoris

Sed comprehensoris est [illegible] divina fruitione in [illegible] gaudere

viatoris autem est [illegible] doloris [illegible] in Christo simul fuit

Dolor passionis et gaudium in fruitione [illegible] nec unum impediebat

[illegible] in Christo [illegible] a parte superiori [illegible]

[illegible] quibus [illegible] [illegible] in superiori parte rationis

Dolor passionis quem [illegible] in [illegible] parte rationis [illegible]

non impediebat gaudium in fruitione quod erat in superiori parte rationis nec [illegible]

[illegible] anima [illegible] [illegible] est [illegible] effectum

[illegible] unio anime Christi ad corpus [illegible] causa doloris

[illegible] unio [illegible] ad divinitatem [illegible] gaudii

[illegible] unionibus non se impediunt [illegible]

[illegible] non se [illegible] [illegible] simul potuit

et statum comprehensoris sicut [illegible] in Christo [illegible] status comprehensoris

[illegible] [illegible] secundum [illegible] [illegible] status [illegible]

[illegible] [illegible] [illegible] fruitionem [illegible] [illegible]

superiorem [illegible] status viatoris [illegible] [illegible]

[illegible] [illegible] [illegible] passibili impediebat [illegible]

superiorem [illegible] [illegible] [illegible] comprehensoris

[illegible] ad [illegible] superiorem [illegible] status viatoris

ad [illegible] [illegible] [illegible] ad [illegible] [illegible]

[illegible] [illegible]

1. [illegible] ad [illegible] [illegible] impedirent redundantia seu potentia

gaudium in [illegible] [illegible] in sua passione dolorosa

2. [illegible] ab [illegible] in [illegible] passione

[illegible] gaudium in superiori ratione non impediebat [illegible] doloris qui erat in [illegible]

[illegible] [illegible] [illegible] dolor [illegible] quod erat in superiori [illegible]

[illegible] dolor non erat in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] fundata

[illegible] [illegible] [illegible]

Anima Christi [illegible] [illegible] ut [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] doloris

[illegible] ad [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Christi in sua passione [illegible] [illegible] [illegible] ut [illegible]

[illegible] [illegible] gaudium [illegible] [illegible] ut [illegible]

[illegible] in [illegible] gaudium impediebat [illegible] doloris

[illegible] dolor [illegible] [illegible] gaudium in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

sumpta

[I]. Xpus per sui corporis mortem operatus est in nobis generaliter corporis vz et anime salutem.

Arguitur quod non. Corporale non est causa spiritualis sed mors xpi fuit corporalis ergo non potuit esse spiritualis corporis nostri salutis et questio falsa.

In oppositum est intentio questionis et titulus de quo mors xpi salutis sit corporalis et mortalis nostre anime et corporis saluti fuit et questio vera.

In decisione erunt 3 articuli. 1.

Primus probatur propositionem sumptam 2

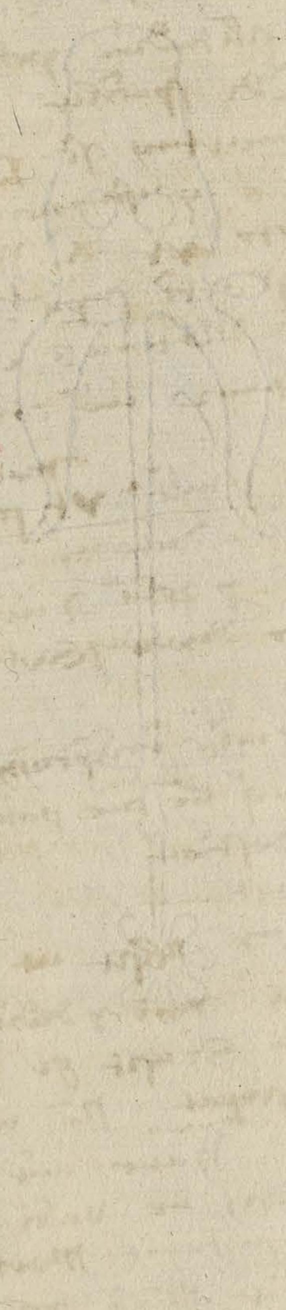
Ostendit intentionem 3.

Pro primo articulo 6. De morte xpi dicitur passio sua.

... quod est in fieri. ... est in facto esse. ... mors est in fieri quando aliquis per aliquem patitur mortem et ... traditur in mortem ... est loqui de morte xpi et de passione xpi. Et hoc modo ... mors xpi est causa nostre salutis ... et passio. Sed in facto est mors ... separatio corporis et anime. ... mors xpi non est causa nostre salutis per modum meriti sed solum per modum efficientie ... ad effectum ... causa ... anime in mors est privatio ... effectus mortis xpi attenditur ... nostre salutis ... quod mors anime et mors corporis ... mors xpi ... est destructiva ... traditus est in mortem ... peccato nostro ... corporis est ... in separacione ... et mors est mors in victoria ... Absorpta ...

Xpus per sumpta sui corporis morte operatus est in nobis generaliter corporis vz et anime salutem. Vz in dictis in articulo ... questio vera.

1. passio xpi operata est salutem ... per modum meriti
2. Mors xpi operatur est salutem humani corporis et anime ... virtute
3. Corpus xpi cum mortuum fuit divinitas ... virtute ...



Item articulus ut s[upra] dictum est [illegible] 3 ut q[uod] i[n] a[rti]c[u]lo 1 [illegible]

1 Satisfactio — [illegible] fuit ut in morte [illegible] completum [illegible] ad satisfaciendum p[ro] [illegible] p[ro] [illegible] peccatis fuit necesse morti adimpleri [illegible] [illegible] 2. [illegible] de [illegible] morte [illegible] aut [illegible] satisfaciendi q[uam] alio modo [illegible] aliquis [illegible] [illegible] aliqu[i] [illegible]. Et [illegible] [illegible] volunt ut moriendo p[ro] nobis satisfaceret [illegible] [illegible] 3 [illegible] p[ro] [illegible] mortuus est // 2o [illegible]

Vitat [illegible] — [illegible] sicut [illegible] [illegible] [illegible] [illegible] evanescens [illegible] evolaret fugiens mortem [illegible] [illegible]

2 Timor — [illegible] // 3o ut moriendo [illegible] a timore mortis [illegible] liberaret ut [illegible] Hebr[eos] 2 [illegible] mortis [illegible] ut [illegible] morte destrueret eum qui habebat mortis imperium [illegible] et liberaret eos qui timore mortis p[er] totam vitam obnoxii erant [illegible]

3 Exemplum — 1. 4o ut [illegible] moriendo [illegible] [illegible] [illegible] moriendi [illegible] [illegible] [illegible] mortuus est peccato mortuus est semel [illegible] [illegible] vivit vivit deo. Ita et vos existimate vos mortuos esse peccato viventes autem deo. Ita ut a mortuis [illegible] [illegible] [illegible] [illegible] a mortuis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Parando moriendo — [illegible] spiritum [illegible] [illegible] [illegible] morte [illegible] ut satisfaceret [illegible] morti [illegible] [illegible] [illegible] [illegible] [illegible] Ioh. 11 [illegible] [illegible] [illegible] [illegible] [illegible]

1. ut [illegible] morte [illegible] [illegible] [illegible]
2. ut [illegible] mori non poterat [illegible]
3. ut [illegible] morte mortem nostram destrueret [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ad [illegible] [illegible] morte [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortem [illegible] [illegible] morti [illegible] [illegible] [illegible] [illegible] [illegible] mortem ab [illegible] [illegible] [illegible] ut mors [illegible] [illegible] morte [illegible] morte nostra destruxit [illegible] [illegible] et [illegible] [illegible] p[ro] nobis satisfaceret.

Nota ... aliquis habet plenum liberum arbitrium tamen post peccatum ... [illegible]

Latronis exemplo in extrema vite termino
sera penitentia prodest ubi scelerum remittit macula

Et augustinus ... qui ultima penitentia remittit peccata mortalia ... voluntaria ... ut dicit augustinus et ... de penitentia distinctio ... nullus ... dicit augustinus ... penitentia ... Deo ... ipse penitentia ... potuisset ... cum ... penitentia ... quod peccare non potest ... dampnet ... non ... quod ...

In ... est ... latronis ... distinctio 20 ...

In ... 3 ... 1. de ... 2. de paradiso 3. de exemplo

Cum ... [illegible] ... distinctio 20

Deus ... misericordiam ... ad ... ad ... quod in se est ... in ... et ... integre ... de ... et ... Nunc ... ad ... in homine ... Et ... ad ... non ... sed ... obtinet veniam ... frater ... penitentia ... Et ... in ... obtinet ... Latronis ... exemplo ... sed ... veniam ... est et ... et ... penitentia ... confessione ... veniam ... et ... in ... et ... Iohannis ... Ambrosius ... latronis in paradiso ... homicidis ... Et ... est ... latronis veniam ... Deus plus ... dixit ... in regno ... Dicit ... Amen dico tibi hodie mecum eris in paradiso. ... est ... christus ... in ... regnum ... dixit ... dicit ... Augustinus ... hodie mecum eris in paradiso ... latroni

Marginalia: habet ... peccatum ... homicidium vel adulterium ... Iohannes ... Ambrosius ... Augustinus

Ut autem ... fructum penitentie / fontem misericordie / celeritatem indulgentie

Tu cum salvasti latronem scriptum confessum / [illegible] / misericordiam inveniens / et blasphemantem [illegible]

Sed clemens cristus magister dulcis Ihesus Christus respexit super eum et versus eum intima vocavit ad penitentiam ... in te sperare, te laudare, te videre et amare. Cum ... peperisti ei, qui tam male ... Respira ... Exemplo ... latronis penitentis ...

Latronis ... vite termino sera penitentia ... lib. ... Augustinus ... ad extremum articulum vite.

Nemo est desperandus dum in hoc corpore est constitutus, quia ... in morte ... est ... ysa. 10 et 14 ... homo ... misericordia ... et iustitia ... ad ... in lege levitici 6 ... Ezechiel 18 ... registro epistolarum 226 ... nullus ... penitentia ... latro vite ... Simone de Cassia ... confessus est sua culpa et miro modo ... ostendebat ... et corrupit latronis ... Nos ... iusticia ... Sicut ... Malefactorum ... et latronis ... digna factis recepimus ... desperare ... Simone de Cassia ... et ... culpa ... ante acta ... digna factis recepimus ... omnes ... Sed ... cum ...

[Marginal notes: pena; iustitia; supplicium; perpetua; fieret; mostrans]

Domini precedat ille debitum assumere dignum / Talis erat ille felix latro
dicens Nos quidem digne factis recipimus q. d. hec ab sanctis [illegible] infirmis
et vindictas [illegible] / Hic vero Mortuus sepelitur / Iustus vero [illegible]
Nos aliquam rapinam / Ille sum et pro illis dat quibus nec tenetur
Et ipse ad rapinam [illegible] / Idcirco sequitur Hic vero nichil mali gessit
Cum sit [illegible] / hec dicit / Dyonisius / [illegible]
[illegible] et [illegible] / Hic vero [illegible] fuit [illegible]
Simon de Cassia dicit Vere [illegible] hic latro [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] modo
[illegible] Ad quam [illegible] / quo alij mali [illegible]
Et [illegible] [illegible] [illegible] [illegible]
quod [illegible] amabat / [illegible] [illegible]
iustiam [illegible] / et quasi [illegible]
[illegible] / et ad [illegible] / de [illegible] Merito
Vnde hec [illegible] latro iste felix [illegible] Hic vero nichil mali gessit
[illegible] cum [illegible] [illegible] / et [illegible] [illegible]
Certe [illegible] est quod a illo a [illegible] / et fecit [illegible] ante [illegible]
Merito [illegible] [illegible] [illegible] ab [illegible] quem
Iste latro [illegible] [illegible] [illegible] [illegible]
Domine memento mei cum veneris in regnum tuum / [illegible] [illegible]
Mira [illegible] intelligencia [illegible] / [illegible] [illegible]
a Regno [illegible] / et [illegible] esse Regnum
Ad quod [illegible] / et alij [illegible] esse Regnum [illegible]
Et [illegible] / [illegible] [illegible]
[illegible] [illegible] / Memento mei Domine cum veneris in regnum tuum
Mira fides [illegible] / [illegible]
[illegible] [illegible] Morte [illegible] Morte [illegible]
[illegible] / [illegible] [illegible]
Vnde [illegible] Magna in hac [illegible] latronem [illegible] / [illegible]
[illegible] habent et [illegible] / [illegible]
[illegible] / [illegible] / [illegible]
ad iustiam [illegible] ad [illegible] / Vnde dicit
Memento mei Domine Mira [illegible] et fortitudo fidei [illegible]
[illegible] / [illegible]
[illegible] blasphemantem / [illegible]
[illegible] / Vnde [illegible] Boni
Triplex [illegible] in eo [illegible] / [illegible] [illegible]
[illegible] dicit Domine / [illegible] / [illegible] dicit Memento
mei / [illegible] / [illegible] dicit cum veneris in regnum
[illegible] / Memento mei [illegible]
[illegible] / [illegible] in regnum tuum
[illegible] / [illegible] sicut [illegible]
Fidem habent quia [illegible] in [illegible] regnum [illegible]
Spem habent [illegible] regni [illegible] postulavit
Caritatem habent quia [illegible] [illegible] [illegible]
Mortuum [illegible] argumentum [illegible] [illegible]
[illegible]

Fides

Bona

Caritas
Spes
Fides

Beda

Ecce que venit ad terram exultatio qualis nusquam exquiritur Marie virgi effecta est / Cum spiritu sanguinis baptizatur / et non tam Marie sed et predicatum — Crux — Petrus precepto apostolorum puelle vidit Minas non potest tollere / et latro suspensus tormentis Pueris et omnium constitutum clamantes. Nec [illegible] videntem eius mundum impleuit. Crux hanc latronis cum in uno moriturus qui solus ad narrandum regnum Christi confitetur factum in sola suum regnum / et in qua fuere Christo confitetur O magna fides / O spes / O caritas / qua futurum nunc presentem Non vult de cruce deponi sed in regno Christi reponi Aliud enim aliud est dicere quam Crux discipulum et tamen in Christo Nescio quid penitus magis iste latronis inspexerit. Memineris O corr[illegible] et [illegible] quod in cruce hodie carnem petunt qui et vidit solum sua memoria [illegible] Memento mei Intellexit quam vere supplicium quod venit ad regnum / Crux mundum tale O latro / quod [illegible] Christum in pace [illegible] intrando in speciem suam videte qui [illegible] per fides Et lumen habet oculos sunt latronis confiteri. Credit / timet / Multa predicantes [illegible] compungit

fide illuminatur — timore credere — compunctione credere — penitens confiteri — confessione purgari — perseverare [illegible] — dilectione dilatari — confidentia [illegible] — orationes impetrat

Alii quod prophetare predicant et fecere / Nam apostoli recesserunt et fugerunt.

confiteri et predicant [illegible] confidere et orant

Quod [illegible] ab una latronum [illegible] et alii alio [illegible] conferre [illegible] [illegible] glorie intelligentie impetravit [illegible] et ad illum latronem [illegible] paradisi gaudium possidere.

Crux — Ores mundi / Nec Abrahe datum est promisso paradisi / Nec prophetis / sed penitens latro quod hodie mecum eris in paradiso. Credit Abraham deo / non sed tale [illegible] prestito in paradiso. Credidit Ysaac deo [illegible] sedentem super solium [illegible] et [illegible] loquentem Credidit Ezechiel [illegible] super Cherubim [illegible] Credidit Moyses [illegible] Credidit iste / videt pulchritudinem non in regali throno sed in pena videt [illegible] et [illegible] regem / O [illegible] latronis [illegible] et [illegible] quam [illegible] legem et prophetas

Cum [illegible] De paradiso. Vos latronem [illegible]
Amen dico tibi hodie mecum eris in paradiso

Symon de Cassia. Amen verbum veritatis est [illegible] paradisum [illegible] [illegible] qui [illegible] resurgens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Amen dico tibi hodie mecum eris

[illegible] latronis [illegible] [illegible] [illegible] [illegible] [illegible] paradiso [illegible] [illegible] Crisostomus et Symon de Cassia [illegible] [illegible] [illegible] a mortuis [illegible] ut Adam [illegible] in paradisum [illegible] paradisum [illegible] [illegible]

Glosa [illegible] paradisum [illegible] hodie [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Crisostomus [illegible] paradisum [illegible] [illegible] [illegible] paradisum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] paradisum [illegible] [illegible] paradisus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] paradisum [illegible] [illegible] [illegible] hodie [illegible] [illegible] [illegible] hodie [illegible] [illegible] [illegible] paradisum [illegible] [illegible]

Limbus [illegible] [illegible] [illegible] [illegible] limbus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Bene cum Noe diluvium Moyses [illegible] Helias [illegible] videt
exultaret | Et Abrahamque [illegible] tres angelos se
suscepisse hospicio | Cum deus [illegible] cum in silva | Cum
videt Arietem herentem inter vepres in quo cognovit Christi
passionem filium suum redempturum. ~~Etiam~~ Jacob quomodo non
exultaret qui exultavit in carne dicens | Vidi dominum facie
ad faciem et salva facta est anima mea | Beatus est
Moyses cum plus deum familiariter loquitus est. Sicut
de aliis prophetis et sanctis | Et exultavit Johannes baptista
exultavit in [illegible] qui non dum natus exultavit in utero
[illegible] [illegible] sublata [illegible] declarat quibus
in seculo [illegible] Cum Noe per mortem [illegible] [illegible]
Hec ego [illegible] paradisi [illegible] possum cum inexplebili exultacione
[illegible] absolutam a corpore ante passionem [illegible] |
Anima [illegible] in paradiso [illegible] quicquid potuit esse
delectabilis [illegible] atque suavitatis [illegible] corporis
habet totum ubi fuit scilicet in [illegible] latronis. qui adhesit
Christo [illegible] Adhesit [illegible] fidem et [illegible]
Et qui adheret deo unus spiritus est cum illo. [illegible] ~~[illegible]~~
Ideo [illegible] paradisum [illegible] [illegible] in qua etiam
[illegible] Et [illegible]
Cum dixit paradisum latroni in die promisit [illegible] dimitatis
sibi [illegible] [illegible] in [illegible] promisit [illegible]
latroni paradisum in [illegible] [illegible]
Jam fiet [illegible] [illegible] [illegible]

Item Articulum Adventus deus noster hic [illegible] latroni
dicens Hodie mecum eris in paradiso / Magnam consolationem
dedit penitentibus et peccatoribus confitentibus / Nam hodie
hodie et nullo die alio ad dei / quia qui deponit et [illegible]
confitetur peccata sua sit in paradiso quia sit cum deo / Nunc per
gloriam et gratiam erit per gloriam / Sed cum in quadragesima [illegible]
et stante [illegible] quia [illegible] [illegible] quod [illegible] [illegible]
Item quia liberalis [illegible] [illegible] de [illegible] [illegible] [illegible] in cruce Christi
quod latro regnum celorum [illegible] paradisum pro
brevi penitentie [illegible] est / Misericordia [illegible] quod misericordia
[illegible] / Hoc exemplum Gregorius [illegible] magnum [illegible] et [illegible]
et [illegible] / [illegible] [illegible] [illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible] / Ut nullus de venia [illegible]
[illegible] [illegible] Nec in vita [illegible] nec in morte
[illegible] desperare debent / Exemplo tamen istius latronis
Nullus debet suam penitentiam differre usque ad mortem
quia privilegium paucorum legem [illegible] non faciunt / Et [illegible]
sed [illegible] in articulo mortis non penitet / Nam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] habeat
Item [illegible] vult [illegible] vita [illegible] bona [illegible]
claudatur. Idem dicit [illegible] de penitentia differentibus
ho. de penitentia et de pen. dist. 1 c. Si quis / Si quis positus
in ultima necessitate voluerit accipere penitentiam et accipiat / et mox
reconciliatur / et hinc vadit. fateor vobis non illi
negamus quod petit / sed non presumimus quia bene exit
Si securus hinc exierit ego nescio penitentiam dare possumus
securitatem vero non / Nunquid dico dampnabitur sed nec dico
liberabitur / Vis ergo a dubio liberari Age penitentiam dum sanus
Si sic egeris dico tibi quod securus es / quia penitentiam egisti
eo tempore quo peccare potuisti Si vis agere penitentiam quando iam
peccare non potes peccata te dimiserunt non tu illa.
[illegible] [illegible] [illegible] [illegible] bene [illegible] non [illegible] [illegible]
[illegible] bene sit [illegible] / Respondeo Ergo tene certum et dimitte
incertum. [illegible] quibus [illegible].

quia dubium est an penitet timore pene vel amore [illegible]

Pro latronis exemplum et [illegible] confessionem privilegiatam / ex nullo differenda
est penitentia usque ad mortem Articulum. vi ex dictis
et dicit [illegible] Augustinus [illegible] et [illegible] de pen. dist. 1 c. Nullus
Nullus expectet quando peccare non potest / Arbitrii enim quaerit libertatem
ut delere possit commissa non necessitatem sed caritatem / Non tamen
timorem / [illegible] non in solo timore vivit homo / Deinde qui sero
penitet oportet non solum timere iudicem sed diligere
quam sine caritate nemo potest salvus esse / Non quia timeat
tantum penam qui penitet sed aspicit per gloriam [illegible]
[illegible] alicui [illegible] in fine non est desperandum de eius remissione

Sed cum vix et raro est homo iuxta grossus | tunc est de periculo in sero
dum in maxime filii quos mente dilexit sint rudes | Uxor | et mundus
ad se trahit | Multas solet primum servitia dare | quia multi sunt
qui impediunt et languidum reddunt | Perfectio est et utilitatem
veniunt ad mortem penitentie propter remedium | Sed magnum est
cum deo et vano [illegible] credit primum | et ideo dicit Augustinus de plus dicit h. | [illegible]
Inquantum ut vere impenitens quidem quippiam in hac vita venit
ad penitentiam | De alio vero de penitentia est quidam parum dicit
ad primum addunt | Nec de hac vita rapit primum | cum non
vult mortem impii sed ut convertatur et vivat
Paganus est hodie | unde scis utrum sit futurus christianus
Judaeus infidelis est hodie | quid si cras credat in Christum
Hereticus est hodie | quid si cras sequatur catholicam veritatem
Scismaticus est hodie | quid si cras amplectatur catholicam pacem
7 h. Augustinus h 3 ff. 6 — De alio vero de penitentia est sub tali superatur

Utrum Eclipsis Solis que facta est tempore passionis nostri salvatoris fuerit miraculosa vel naturalis. Et arguitur quod fuit naturalis quia

Et fuit [illegible] a sole et quia inter planetas [illegible] venus [illegible] habet solem eclipsare [illegible] ideo [illegible] naturalis quod eclipsis [illegible] quod [illegible] pro illa vice fuit naturalis

Non solum luna sed etiam

In oppositum arguitur quia [illegible] sol fuit in oriente et luna in [illegible] quod [illegible] sol fuit [illegible] luna non est [illegible] magnitudinis quod totum solem possit eclipsare [illegible] pro illa vice fuit miraculosa

In contrarium [illegible] quesito

Circa articulum nota Augustinus de civitate dei [illegible] lucas [illegible] sol obscuratus [illegible] [illegible] [illegible] habuit [illegible] sed [illegible] sol [illegible] habuit [illegible] [illegible] dicit de hac [illegible]

Aliqui [illegible] dixerunt quod [illegible] fuit [illegible] venus [illegible] planetis inferioribus habet eclipsare solem [illegible] ideo [illegible] fuit tenebre. Sed ista opinio [illegible] solem [illegible] sol [illegible] in oriente et venus

neque luna cum venere et

ipsa eclipsis solis ex venere inter solem et aspectum nostrum interpositione

[illegible] est [illegible] quia [illegible] venus [illegible] est [illegible] quod [illegible] solem [illegible] eclipsare [illegible] vel cum magnum [illegible] possit eclipsare [illegible] [illegible] nubes [illegible] [illegible] in [illegible] [illegible] solem [illegible] [illegible] [illegible] est dicta quia in illa patria

Sed [illegible] est [illegible] nubes [illegible] [illegible] [illegible] nubes [illegible] [illegible] solem [illegible] [illegible] tenebre non [illegible] ad totum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tenebre [illegible] Egypti [illegible] [illegible] [illegible] tres horas facte sunt tenebre [illegible] in tota terra Judee [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sed [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] tenebre historie [illegible] [illegible] [illegible] [illegible] [illegible] Dyonisius [illegible] magnus [illegible]

cum thuribus supposuit in eius honore cum hyde Ara primogeniti
Dei hac autem Ara cum thuribus Ignoto Deo sive primogenito
est hec altare // et ut dicit Nicolaus de Lyra de [illegible] fuit
quoniam [illegible] fecerunt oblationes et sacrificia [illegible] de [illegible]
[illegible] et Jacobus [illegible] [illegible] [illegible] [illegible]
[illegible] Altare in Athenis Paulus dicit Quod ergo ignorantes
colitis hoc ego annuncio vobis / et subiunxit [illegible] Christi
quantum ad deitatem dicens Deus qui fecit mundum et omnia que
in eo sunt hic celi et terre cum sit dominus / Non in manufactis
templis habitat / Nec manibus humanis colitur indigens aliquo
cum ipse det omnibus vitam et inspirationem et omnia fecit
Atque ex uno / omne genus hominum inhabitare super universam
faciem terre definiens statuta tempora et terminos habitationis eorum
Querere homines querere Deum si forte attrectent eum
aut inveniant quamvis non longe sit ab unoquoque nostrum
In ipso enim vivimus et movemur et sumus sicut quidam poetarum dixerunt
Ipsius enim genus sumus / Genus ergo cum simus Dei
Non debemus estimare auro aut argento aut lapidi
sculpture artis et cogitationis hominis divinum esse simile
Et tempora quidem huius ignorantie despiciens Deus nunc
annunciat hominibus ut omnes ubique penitentiam agant
Eo quod statuit diem in quo iudicaturus est orbem
in equitate / in viro in quo statuit / fidem prebens omnibus
suscitans eum a mortuis. Cum autem audissent resurrectionem
mortuorum quidam deridebant Audiemus te de hoc iterum
Quidam vero adherentes ei crediderunt in quibus et
Dyonisius Areopagita et Mulier nomine Damaris
et alii cum eis [illegible] quibus post [illegible]

Eclipsis Solis que ~~accidit~~ facta est tempore passionis nostri Salvatoris fuit
miraculosa et non naturalis [illegible] ratione triplici /

1: ratione durationis. Nam ut patet fuit [illegible] Eclipsis Solis
tribus horis

2: ratione temporis quia impossibile est fieri eclipsim Solis nisi in coniunctione Synodo vel in
Solis et lune / sed tunc luna erat plena quia erat // et in oppositione
ad solem [illegible] in oppositione ad Solem

ratione generalitatis Eclipsis enim Solis universaliter potest esse super
universam terram / hec autem fuit super totam terram ut dicit littera
Nam et in Athenis visa fuit Eclipsis ista ubi et
Dyonisius apud Heliopolim [illegible] prius vidit hec fieri
per interpositionem lune inter terram et Solem vidit enim
lunam ab oriente ascendentem usque meridiem et supponi
se soli et transacta Eclipsi Luna rediit ad Orientem

Ita quod in passione fuit in oriente Sole posito in occidente ipse orbis corporis lune ad oppositum statum respectum in illa Eclipsi. Et quibus [illegible] quod defectus luminis solaris non cepit ab occidente sed ab oriente, a quo accepit luna solem Eclipsare.

Secundo, quia tenebre ille erant palpabiles, obscure et nigre sicut tenebre egypti sub pharaone. Tenebre autem Eclipsis solis nullam [illegible] fuit et aere [illegible] ex alterius [illegible]. Patet ergo quod illa Eclipsis non potuit esse naturalis sed miraculosa facta sub Christo qui est causa omnium possibilium. Idem [illegible] fuit [illegible] pharaonis [illegible] predicta de qua dicit Iob: Per diem incurrent tenebras et quasi in nocte palpabunt in meridie. Et Amos 8: Occidet sol in meridie et tenebrescere faciam terram in die luminis. Facta est autem Eclipsis illa ordinatione diuina [illegible] de causa.

Sed magis illa quam unctus est in sepultura, quia in fine applicant sibi [illegible] amaritudinis [illegible] in [illegible] fructus [illegible] tempus [illegible]. Memoria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Hec [illegible] [illegible] [illegible] in hoc [illegible] [illegible] in hoc [illegible] [illegible] in hoc [illegible] in hoc [illegible] [illegible] [illegible] [illegible] Ex hoc [illegible] [illegible] [illegible] [illegible] [illegible] Et hoc [illegible] [illegible] [illegible] [illegible] Hec [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Hunc et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

~~Cor [illegible] Anselmi Ut Eclypsis [illegible] ordinarie [illegible]~~ primo ut corpus xpi videns in cruce
et mortem eius approbatissimam ab impiis cum gaudio
videns vel eius sine luce [illegible] permittet / 1

2 Ut Eclypsim luce solaris substrahendo vera luce in
cordibus Judeorum et in illo xpm crucifigendo videt 2

3 Ut non insensibiles xpo paciente corda lapidea ad
vim xpi passionem emolliret. De quo dominus hic 3

Omnis creatura compatitur xpo moriente Sol obscuratur
terra movetur petre scinduntur velum templi dividitur in
duas partes sepulcra aperiuntur Solus miser homo
non compatitur pro quo solo xpus patitur. Unde
Homo [illegible] plus moveri debet ad compassionem xpi

1o Ex magna creatura [illegible] que tota xpo moriente
compassa est / Sed [illegible] ex conditione sue [illegible] nature 1

2 Non enim est mirabile [illegible] corpi hinc [illegible] quot
sunt dies in anno ut dicunt phisici / Ad [illegible]
quod non sit dies vel momentum in quo homo [illegible]
[illegible] effectus et [illegible] debent recordari / 3o Ex dominice [illegible] 2

Ipse enim [illegible] amaritudine sue passionis [illegible]
sine intervallo [illegible] nostris [illegible]
sicut [illegible] per [illegible] anima [illegible]
[illegible] capiti [illegible] delicti mei [illegible]
[illegible] mea [illegible] / [illegible] 3

[illegible] hinc [illegible] ad hominem quid pateris [illegible] in pectore
Nec ad [illegible] pro te [illegible]
que pro te [illegible] momenta [illegible]
Lapidea meditatione revolvens / quod passus dominus [illegible]
Capitis [illegible] dilectus meus mihi [illegible] mea [illegible]
Et [illegible] fratres [illegible] mea [illegible]
pro [illegible] mihi [illegible]
hinc mihi [illegible] collige [illegible] mea [illegible]
collectum ex omnibus [illegible] et [illegible] mei
in [illegible]
[illegible] quos [illegible] in predicando

Fatigationum in discurrendo
Vigiliarum in orando
Temptationum in jejunando
Lacrimarum in compatiendo
Insidiarum in colloquendo
Postremo [illegible]

Contumeliarum sputorum
Colaphorum subsannationum
Exprobrationum clavorum
Horum [illegible] que in
salutem nostri [illegible]
[illegible] copiosissime
[illegible]

[illegible] omnia [illegible] pretermittendum
[illegible] quod [illegible] est

amarissima ... paciendo in ... et in ani[illegible]

Xpus in sua ~~[illegible]~~ passione intensius doluit [illegible]

qui ~~[illegible]~~ habere ingratitudinem compaciendo interius

~~[illegible]~~ in ... [illegible] quod est pena magne / illud magis pena ... pena affligentes ~~[illegible]~~ quod magis est passibile / sed ... in xpo magis erat passibile quam ... / quam singulariter ... videt et in xpo magis affligebatur ... quam ...

2. Sicut gaudium est in ... et ... dolor in ... / ... est maior dolor ... est ... magis ... / sed ... plus ... corpore ... quam ... / sicut est ... plus ... quam ... magis ... carne ... quam ... pro ...

Sed ... sicut est magis ... dolor est ... naturam / ... dolor ... / sed ... melior est ... quam ... plus ... / ... fuit dolor in ... quam in ... / Nota ... intelligenciam ... duplex fuit dolor ~~dolor passionis et dolor compassionis~~ in xpo duplex fuit ... dolor ... fuit ... in ratione ... dolor in ... fuit et in ratione ... Nam dolor passionis ... sed ... attingebat animam ... dolor vero compassionis ... redundabat in ... / Sicut ... et ... redundabat ... pro peccatis nostris / ... nostra ... pro peccatis nostris ... / Sic et xpus quam ... pro peccatis nostris ... / Ex quibus ... dolebat pro peccatis ... sicut ...

1. ... Dolor passionis xpus ... magis doluit ... / ... dolor passionis ... attingebat et redundabat ... fuit ... quam in ... / ... carne ... plus ... attingebatur ... quam ...

2. ... Dolore compassionis qui ... affectabat ... nostra ... habent in ... / Sed quia ... xpus ... habebat ... / ... Christum ... ab ipso ... / Sed ... plus dolebat de separacione ... a ... / Ex quo ... dolor passionis et compassionis ... sicut ...

[illegible]

Ro super Marsilius in septimo 3 q. 11 art. 2

Ultima xxxiii plus debent m. Roberto de [illegible]

[illegible] domini quod de sua [illegible]

Plus de eodem et [illegible] [illegible] quod de

xx libris [illegible] [illegible]

Plus de [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] quod [illegible] quod de

[illegible] quem [illegible] in [illegible]

Plus de [illegible] quod [illegible] [illegible] [illegible]

quod de [illegible] [illegible] Maynhardinus.

sine mon[…]

yelo Amplius legitur de dolor(e) passionis …
fuit in xpo . cuius dolor passionis . Pro quia in dolore
passionis amplius ceciderit vero deliquerit … inhonorancius deo
et separacius virtutum a deo . Causa maior est dispositio
ad dolendum … dilectionis multitudinem . Ita secundum quod
dilectio maior est secundum hoc sunt plage passionis maiores
Et ideo ille dolor passionis maior fuit … omnes alios
… quod est quia … a … passione
separare … a deo …
Aliud signum est quia flevit pro peccatis nostris sed non flevit
pro penis … pro se … planctus … signum
… et dolor . Et hoc … hodie
… prosa phisicorum … cancellarii parisiensis …
… primus quibus afficitur … tristis … qui indicat
… clamos quibus afficitur … Maiorem doloris … xpi sit
… sit dolor totius … xpo multitudo hominum loquitur
… planctus … est … intulit quod omnes Ecce
… magnitudo … passionis … pene quas … homo
… vere … pertulit … quid
… profanus
Considerabat … que … in tot hominibus miseris … ad de
… debentes … dolor in carne sua … clamans
in anima per passionem super humana … afficitur … quid
… tribulationem … omnes quas … hominibus … tradi
… in cordibus … videbat .
Unde et illud verbum … dicitur … ut quid me dereliquisti
fuit … maiore … / Clamavit cum …
Ut quid dereliquisti me / Magnitudo … doloris …
… fuit … arbitrabatur se clamat a
… / … arbitrio passionis … solam
… perficiebat … in toto corpore … aperte
… cum … tristiciam …
… multis xpi … doloris … passionis
… passionis …
… / … omnes … quod …
… et passus … tam … diversus
Considerans … que … in tot hominibus …
… debentes … maiorem doloris …
… omnes … pertulit … Dominus … miserunt
… in anima … sine doloris …
… in anima … fuit … corporis … affixerunt

In septimo verbo ... Clamavit ... Luc. in ...

Clamavit et voce magna pater ... quod fuit ... tante ... et mortis ... sicut Ambrosius in

... natura ... plorant ... in ...

... velut ... nos ...

... ad ... vitam ... et ...

... in pena ...

Clamavit et ut ... ad ...

... sicut ...

... in tribulacione ...

... devote ... | ... gemitu | ... alto singultu | ... profundo luctu | ... planctu ... ab ore ... Jhesu ... non posse

Si habet ...
...
Si saxeum ...
... passione
Si lignum ...
Si ...

Clamavit voce ...

Clamabat ... in Christo ...

... passionis | Clamabat ...

passionis | Clamavit ...

... et ...

... ad te | Clamavit ...

...

...

Magna ...

...

C

...

Primum ... | In ... clamat ut ...
... clamat ut ...
Clamavit ...

Secundum ... | ...

...

...

...

Item Arguitur ... Marsilius in 3o q. 11 art. 2

Xpus dicitur pati et dolere secundum carnem et secundum animam ... quia
... caro ... xpi sed
dolet sub flagellis et aliis instrumentis doloris ... est caro
... carnem ... secundum ... dolet
... quia Xpus verum carnem habuit ... huius
... non sunt in passione ... quia ...
... Damascenus li. 3 ...

... Ra ... [illegible]
in ... [illegible]
... [illegible]
... [illegible] in carne xpi
sed dolor ... [illegible]

3 ... [illegible]
... dolet ... carnem xpi ... dolet
... [illegible]

Xpus dicitur veraciter doluisse secundum carnem et secundum animam
... [illegible]
... passionem ... doloris ... in Xo ... passio
... sunt ... dolor ... et
corporis ... passio.

... [illegible]
... [illegible] xpi in ... patrem
... [illegible]
... [illegible]
... [illegible] passiones.

... [illegible] ... passio ... [illegible]
In xpo non sunt passiones ... passio ... [illegible]
... [illegible]
... passio non sunt in Xo quia ... [illegible]
sunt ... [illegible]
... passio ... [illegible]
doloris et ... in Xo ... [illegible]
... [illegible]
Xpus non dolet ... huius corporis ...
est ... [illegible]

... [illegible]

Circa articulum [illegible] secundum Marsilium [illegible] Dolor corporalis
inflictus carni Christi transivit in omnes potencias anime Christi
inquantum fuit anima vel forma corporis / Dicitur autem inquantum
fuit anima vel forma corporis / Cum anima hominis habet esse
dolere duobus modis / Primo [illegible] secundo [illegible] pati ut anima
vel ut forma corporis propter dolorem / alius vero [illegible] contristari

vel dicitur pati aliquid [illegible] mali sive [illegible] ad displicentiam
etiam dicitur pati vere / Nota [illegible] consentanee et sequitur
sed non [illegible] putative [illegible] quo [illegible] quomodo [illegible]
[illegible] doloris / sequitur [illegible] doloris [illegible]
[illegible] affligere [illegible] / [illegible]
Gladius [illegible] cum [illegible] inferiori [illegible] quomodo
[illegible] sentiat [illegible] / [illegible]
[illegible] / [illegible] gladius [illegible] dolor
[illegible] sentiret / [illegible] / Dolor igitur
corporalis inflictus carni Christi transivit in omnes potencias anime
Christi / [illegible] ratio [illegible] pati illa res que est
omnium potenciarum [illegible] omnes potencie [illegible]
sed in dolore passionis [illegible] Christi passa est illa

[illegible] que fuit omnium potenciarum anime Christi / [illegible]
[illegible] omnes [illegible] / [illegible] quia
in passione [illegible] anima que est eius forma
pati [illegible] / [illegible] X.
Caro [illegible] sine anima dolere non potest
Anima igitur hominis cum sit [illegible] est omnes sue
potencias [illegible] memoria
[illegible] / [illegible]
[illegible] in [illegible] / [illegible] hanc
Igitur dolor corporalis inflictus carni Christi transivit in omnes
potencias anime Christi / [illegible] ad [illegible] potencias
anime Christi [illegible] ad [illegible] ad [illegible]
[illegible] / [illegible] dolor [illegible]

Utrum in anima Xpi passio doloris pertigit usque ad superiorem partem rationis

Et arguitur primo quod non secundum Augustinum ... de civitate dei dolor et tristitia est corporis et nolentis [illegible] sed Xpus secundum superiorem partem rationis [illegible] Volebat suam passionem temporalem [illegible] 73. Obiectum est quod [illegible] ... aliquid [illegible] ... dolor pertinet ad corporales [illegible] ... secundum Augustinum ... dolor pertinet ad [illegible] ... sed quod est passionis [illegible] ... dolor [illegible] pertinet ad [illegible] ... corporis ... sed secundum superiorem rationem anima [illegible] ... corpus est [illegible] ... secundum philosophum ... de anima [illegible] ... [illegible] ...

In oppositum est ... [illegible] ... repleta est malis anima mea ... [illegible] ... gloria non [illegible] pro [illegible] ... in qua parte anime Xpi fuit dolor ... secundum ... et in parte superiori rationis [illegible] ... [illegible] ...

Dolendo [illegible] corporis [illegible] ... sed ratio ut ratio [illegible] ... ad corpus [illegible] patet ex hoc quod in angelis qui non habent ... [illegible] ... superior ratio [illegible] ... ut est ratio fuit dolor passionis [illegible] ... sed Xpus fuit passionis [illegible] ... [illegible] ... et culpa primi hominis [illegible] culpa ista pertinet [illegible] ... ad superiorem rationem et passio [illegible] ad superiorem rationem debuit [illegible] ... ratio ... anima secundum Augustinum est in toto corpore [illegible] ... [illegible] ... est corporis [illegible] ... sed ratio superior ut ratio est ... [illegible] ... et [illegible] corporis [illegible] ...

Nota secundum [illegible] ... duplex est passio quam anima patitur una temporalis ... [illegible] ... alia animalis ... [illegible] ... aliquid apprehendit ... [illegible] temporalis ... [illegible] ...

Loquendo igitur de prima passione ad quam pertinet dolor secundum Augustinum ... [illegible] ... dolor passionis ... [illegible] ... Lesio ... [illegible] ... Lesio quando ... est in corpore sed [illegible] ... Lesionem / Perceptio / Apprehensio ... [illegible] ... et ad animam ... [illegible] ... Xpo ... [illegible] ... ad superiorem rationem ... [illegible] ... lesionis ad solam ... [illegible] ...

Loquendo vero de passione animali ... in illa sola parte ... [illegible] ... passio animalis ... [illegible] ... tristitia ... [illegible] ... apprehensionem et appetitum tristitia ... [illegible] ... superior ratio in anima Xpi ... [illegible] ... [illegible] ...

[7] Hec tristicia animalis in superiori ratione anime Christi esse non poterat

Ex quibus patet

[1] In anima Christi passio doloris corporalis pertingit usque ad superiorem partem rationis

[2] In anima Christi passio doloris animalis non pertingit usque ad superiorem partem rationis

[7] Tertio queritur Utrum in Christo superior ratio dolore corporali patiebatur. Et quod non quia in corpore Christi ad redundabat dolore animali
Item non patiebatur quia quod patitur passione ad eius comparationem sortitur
doloris. igitur non erat in superiori ratione Christi fuit quod passio anime comparata ad doloris
sed quia in corpore Christi redundabat. [7] Hoc superior ratione Christi patiebatur
doloris [illegible]. Non autem animalis. Anima enim Christi doloris non fuit
in superiori ratione anime Christi quia comparatione ad corpus [illegible] fuit [illegible]
sed quia corpori ad [illegible] redundabat etc ut patet ex superiori dicto

Ex quo sequitur correlarie quod Christus tantum habuit redemptionis potentiam
[illegible] omnis [illegible] ad omnes passiones fuit
[7] hec patet [illegible] duo [illegible] est [illegible] ad [illegible]

Secundo sequitur correlarie quod [illegible] ad [illegible] [illegible] quod fuit
[illegible] resurgerent passiones [illegible] patet quod [illegible]
[illegible]

Tertio sequitur correlarie quod Christus resurgebat passiones doloris
[illegible] est resurge doloris Christus fuit [illegible]
quia resurgebant passiones doloris. [illegible]
ad [illegible] [7] Anima Christi passio doloris
[7] ad superiorem
pertingit usque ad superiorem partem rationis

Et hora nona exclamavit Jhesus voce magna d[icens] [illegible]

[I]ste exclamacio [illegible] Jhesu ad patrem suum [illegible]

[illegible] voluntas patris et filii [illegible]

[illegible]

Ille dolor [illegible] voluntati xpi quam [ipse] [illegible]

pro salute generis humani [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] de voluntatibus x[pi] [illegible] divina

[illegible] humana

[illegible] voluntatem [illegible]

in effectum [illegible] in voluntatem [illegible] sensualitatis et racionis

[illegible] in xpo fuerunt tres voluntates scilicet [illegible] increata sive divina et creata sive humana

[illegible]

[illegible] voluntatem xpi [illegible]

[illegible] in xpo sunt voluntates [illegible]

[illegible] voluntas [illegible]

[illegible]

[illegible] voluntas [illegible]

[illegible] voluntas [illegible]

[illegible] voluntas [illegible]

Nota [illegible]

[illegible]

[illegible]

[illegible] in xpo [illegible]

[illegible]

[illegible] pote[ncia]

[illegible] voluntas [illegible] in xpo est [illegible]

[illegible] voluntas [illegible]

[illegible] in xpo [illegible]

[illegible]

[illegible]

[illegible] voluntas [illegible]

[illegible] voluntas [illegible]

[illegible]

[illegible] voluntas [illegible]

[illegible] habeat

[illegible] voluntas [illegible]

[illegible]

[illegible] voluntas [illegible]

[illegible]

Modi 4 — Hec distinguunt voluntates Christi [illegible] . [illegible] rationis sed sensualitatis [illegible]
[illegible] modos appetendi iste voluntates [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ponit Hugo voluntatem pietatis quia [illegible]
dolore [illegible] [illegible] [illegible] ponit voluntatem
rationis quia sensualitatis rationis deliberative [illegible] Hugo
ponit 4 voluntates in Christo [illegible] [illegible] 3 [illegible]
voluntates . n . rationis duplex [illegible] [illegible] . sic [illegible] deliberativa
[illegible] [illegible] [illegible] est [illegible] [illegible] deliberativa
[illegible] [illegible] [illegible] . [illegible] hec [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] voluntatis
in Christo [illegible] [illegible] 4 [illegible]

1. Caro sive sensualitas in Christo et carnis voluntas displicuerunt dolores vulnerum et alia dolorem inferentia [illegible]
quod est [illegible] naturale . displicebat [illegible] et carnis voluntati
sed [illegible] dolores [illegible] vulnera et alia dolorem inferentia [illegible]
est [illegible] [illegible] displicebat [illegible] et carnis voluntati [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] hec [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] voluntas carnis
in Christo [illegible] penam . [illegible] [illegible] displicabilis et [illegible]
[illegible] quia [illegible] [illegible] sine [illegible] [illegible] .

2ª voluntas pietatis seu rationis inquantum sequitur naturam suam sive rationem propriam . displicuerunt dolores vulnerum et alia dolorem inferentia [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] appetendo [illegible] [illegible]
[illegible] . Modo voluntas [illegible] rationis [illegible] appetit sive
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] .
sed [illegible] [illegible] [illegible] voluit [illegible] [illegible]
[illegible] voluit [illegible] [illegible] [illegible] 2ª [illegible]

3ª voluntas divina Christi voluit dolores vulnerum et alia dolorem inferentia . [illegible] voluit
hac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Hugo [illegible]
divina voluntas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dolores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] voluit .

4ª voluntas rationis in Christo voluit dolores vulnerum et alia dolorem inferentia . [illegible] [illegible] in ullo potuit
[illegible] a divina [illegible] sed [illegible] [illegible] hac
voluit [illegible] [illegible] [illegible] [illegible] voluit voluntas deliberativa
rationis

Sequitur glosa super capitulum ·

[Q]uod et id experimento patet secundum diversas voluntates adesse valent et aliquas
ipsarum quia voluntas carnis et pectoris adolescentes et eas instigantes
incipiebant et refugiebant. Secundum voluntatem quam et debilitatem
eas valent adesse ipsi quod dicitur generaliter unde de ista videtur esse
sicut de Rufino sanctitas cum summe precium Amicorum et quam
voluntates debilitatem velit plane adesse sicut voluntate penitus gustu et
verum consideranter per illi potentia debilitatem [illegible] refugit illam
et incipit. Et hoc est quod quidem allegatur est ab Hugone quod
[Q]uod voluntas super dicebat quod ad tertium glosam
voluntates verus per ... ad virtutem applicabant quod ad quartum glosam
voluntates pectoris sub alicuius malo suspendebant quod ad tertium glosam
voluntates carnis sub [illegible] male inmutabant quod ad primum glosam
Sed Clemens ille voluntatem in omnibus dominum nostrum non permovebant quod dissolveret
aliquam ... voluntatem quod voluisset pati sed quod humilitatis suae fuit
verba deletis et omnibus ad permanendum quod propria aliquis dicitur
pusillanimis

Circa [illegible] predictas voluntates est conformitas vel aliqua repugnantia pro [illegible] quod [illegible] — 1. In velle — 2. In modo volendi

In volito conformitas attendit[ur] [illegible] illud [illegible] inferior quod superior

In modo volendi [illegible] inferior velit aliud quod superior velit et velle [illegible] propter [illegible]

In volito — Aliqua voluntas in Christo [illegible] divina et humana [illegible] non fuit conformis in volito [illegible] dolorosa. Patet quia voluntas [illegible] et voluntas [illegible] [illegible] quod voluntas divina et [illegible] voluntas [illegible] volebant utique [illegible] inter voluntates [illegible] aut in volito [illegible] [illegible] in modo volendi [illegible] [illegible] Christus [illegible] in voluntate habent [illegible] voluntas fuit in volito et [illegible] voluntate conformis [illegible] superior in modo volendi.

In modo volendi — [illegible] voluntas inferior Christi conformis fuit [illegible] superior eam volunt [illegible] inferior [illegible] volunt [illegible] superior [illegible] et [illegible] caro dolet et patitur [illegible] voluntate [illegible] divina volunt [illegible] caro dolet [illegible] non [illegible] quia hoc est [illegible] [illegible] natura [illegible] non [illegible] natura [illegible] [illegible] natura [illegible] [illegible] natura [illegible] [illegible] dolorosa non [illegible] natura [illegible] deliberativa voluntas [illegible] [illegible] volunt divina voluntas volunt [illegible] velle [illegible] volunt sicut divina voluntas volunt [illegible] velle.

[illegible] Non fuit [illegible] [illegible] voluntatem in Christo [illegible] inferior [illegible] velit sicut [illegible] [illegible] est [illegible] inferior [illegible] superior velit [illegible] velle [illegible] sicut in Christo [illegible] [illegible] aliud velle [illegible] aliud [illegible] velle [illegible] [illegible] [illegible] non [illegible] [illegible] velle [illegible] voluit [illegible] velle [illegible] velle. [illegible] in Christo [illegible] voluit [illegible] velle [illegible] voluntas [illegible] [illegible] volunt divina [illegible] non [illegible] [illegible] caro [illegible] non [illegible] [illegible] deliberativa [illegible]

[illegible] divina voluntas [illegible] [illegible] naturam et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatem [illegible] [illegible] naturam [illegible] [illegible] [illegible] voluntas non [illegible] [illegible] [illegible] [illegible] [illegible] aliud [illegible] Christo [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] aliud [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] aliud quod [illegible]

[illegible] voluntas [illegible] [illegible] deliberativa [illegible] [illegible] [illegible] [illegible] naturam

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[illegible] Cum [illegible] voluntas in Xº [illegible] voluntatem gaudium plenum ubi [illegible] fuit [illegible] appetitum [illegible] in Xº esse non potuit.

[illegible] quia [illegible] dum [illegible] voluntati est [illegible] ad [illegible] hoc in Xº esse non potuit.

[illegible] quia voluntas [illegible] esse non potuit voluntati [illegible] [illegible] Xpo [illegible] quod est [illegible] non [illegible] est [illegible] [illegible] [illegible]

[illegible] quia [illegible] Xpus [illegible] non potuit [illegible] in eo esse [illegible] appetitum [illegible] in Adam in [illegible] Adam non fuit [illegible] appetitum [illegible] ut in Xpo.

[illegible] Xpus aliquid voluit voluntate [illegible] [illegible] voluit [illegible] voluntas [illegible] voluntas [illegible] aliquid voluit quod [illegible] [illegible] [illegible] voluit ad [illegible] non [illegible] Xpus [illegible]

[illegible] [illegible] pater [illegible] voluit [illegible] [illegible] [illegible] voluntate [illegible] [illegible] voluntatem [illegible] [illegible] in modo [illegible] voluit [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] voluit [illegible] est [illegible] [illegible] voluit [illegible] voluit mori.

[illegible] timor et securitas [illegible] [illegible] mori [illegible] securitas [illegible] voluntate [illegible] timor [illegible] est mori [illegible] in [illegible] voluntate [illegible] [illegible] voluntas [illegible] voluit in esse [illegible] voluntas [illegible] [illegible] [illegible]

[illegible] voluntates [illegible] voluntas [illegible] [illegible] voluit [illegible] voluntate [illegible] quod voluit [illegible] mori [illegible] quod non est [illegible]

R. Voluntas creata conformabit voluntati creatoris in aliquo
sed in modo volendi / quia volunt eum velle quod in illis quid
ipsa creatoris vult secundum voluntatem divinam / quia
voluit mortem cristi / quam tamen non voluit propter se
salutem suam / dicitur differencia tamen in voluntate respectu
differencie nec per [illegible] quia subordinate patris
debet conformari quod inferior sic vult sicut superior vult
eum velle.

Prima gracia

Quid debent facere pro ista consummacione. Primo debent mereri illud quod [illegible] venit [illegible] quod [illegible] venit. Et [illegible] omnis in [illegible] recipit ut dicitur [illegible] in [illegible] de [illegible] dicit. Sicut a [illegible] libere recipit [illegible] venit. Unde [illegible] mereri debent [illegible] merent ac [illegible] primam graciam ut illis qui recipiunt [illegible] cooperantur volentes [illegible] in adultis baptizatis in quibus requiritur [illegible] aliquam disposicionem bone voluntatis et hec sunt [illegible] in merito [illegible].

Merent [illegible] sed quantum ad graciam [illegible] post lapsum in [illegible] meretur [illegible] in [illegible] aliquid ex parte [illegible] graciam ut [illegible] requiritur [illegible] aliquid ex parte [illegible] de peccato [illegible].

Apertum ianue paradisi

[illegible] causa merentur nobis apertum [illegible] apertum ianue paradisi [illegible] sed [illegible] obstaculo [illegible] ad illud [illegible] obstaculum [illegible] sed [illegible] quod per passionem Christi est [illegible] quod [illegible] merent [illegible] aliquid [illegible] passionem [illegible] obstaculo [illegible] ingressum [illegible] obstaculum [illegible] ingressum [illegible] passione [illegible] ingressum [illegible] immediate [illegible].

[illegible]

Quis [illegible] misericordia [illegible] iusticia [illegible] misericordia [illegible] iusticia [illegible] misericordia [illegible] iusticia misericordia [illegible] misericordia [illegible] iusticia sed fatuitas. Iusticia [illegible] misericordia sine iusticia [illegible] misericordia sed crudelitas est.

Iusticia sed crudelitas est.

Non misericordia sed fatuitas.

1a concl(usio). Necesse fuit hominem redimi. Ratio quia dicit philosophus 3 de anima [illegible] et natura nichil facit frustra sed frustra
fuisset nobilis creatura nisi posset finem suum consequi, finis autem nobilis nature
est bonum [illegible] [illegible] a amore et [illegible] [illegible] [illegible], [illegible] Aut ergo
deus redimisset hominem ad finem suum. Aut non. Si non, frustra fecisset
hominem. [illegible] [illegible] [illegible] lapsus fuit per peccatum. Necesse fuit
ipsum reparari. Hec est intencio Anselmi libro Cur deus homo c. [illegible]
in li. 2 [illegible] [illegible]. Aut deus de humana natura proposuit quod cepit
aut non. Si non, invanum fecit tam sublimem naturam [illegible]. Necesse fuit [illegible]
[illegible] non absolutam sed secundum suppositionem divine ordinacionis que eam ordinavit ad talem finem
[illegible] [illegible] [illegible]

2a concl(usio). Natura humana non potuit redimi sine satisfactione. Ratio [illegible] Anselmi li. 1
Cur deus homo. Iniustus quia non solvit homini quod debet
[illegible] multo magis iniustus est qui non solvit deo quod debet. Sed
ex peccato abstulit homo deo debitum, ergo iniustus [illegible] [illegible] est
[illegible] et iniustus. Nullus autem iniustus admittitur ad beatitudinem. Ideo oportet satisfacere [illegible]
Sed [illegible] [illegible] oportet ipsum esse iniustum nisi satisfaciat, esset propter [illegible]
[illegible] impotenciam [illegible] [illegible] impotencia excusat aliquem. Nota [illegible] [illegible] aliquis
[illegible] [illegible] [illegible] [illegible] [illegible] impotencia peccatum est, [illegible]
non debet [illegible] [illegible] [illegible] [illegible] reddere [illegible] [illegible] [illegible]
Ideo si per peccatum fecit se impotentem ad reddendum, non excusatur propter
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible]
[illegible] impotencia non excusatur [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] impotenciam [illegible] [illegible] [illegible] [illegible] [illegible] per peccatum
[illegible] iniustum [illegible] [illegible] iniustus admittitur ad beatitudinem [illegible] oportet
satisfacere ut fiat iustus [illegible] [illegible].
Sed [illegible] [illegible] [illegible] [illegible] [illegible] misericordia [illegible]
sine satisfactione. [illegible] [illegible] [illegible] [illegible] [illegible] remittit debitum
[illegible] [illegible] [illegible] [illegible] reddendum honorem deo quem peccando abstulit
[illegible] [illegible] impotenciam reddendi [illegible] [illegible] [illegible] reddere. Aut remittit
penam [illegible] [illegible] [illegible] beatitudinem. [illegible] [illegible] remittit [illegible]
[illegible] misericordia [illegible] [illegible] [illegible] [illegible] [illegible] remittit
penam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatum [illegible] est
absurdum [illegible] [illegible] [illegible] [illegible] est [illegible]

3a concl(usio). Illa satisfactio debita non potuit fieri a puro homine. [illegible] [illegible]
[illegible] [illegible] [illegible] Cur deus homo [illegible] satisfactio [illegible] [illegible] homo pro peccato
[illegible] [illegible] reddere deo quod ab eo abstulit, sed abstulit [illegible]
quicquid deus de humana natura facere proposuerat [illegible] [illegible]
de hominibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
factus est homo, sed [illegible] [illegible] reddere potuit [illegible]
homo [illegible] [illegible] [illegible] [illegible] [illegible], ergo oportuit
[illegible] [illegible] [illegible] quam non potuit nisi deus. Nec debuit
nisi homo. Ideo oportuit ipsum esse deum et hominem.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] homo [illegible] merito [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Con(clusio) / [illegible] / Con(clusio) / misericordia / [illegible]

Redemptorem oportuit satisfacere pro mortuis. Nota sermonem mortis debitorem. Ro. [illegible] Anselmi li. 2 c. 3 Cur deus homo

Ratio. Oportet eum qui satisfacturus debet pro homine maius aliquid habere quam quicquid sub deo est quod sponte debet deo et non ex debito. Et quia nemo [illegible] preter [illegible] sub [illegible] deo. Ista [illegible] ipsum [illegible] [illegible] Michael et [illegible] et [illegible] et maius sub deo. Sed homo [illegible] deo sponte et non ex debito [illegible] quam [illegible] sub deo, per quam mortem [illegible] Christus homo qui [illegible] sub deo, per mortem quam non debuit satisfacere debuit sicut et fecit.

V. Per passionem et mortem filii dei primum homo primus sit consummatus liberatus et redemptus, subsumpta pena et potestate dyaboli ablata, ianua paradisi aperta.

Et arguitur quod prima pars de qua solum est ratio dicitur hebr. 2 [illegible] consummatus [illegible] per passionem est [illegible] ne liberatus a pena. 2 per a pena. Nec a potestate dyaboli. Nec ianua aperta paradisi [illegible] causa 2 [illegible].

In oppositum est hec ratio xpi Consummatum est et Apostolus hebr. 2 dicit decebat eum propter quem omnia et per quem omnia, qui multos filios in gloriam adduxerat auctorem salutis eorum per passionem consummare. Ubi glo. Et xpus nisi moreretur homo non redimeretur et non redemptus periret. Et ibidem apostolus [illegible] passionem mortis gloria et honore coronatum ut gratia dei pro omnibus gustaret mortem [illegible] et dicit [illegible] Tantum fuit pretium nostre salutis ut passio nisi xpus pro nobis moreretur [illegible] mortis. Et [illegible]

Non potuit [illegible] nisi [illegible] quia non possit [illegible] mortem si vellet, sed [illegible] impossibile [illegible] aliter salvari [illegible] est quod dei iustitia est impossibile [illegible] possibilitatem est quod iustitia dei [illegible] impossibile, sed [illegible] aliter [illegible] possibilitatem [illegible] hic modus est [illegible] ad [illegible] humanum.

Item [illegible] a deo preordinatum est et a prophetis predictum non est [illegible], sed hic modus est a deo preordinatus et a prophetis predictus [illegible] preordinavit [illegible]. Filius dei [illegible] est [illegible] carne [illegible] predestinatus est in [illegible] secundum spiritum sanctificationis.

Sed[illegible] [illegible] in [illegible] 3 d[illegible] 19 [illegible] Luk[illegible]
[illegible] debet per

Nota [illegible] a malo culpe nos liberavit [illegible] a nobis [illegible] seu expellit [illegible] a nobis culpam [illegible] debet [illegible] culpa nos [illegible] ...

[illegible] culpam [illegible] Iustum [illegible] culpa per [illegible] ...

[illegible] passionis [illegible] Patri [illegible] per [illegible]

Primo ex officio dignitate / Rei oblate [illegible] / Modi liberalitate

Ex officii dignitate [illegible] homo [illegible] pater [illegible] Hebr. 7 ...

Rei oblate dignitate [illegible] Hebr. 9 [illegible] ...

Modi liberalitate [illegible] Ioh. 15 [illegible] ...

Meriti
Satisfaccionis
Sacrificii
Redempcionis

Meriti [illegible] Ioh. [illegible] ...

Satisfaccionis [illegible] Ephe. 5 [illegible] ...

Sacrificii [illegible] 1 Petr. 1 [illegible] ...

Redempcionis [illegible] ...

[illegible] Maledictum [illegible] ...

Redempcio [illegible] / Merces [illegible] / Mann[illegible] / Sanc[illegible] ... Redempcio

De culpa an deleat culpam dicitur aliquid tripliciter. Uno formaliter ut albedo
delet nigredinem et sic sola gratia delet culpam. Alio modo
effective et 3 sunt tamen quae concurrunt effective. Deus sicut agens
principale quod inducit formam completam. Sed solus Deus instituit
seu delet culpam quia solus infundit gratiam. Secundo sicut
agens iustificatum et sic sacramenta delent culpam
tamquam divinae misericordiae salutifera instrumenta. Tertio sicut
agens dispositivum materiam. Sic ille qui videt culpae
deletionem dicitur delere culpam. Unde dicitur [illegible] aliquis delinquit
ipse agendo. Sed Christus [illegible] quod hoc delet culpam. Aliquis
[illegible] et quod agit sicut [illegible] per caliditatem calefaciunt
sed passio delet culpam. Unde dicitur ut effective deleatur
culpa [illegible] per actum [illegible] hominis aut meritum cum
[illegible] dispositionem materiam [illegible] dispositione sufficiente
quod [illegible] effectivum. Illa dispositio insufficiens quod non [illegible]
effectivum. Non cum [illegible] per [illegible] dicitur facere Deum
[illegible] quod [illegible] per sufficiens per meritum suum disponit ad deletionem
culpae. Unde se vel non alium. Non se quia ante deletionem
culpae opus eius non est meritorium. Nec alium quia
[illegible] cum non sit sufficiens iustificatio in alium quia nihil
sit in [illegible] alium [illegible]. Nec [illegible] gratiam [illegible]
[illegible] quia [illegible] indignus non sit
in [illegible]. Nec [illegible] gratiam in [illegible] quia ille [illegible]
[illegible] secundum [illegible] voluntatem non secundum
[illegible] sed [illegible] sed [illegible] passionem culpae
[illegible] doctores [illegible] conformiter
ad [illegible] et [illegible] in scripto [illegible] quod [illegible]
illud a malo culpae nos liberet etc.

[illegible] super pappe(?)

[illegible] ad omnia [illegible] ab omnibus [illegible] Collecta(?)
[illegible] non [illegible] delet [illegible]
[illegible] 3 [illegible] culpam delet. Et hoc [illegible]
[illegible] ad [illegible] effectivum [illegible]
in scripto 3 dist. 19 [illegible] 1 art. 2. [illegible] effectivum
[illegible] etc. [illegible] 3 folio.

Form(aliter)

Pr(incipaliter)

Iust(ificative)

Disposi-tive

Agens pr(incipale)

Sextum in [illegible] 3 [illegible]

Sed in Iohannis ... Ro. Grad. ... incarnacio ... sicut ... personaliter

preuisi sed sicut homines sunt in [illegible] mediate prouidebantur a

deo ab eterno sed christus in quantum natura ... sicut in [illegible]

sunt eterni ... prius predestinabantur quam quicunque alii ... sequitur &

ideo qui predestinabantur Et quilibet alii predestinauit prius

ordinabantur ad graciam et gloriam quam preuidebantur sine causa

Ita ergo fuit ordo in prouisione diuina

Primo Deus intellexit se sub racione sui boni

Secundo intellexit alia creabilia

Tercio predestinauit aliquos ad graciam et gloriam & non alios habuit

Quarto preuidit omnes istos casuros [illegible] ... predestinato

in Adam

Quinto preuidit et ordinauit de remedio quo redimerentur sine

per passionem filii ... christus incarnaretur et pateretur

Sic ergo omnes electi prius preuidebantur ... electi redimendi

et predestinabantur ad graciam et gloriam quam preuidebatur passio christi

ut medicina contra lapsum Sicut medicus prius

uult sanitatem hominis quam ordinat medicinam ad

... homini ... sicut prius predestinabantur electi

... passio preuidebatur ut remedium contra lapsum ... predestinatos

... prius predestinat ... finalem ... ad efficiendum

et electos ad graciam et gloriam finalem ... ad efficiendum

quam preuidit christi passionem ... medicinam acceptandam

... electis cadentibus in Adam Et sicut ... preuidit

... passionem ... pro predestinatis et electis sit et

passionem patri offerendam pro ... acceptat

... in offerentis ... passionem ... ab eterno acceptata

... offerunt ... ordinatam ad gloriam

Et quam pro aliis ... meruit ... ordinacionem ad gloriam

... tantum ... ad efficaciam ... predestinacionem

... Et hoc quoad ad efficaciam ... predestinacionem

... Sed ... in [illegible] ... Anima

... christi ... finita ... sicut finiti ... meritum christi ... infinita ...

a [illegible] ... finito dependens ... finita ...

racione ... acceptacio potest ... finitum & ... infinita

... finitis ... bonum finitum ... Anima

... habent ... racionem ... quod

... sufficit ... habent ... illud ... finitum ... potencia

Deus potest acceptare ... acceptat ... sufficienciam

... infinitis ... potencia sicut et acceptant ... quod ad sufficienciam

& hunc ... multiplex ... Anima ... tale ...

& de gracia ... racione ... diuina ... sufficit

9a De lege ordinata est deus [illegible] gratia ad liberationem
[illegible] a culpa ... [illegible] ... [illegible] passio Christi
[illegible] ... hec questio habet 3 partes.

1 prima pars ... [illegible] ... dicit deus [illegible] ... [illegible]

12 pars ... [illegible] ... justificatione gratie ... [illegible]

13 pars ... [illegible] ... [illegible] ... [illegible]

192 ... [illegible] ... [illegible]

... dicit Joh 3 ... [illegible] ... [illegible]

... [illegible] ... [illegible] ...

... [illegible] ... passio Christi ... [illegible]

... [illegible] ... [illegible]

Et passio Christi ... [illegible] ... non efficit ... sed [illegible]

passio Christi ... [illegible] ... non fomitem

Ratio prima ... [illegible] ... [illegible]

... [illegible] ... [illegible] ... [illegible]

... [illegible] ... ad hoc ... [illegible]

Item ... [illegible] ... [illegible]

... [illegible] ... in hoc ...

[illegible]

... passio Christi ... [illegible] ... [illegible]

... [illegible] ... est gratia ... [illegible]

... [illegible] ... passio Christi ... [illegible]

2 questio ... passio Christi meruit ... a malo culpe ...

ad sufficientiam ... [illegible] ... [illegible]

... [illegible] ... [illegible]

Et hoc habet ... passio Christi ...

12 ... [illegible] ... [illegible] ...

... [illegible] ... a malo

culpe ... passio Christi ... [illegible]

... [illegible] ... [illegible]

... [illegible] ... [illegible] ... 2

... [illegible] ... [illegible]

... [illegible] ... passio Christi ... [illegible]

... [illegible] ... [illegible]

... [illegible] ... [illegible]

... hoc ... [illegible] ... [illegible]

... [illegible] ... [illegible]

3 ... [illegible] ... [illegible]

... [illegible] ... [illegible]

... passio ... [illegible] ... patre ...

... [illegible] ... [illegible]

... [illegible] ... [illegible]

... [illegible]

x° v° Quod est instrumentum a deo [illegible] et institutum et
sufficiens pro omni iustificatione et liberatione a peccato hec singula
meruit iustificationem et liberationem quo ad sufficientiam a malo
culpe / passio xpi est [illegible] [illegible] [illegible] [illegible]
[illegible]. Quo posuit in eo ministerium omnium nostrum
[illegible] disposuit deus salutem aliquam nisi per mediatorem
sed eciam disposuit deus salutem aliquam ad ipsum dilectione
et per eius passionem / et omnibus hominibus ad ipsum dilectione obedienciam
reciperent et [illegible] acceptum et mediatorem obseruarent
disposuit salutem / quia quia in passione omnium est
disposuit salutem / quod quia in passione eius meruit
[illegible] ad sufficientiam iustificationem sed passio xpi meruit
[illegible] ad sufficientiam iustificationem a malo culpe. Volunt iustificationem [illegible]
iustificationem et liberationem a malo culpe
~~xpus ut homo meruit suam passione~~
Et quibus [illegible] [illegible] et ~~[illegible]~~ quo ad sufficientiam [illegible] [illegible]
~~omnibus liberationem a malo culpe~~
~~predestinatis meruit quo ad efficaciam~~ sed iustificationem [illegible]
Pro [illegible] quicquid passio xpi meruit iustificationem, hoc xpus homo
meruit [illegible] / [illegible] deus ut deus non meretur / sed xpus homo
meruit [illegible] / Cum itaque passio xpi
[illegible] est radix totius meriti / [illegible] passio xpi meruit [illegible]
meruit quo ad sufficientiam iustificationem / xpus homo meruit [illegible]
[illegible] pro meritis xpi non sit quin omnis homo iustificatur
[illegible] et mediatori omnibus [illegible] sit / Et
Cum [illegible] et mediator omnibus [illegible]
iustificationem iustificationis est xpus mediator dei et hominum
Dicit eciam [illegible] disponit a malo culpe liberare sufficienter
nisi per ipsum hominem et eius passionem ~~[illegible] a [illegible]~~
Efficacius a solos salvant predestinatos [illegible] [illegible] [illegible] [illegible]
et quia valent hec et [illegible] / Et certum est quod [illegible]
~~[illegible]~~ non nisi xpus [illegible] ut sit aliud nomen
datum hominibus in quo oportet nos saluos fieri [illegible]
Passio xpi est causa iustificationis [illegible] in genere cause
efficientis instrumentalis // patet quia fuit iustificationem [illegible] quo [illegible]
[illegible] [illegible] que liberant iustificationem a malo culpe [illegible]
Sed d. a. Cum bonum dei [illegible] sit / Nostra iustificatio
attribuitur tam passioni quam resurrectioni [illegible]
per xpus mortuus est propter delicta nostra et resurrexit propter
iustificationem nostram / [illegible] [illegible] quod mors et resurrectio
nostra delicta tollit et ~~[illegible]~~ iustificant / Et [illegible]
[illegible] per iustificant per modum meriti [illegible] / Et [illegible]
[illegible] ad iustificationem nostram / [illegible] quod [illegible] [illegible]
ad omnia [illegible] / [illegible] per modum exempli [illegible]
[illegible] reducuntur ad [illegible] [illegible]. per modum exemplaris
reducuntur ad [illegible] formalis / [illegible] per modum
[illegible] et reducuntur ad causam finalem
[illegible] quod [illegible] nostram iustificationem attribuitur soli passioni
[illegible] a [illegible]

unde meruit [illegible]
2. [illegible]
3. [illegible]
[illegible]

Mendi
Runcturi

Et de resurrectione ... ad vivificandum et quietandum resurrectionem et
non passionem ... dispositive ordinavit ad resurrectionem
Sed ... ad bonum et regulariter in bonis ... utilius
Nam passio ... [illegible]
... [illegible]
regula vitam nostram disponens ... et ...
[illegible] ... per ... Christus passus est
... relinquens exemplum ... et ... ut ...
... Ro 6 ... complantati facti sumus similitudini
mortis eius ... et resurrectionis erimus.
Sed de resurrectione ... ad iustitiam ut eadem gloria
... simul ... in novitate vite et in mundicia
a mortuis per gloriam patris sic et nos in novitate vite
... passio ... resurrectio ...
... Christi nostre ...

|| Est resurrectio ... depositio veteris vite et induitio nove ... Christi

Sed dicat ... oportet ... culpa ... pena
... satisfactio ... satisfactionem
... Christus ... culpis est satisfactum deo
... Christus semel mortuus est ... semel in ...
... baptizatus ... culpas et ...
... vite ... pena ...
... habet ... sed ... quod ...
... penitenti
Sed dicat Christus meruit ... omnibus iustificandis ... ad sufficiendum ... passione
... [illegible]
... meritum Christi fuit infinite acceptum ...
... meritum ... in sua natura ... et ...
voluntate ... infinite acceptum patri ...
... nisi in sua passione ... fuit
... Christus ... fuisset ...
... adimplere ... Ro 12

Cor
Cor

... [illegible]
... in ... passione ...
... Christus suis meritis passionis non fuit ...
... [illegible]
... [illegible]

Con[clusio] 8. — Sed d[icitur] a[liquis] Heg[ius] ex Merito x[risti] infinito meruit sine pena . qui[bus] fl[u]x[it] q[uo]d p[ro]p[ter] q[uo]d crescent[ia] remedia p[ro]mitt[ere] aliqu[o]d malum impertinen[s] Item ex eo q[uo]d p[ro]mittit aliqu[o]d bo[num] sine pena . q[ui]a p[ro]p[ter] q[uo]d meritu[m] passionis p[ro]fuit . ex m[er]ito 7 n[on] p[ro]mittit nisi in p[re]sentia . Et sic ex q[ui]bus eo q[uo]d aliqu[o]d meruit p[er] p[e]nas . Infinitu[m] merito x[risti] ne p[ro]mueba[n]t in infinit[is] ... ad quo[rum] salutem sufficiens est
7 n[on] est de fide . ... acceptat[ur] ... in p[ro]p[ri]a ... sunt ... in hac ... merit[u]m ... in fine ... sola ... ample ... affirmatur . ... in tempor[e] ... ex ... nullo tempore ... .

Con[clusio] 9. — Sed d[icitur] a[liqu]is Merito x[risti] sufficit ad meritu[m] gr[ati]e 7 gl[ori]e omnib[us] . Sed omnib[us] ... gl[ori]a q[uo]d est ... Multi ... pena ... x[ri]sti meruit omnib[us] ... sufficie[n]s

c[apitul]o 20 — p[ro] ... efficacia ... acceptatur ... efficacie passio ... sunt et absolute p[ro] electis ... p[ro] alijs ... Sed ... et electi per meritu[m] passionis x[risti] salvabu[n]tur
... efficaciter ... electum ... Vt ... & ...
... Nam ... ad ... ... efficiens ... acceptis ... suff[icientiam] ... agentis
... Efficaciam ... ex parte ...
... ad ... fiunt ... p[ri]mo ... actione
... 2[o] ... passione
... actione ... p[ro]m[er]itu[m] ...
... q[ui] in ... q[ue]dam ...
... passione ... absolvit ... ex q[ua]nto
... et corporis ... quedam ...
... Insufficiens ... ex parte ... ad ... meritu[m] x[risti] ... ... ad ... in ...
... est ... ... Sed ... ...
... membra ... ad ... influentia ...
... ... in omnib[us] ... omni ...
... efficiendi ...
... Sunt ... efficaciam
... hoc ... p[ro] ... ... De lege ... ...

Cur non liberaverit a pena. Cum christus sua passione singulos meruit sufficienter liberari a culpa et pena. Sedet magister in IIII° d. 19 [illegible] culpa / ulterius [illegible] pena. [illegible] subiectos [illegible] Nam ergo demon prevalet nostri generis [illegible]. Iuste deo permittente [illegible] de pena tenent [illegible]

2 2. pena est : [illegible] ad malum / difficultas ad bonum [illegible] / est [illegible] [illegible] passiones [illegible] totius [illegible] hominis [illegible] fames [illegible] corporis et [illegible] dolores tristicie [illegible] [illegible] moriendi

3 3. pena est mors eterna que non admittebat ad [illegible] dei [illegible] ante passionem [illegible] satisfactionem [illegible]

R. [illegible] omnibus singulis [illegible] et sufficienter liberavit [illegible] passione christi. singulis [illegible] dyabolus et liberavit quo ad sufficienciam [illegible] non quo ad efficienciam

Pape [illegible] Ioh 12 [illegible] eicietur foras et ego si exaltatus fuero [illegible] ad me ipsum christus enim in sua passione exaltatus fuit a terra [illegible] dyabolum [illegible] quo ad sufficienciam [illegible] sufficiens [illegible] dyabolum [illegible] plus [illegible] quam [illegible] gratis est [illegible] / [illegible] Apok 5 [illegible] de tribu Iuda [illegible] christi passione [illegible] christus [illegible] meruit [illegible] dyabolum

[illegible] [illegible] ab hac [illegible] liberavit nos christus [illegible] sua passione [illegible] meruit [illegible] ad [illegible] plena remissionem peccatorum [illegible] [illegible]

2 [illegible] Deus offensus [illegible] elegit [illegible] melius [illegible] dyabolum [illegible] sua passione [illegible] nos [illegible] quam christus liberavit nos [illegible] Ro 5 [illegible] reconciliati deo patri [illegible] mortem filii sui [illegible] christi passionem demeruit [illegible]

3 [illegible] [illegible] christi passionem [illegible] [illegible] [illegible] impediunt [illegible] apud [illegible] detinent [illegible] a quorum [illegible] christus nos liberavit [illegible] [illegible] [illegible] [illegible] Nam [illegible] [illegible] [illegible] [illegible] habent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meruit [illegible] potest [illegible] nec est potens [illegible] I Cor 10 [illegible] deus qui non permittet vos temptari ultra id quod potestis sed dabit [illegible] temptacione proventum ut possitis sustinere [illegible] [illegible] dyabolus non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] patitur [illegible] [illegible] [illegible] [illegible] [illegible] filii [illegible] ad [illegible] demones [illegible] [illegible] manum [illegible] [illegible]

pena dyab.
pena [illegible]
pena eterna
dyab.
Prima
[illegible]

Michel Fruef habens in co vnde [illegible] victus ab eius [illegible] domo
remanere expulsus est de hier [illegible] ~~[illegible] de [illegible] a lx~~
iniuria per dyabolus [illegible] est quia [illegible] michel digni
monere [illegible] [illegible] [illegible] iniustum est. [illegible] debuerit
[illegible] liberi [illegible] in ea [illegible] quod [illegible]
[illegible] [illegible] [illegible]

Sed [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] solum [illegible]
[illegible] / [illegible] in vita [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / sicut [illegible]
in vita in [illegible] [illegible] [illegible]

Lcii — Sed [illegible] a. dyabolus [illegible] [illegible] habet [illegible] [illegible]
Apoc. 2 — [illegible] [illegible] [illegible] am [illegible] [illegible]
[illegible] . i. [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] habens [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dubio [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in quibus [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] est ei
[illegible] [illegible] / [illegible] [illegible] [illegible] est [illegible]
[illegible] valebit [illegible] [illegible] sicut ante [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] Apoc. 2
[illegible] [illegible] fiat [illegible] annos [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] . [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] . dyabolus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] habet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Lciii — Sed [illegible] a. dyabolus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sicut ante / [illegible] [illegible] ante [illegible] [illegible] potest [illegible]
[illegible] [illegible] ut [illegible] Job 1 et 2 [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] a suo
[illegible]

Lciiii — Sed [illegible] a. dyabolus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dyabolus [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hoc [illegible] sunt. [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] ante [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
de omnibus [illegible].

2 gdo Morte xpi singuli homines quo ad sufficienciam a pena eterna
sunt liberati [illegible]
[illegible] vere languores nostros ipse tulit et dolores nostros
ipse portavit [illegible] qui ad sufficienciam
dolores [illegible] ipse portasset [illegible]
[illegible] morte sua abluerunt quodlibet omne
culpam.
3a [illegible] teste [illegible]
[illegible]

xpi [illegible] in passionis [illegible]
[illegible] misericordia [illegible] misericordia
[illegible] quo ad sufficienciam omnes homines
liberavit a culpa et a pena eterna [illegible]
culpa ulla amplius erit pena.
Effectum [illegible]
Sed d. a. [illegible]
in [illegible] mala
[illegible] Xpus quo ad efficienciam [illegible]
[illegible] quo ad sufficienciam
Sed d. a. [illegible] pene [illegible]
non est liberare [illegible] pena [illegible]
[illegible] Preservando [illegible]
[illegible] passio [illegible]
[illegible] passionis [illegible] Expiando
Non Expiando [illegible] a pena [illegible] liberata [illegible]
[illegible] passio [illegible] a pena [illegible]
[illegible] Xpus passus [illegible]
[illegible] pene Expiando [illegible]
B [illegible] pena eterna passio [illegible] quo ad sufficienciam [illegible]
[illegible] transgressionis [illegible]
[illegible] Remedii [illegible]
[illegible] ad eternam penam [illegible]
Sed d. a. [illegible] infantibus [illegible]
[illegible] passio [illegible]
quo ad sufficienciam [illegible] quo ad efficaciam
Sed d. a. [illegible] passio [illegible] liberare a pena [illegible]
[illegible] pene [illegible] passio [illegible]
[illegible] liberare
Sed d. a. [illegible] | [illegible] pena [illegible]
[illegible] | [illegible]
[illegible] | [illegible] passionis [illegible]
[illegible] | [illegible] pena
[illegible]

Pena eterna
127
Con
Con
[illegible]
Expiando
Expiando a deliberata
Insufficienter
Con
Con
Con

Infantis scilicet dei filio ave primis ... per penam que ad ... [illegible]
Infantis cum ... Et per hoc potuit infantis obtinere ... [illegible]
Passio xpi singulis fidelibus ad omnes penales (... [illegible])
Penas finaliter eternam fuit sufficiens meritoria.

Nam Mors ... de ... Ex penali non penitus nos liberat in futuro quia Mors ... et in morte penitus destruet. Et ... Sed magis ... sufficiat. Modo mors xpi sufficienter nos liberat a morte eterna quia ... a penis penalibus finaliter nos liberabit. Obstringit ... ad omnes ... Apocalypsis 21. Et Mors ultra non erit. Et ... Paulus ... per meritum passionis xpi ... [illegible]

Regula: ... passio xpi ... pro statu presentis vite quo ad sufficientiam liberat a pena oppressiva. Non tamen liberat a pena punitiva. Probatio ... passio xpi ... [illegible] ... et penam ... quia oppressionibus temptationum ... valeamus ... Non permittit nos ... plus temptari quam valemus. 1 Cor. 10.
Pro ... liberavit a fomite ... [illegible] ... manet in nobis ... ad ... [illegible] ... quam ante ... [illegible] ... abutit ... repugnat. Sed non liberavit a temptatione ... Nam per hoc fideles premuniuntur ... ad opera virtutum.

Et hoc 3 ... Ad custodiam humilitatis. Merito ... [illegible] ... meritum ... ad ...
Ad ... devotionis ... Merito ... et ... [illegible] ... quia ... [illegible]
3. Ad custodiam bone operationis. Merito ... [illegible] ... contemplat...
... quibus ... penas presentis vite ... passionis ... potuit ... [illegible] ... Ihesu ... penis ... [illegible]

[Marginalia: ... sublimius ...; ... meritum ...; Regula; ... humilitatis ...; ... [illegible]]

Pene [illegible] promovent ad [illegible] et negligentie sunt ordinarie dei
ut cum eis [illegible] pugnam debet dei [illegible] Eo quod
de lege dei [illegible] in adulto Nemo coronabitur nisi legittime
certaverit 2 Thy 2

Secundo [illegible] Resurrectio liberat nos a pena quod non passio [illegible] quia
passio fuit ad [illegible] Resurrectio ad gloriam quod non videtur
dicendum sicut per [illegible] ante [illegible] in Resurrectione nostra non
liberamur a pena [illegible] Resurrectio liberat a pena finaliter
terminum [illegible] completam beatitudinis [illegible] ad eam [illegible]
et spem finalem [illegible] ad eandem [illegible] Magister in 3o
passio liberavit [illegible] a quo incipit nostra liberatio
[illegible] singula [illegible] quibus a penis
eternis et temporalibus liberamur Et quod Respondendum est [illegible]
passio est ad [illegible] quod non ad gloriam [illegible] est [illegible]
[illegible] et gloria non [illegible] quod [illegible]
Christus nostram gloriam [illegible] quia [illegible] et primarie [illegible]
Unde licet passio fuit in magna [illegible] pro [illegible]
per [illegible] Scripturarum [illegible] quod Christus per suam [illegible]
patet fuit in [illegible] ad gloriam [illegible]
et ad gloriam [illegible] ad corpus fuit [illegible] passio Christi
[illegible]
[illegible] quia liberalissime [illegible] pater
[illegible]
[illegible]
et [illegible] quod [illegible] et gloria [illegible] sed [illegible]
[illegible] passionis [illegible]
magnitudo glorie [illegible] passio [illegible] liberat a pena [illegible]
Resurrectio [illegible] est [illegible]
[illegible] et gloria [illegible]

Con[illegible]

[illegible]

128

Sed cum dicitur peccatum illud infinitum malum propter [illegible] dicit de xxi Merito
Nam sed inferior quod peccatum id sunt malum infinitum in se et formaliter
filii est verum sed [illegible] oportuit ponere summum malum. quod est filius
Et cum dicitur Tantum est peccatum sicut malum quantum est [illegible] in quo fit
propter bonum [illegible] filii quantum [illegible] ad rationes formales
in se utriusque filii est. Tamen peccatum tamen aequo [illegible] perfectio
peccatum aliquam denominationem extrinsecam [illegible] quandam denominationem
extrinsecam [illegible] peccato [illegible] dicitur infinitum. Sed peccatum merito
quod autem a bono aequo infinito sortitur quandam infinitatem
extrinsecam. Exemplum est peccatum in deum quam in alium et
in Anglia vel aliquam personam quam in regem et in rege [illegible]
in suo militem. Neque [illegible] quod sit formaliter malum infinitum
Sed dicitur Meretur [illegible] infinitam penam peccato debetur infinitam
[illegible] non potest [illegible] Sed voluntas finaliter manet in peccato
[illegible] debet penare infinita [illegible] extensione. Non [illegible]
manet in pena [illegible]. Non ad [illegible] est [illegible]
pena [illegible] dicitur infinita [illegible] pro parte a duratione non
[illegible] est [illegible] pro [illegible] quod.

Passio xpi praevisa ab eterno omnibus credentibus illa contulerunt in tempore isto
remisit offensam quam contraxerat Adam et dedit gratiam quam
amiserat per culpam. Ratio quia meritum passionis Christi praevisum fuit
ab eterno et acceptum fuit tota [illegible] ut aliquid bonum conferret
electis in virtute illius antequam exhiberetur sicut eis qui steterunt illam
sub passione exhibita ut sub remissione originalis culpae et conferret
gratiam. Exemplum de hoc Augustinus Cur deus homo 2º. Esto quod
multi offendissent unum regem et possessionem [illegible] voluit venit
unus innocens de sanguine eorum et promittit se [illegible] opus
placens pro rege certo die [illegible] ut rex eius promittit illam
offensam et recedat [illegible] rex acceptando [illegible] promissio
remittit offensam [illegible] aliquo illorum postea delinquunt
si satisfacere et penitere voluit promittit eis quod illis offensam
dimittit [illegible] respondeo quod illis [illegible] intrabunt
[illegible] sicut [illegible] et futuris [illegible].

Tertia dicta. Si meritum passionis Christi praevisum ab eterno meruit
[illegible] gratiam [illegible] meruit illis [illegible]
[illegible] meritum habuerunt [illegible] patres [illegible] meritum habuerit
[illegible] actuale [illegible] ordine
meritum [illegible] et [illegible]
ad quod ordinem [illegible] sufficiens
illorum in paradisum [illegible] ingressus actualis [illegible]
ad passionem exhibitam [illegible] passione ut [illegible]
culpa [illegible] et dabitur gratia [illegible] contulerit
[illegible] meritum passionis [illegible] est [illegible]
actualis [illegible] regni [illegible] debuit conferri
antequam meritum [illegible] Christi [illegible] patribus
[illegible] non [illegible] quod [illegible]
[illegible] quod est apertio januae paradisi.

Secunda dicta. Si passio Christi fuit [illegible] et meritum acceptum ut pro illa
[illegible] gratiam et [illegible] culpa [illegible] patet
[illegible] meritum [illegible] ab eterno [illegible].
Ut [illegible] meritum [illegible] quia [illegible]
[illegible] et [illegible] passio Christi fuit praevisa
[illegible] praedestinatis [illegible] gratiam et gloriam habent
[illegible] patres [illegible] electis [illegible] perdiderunt
[illegible] et [illegible] lapsos [illegible] perdiderunt
[illegible] lapsos [illegible] de passione ut [illegible]
[illegible] offensam et [illegible] gratiam [illegible]
lapsos fuit [illegible] praedestinationis [illegible].
[illegible] potest [illegible] sicut [illegible] naturam

Tertia dicta. Meritum Christi fuit bonum finitum [illegible] fuit [illegible] est
[illegible] sed [illegible] fuit infinitum [illegible] est
offensa quia est illo qui offenditur [illegible] quia [illegible]
[illegible] sed ille est infinitus [illegible] quod finitum
a quo [illegible] sed ille est infinitus [illegible] meritum [illegible] potuit
non [illegible] infinitum [illegible] passio Christi et [illegible] meritum
meritum [illegible] offensam [illegible] et [illegible] in finiti
fuit finitum [illegible] sufficienter [illegible]
sufficienter habuit quandam [illegible] quia [illegible] potuit illud
[illegible] infinitum [illegible] est [illegible] infinitum et [illegible]
[illegible] a bono infinito

29ª

Aperire ianuam vel ... sique est sumendo quod sanguis passionis Christi meruit. quia ad celestia intrantibus ad regnum celorum est data, antequam passio Christi est exhibita

Nota quod licet Christus ... acceptat passionem & intendat ... ... obiectum & quod sit gratia. Non tamen acceptat eam ... ut aliquis ingredi ... possit ... sed tantum ... passio exhibita in effectu, quia causa propria illius apertionis est passio Christi & ... ... quibus ...

1. Non a patribus remissa offensa in tempore ... passionem Christi exhibitam ... ... remissa in ... passionis ... exhibita ... potuit ingredi ianuam paradisi

2. Ante exhibitam passionem Christi nullus potuit ingredi ianuam paradisi

3. Post exhibitam passionem Christi ... possit iuste ingredi ianuam paradisi

Nota quod ... modo ... ... articulo ... ianuam paradisi ... ingredi ... est ... apertio passionis Christi ... ... ianuam ... ... non potuit ... ingredi ... ... non potest aliquis passionis ... ... ingredi ... est ianuam

Aliud est ... aperire ... ingredi ... ... ad ingressum ... ... quod ... ingredi ... non potest ... ... passio Christi propria causa ./.

in vendicato capite

D. Clamat Christus [illegible] emissa voce expirans et in verbis suis hu[illegible] magnitudinem doloris ac vindictam [illegible] insinuare [illegible] in fide informando et ad compassionem provocando

Thus [illegible] [illegible] [illegible]

[illegible] mox [illegible] impulsant [illegible]

[illegible]

Johannes [illegible]

in [illegible] peccando

Circa horam [illegible] clamavit Christus voce magna dicens Helon helon [illegible] that is [illegible] [illegible]

[illegible]

[illegible] Et quia hec [illegible]

[illegible] Hel on Hel on [illegible]

[illegible]

[illegible] Marie [illegible]

[illegible]

Vale [illegible] [illegible]

Xpus [illegible]

Tercia Mutacio Nota quod Iuncturam in septem et deccarni

In peccato primorum parentum plures fuerunt deformitates

Sed quia premisse deformitates diversis similitudinibus sunt parabolis [illegible]
Item Superbia fuit primum et principale peccatum primorum parentum secundum Augustinum quod patet quodam exemplo.

Superbia
Avaricia
Gula et
Inobediencia

Fuit enim in prevaricatione primorum parentum peccatum
Primum peccatum fuit in appetitu proprie excellencie in uno quod pertinet ad superbiam

Superbia
Avaricia
Gula et
Inobediencia

Ex quo consecutus est appetitus sciencie in qua excellunt quod pertinet ad curiositatem / Avariciam
Ex quo consecutus est appetitus inordinatus ligni per quod sapienciam acquireret quod pertinet ad gulam
Ex quo ultimo consecutus est actus comestionis ligni vetiti / quod pertinet ad inobedienciam
Superbia ergo fuit primum et principale peccatum primorum parentum
Ad quod [illegible] dignitatis est in isto more inclinatur capite per quod [illegible]
satisfecit pro peccato Ade commisso [illegible]
Exemplum [illegible] [illegible].

Cum [illegible] deus operatur ad probandum operari miracula et sig-
[illegible] [illegible] [illegible] sanctitatis et dignitatis
alicuius persone [illegible] alique aula mortuorum. Nam sanctus Nicolaus
in vita multa signa fecerat. [illegible] et [illegible] sanctus Martinus
et alii multi sancti Martires, confessores, virgines.
Iohannes Baptista nullum signum fecit in vita sua, qui tamen fuit sanctior
ceteris sanctis | [illegible] cum vita sanctissima ut habetur [illegible]
[illegible] quod dicit [illegible] Io. 3. et 10. [illegible]
fuisse Messiam | Tercio quia multi opinabantur [illegible]
et [illegible] non admisit [illegible] alia signa facere
fuisset [illegible] Moyses [illegible]
Dico pro [illegible] introducenda fide et confirmanda [illegible] in cordibus
humanis | [illegible] sua doctrina confirma-
signis et miraculis. Moyses [illegible] leprosos mundando et
infirmos curando | que fecit [illegible] fide. [illegible] cum ab
[illegible] ostendenda ab hominibus credentibus
[illegible] Nam principes mundi [illegible] faciunt [illegible]
[illegible] Apostolos [illegible] signa facienda [illegible]
[illegible] Christus deus [illegible] potest [illegible] in 3 parte q. 43 ar. 1.
[illegible] signa facere [illegible] deus | Primo quod [illegible] ad
confirmandum veritatem quam quis docet | [illegible] ea que
fidei [illegible] [illegible] per [illegible] humanas [illegible]
sed aperte [illegible] Augustinus [illegible] ut [illegible] alicuius
facit opera que solus deus facere potest | credunt [illegible] que dicit
esse a deo | [illegible] Cum aliquis defert litteras ab
anulo Regis sigillatas | creditur [illegible] Regis [illegible] || eo
que in illis litteris continentur | Secundo ad ostendendum presenciam
dei in homine [illegible] Ut cum homo facit opera dei, creditur
deus habitare in eo [illegible] Gal. 3. [illegible] tribuit
[illegible] et operatur virtutes in vobis [illegible]
Tercio ad ostendendum [illegible] in cordibus humanis [illegible] ad
[illegible] [illegible] talia [illegible] opera [illegible]
maiora [illegible] ad diligendum deum [illegible]
[illegible] ut [illegible] hominibus [illegible]

Si a(utem) talis p(ro)mitteret fieri q(uod) t(er)ra et iudeis(?) … hominibus tale
no(n) p(ro)mitti … videtur … manifeste que … co(n)tra …
… et frigescat … ad … formidandum est si deus
p(ro)mitteret fieri aliqua miracula … p(ro)mitteret fieri q(uod) t(er)ra et iud…
generet … aliud … malum … Item a(utem) … ad …
… hominibus manifestandum … dicit … ad …
… sermonis … et q(uod) … doctrina supernalis esset a deo. Et …
… sunt ut miracula faceret. … Joh. x. Si michi
… nolitis credere operibus credite. Et Joh. … opera …
michi pater ut faciam … que … p(ro)hibent … introduceret …

Conveniens fuit xpm(?) d(omin)um miracula facere pro fide introducenda … ex dictis in …
deitatis in xpo ostensione.

… fuit …

2 … Multitudo signorum in passione … convers(ion)em … fuit … ex dictis
fidei et … Iudeorum …

… quam

xpi et dicta

Utrum … in passione et Resurrectione … fidei miraculis … operata(?) …
… facta est … miraculosa dicta … pro …
… fuit miraculum … opera(tum) … et …
Petrus … fuit miraculum … opera(tum) … fidei
Mon(umen)tor(um) apertio fuit miraculum … opera(tum)
Corporum Resurrectio fuit miraculum … opera(tum).

ut fieret … ad fidem et conversionem … officium(?) introducere(?)

… Nunc p(er) …

Locus potest illos [illegible] [illegible] ad [illegible] [illegible]
in [illegible] [illegible] [illegible] vel [illegible] ..
Clamavit ad deus [illegible] [illegible]
Primo [illegible] [illegible] ad [illegible] nature veritatem
2. [illegible] [illegible] [illegible] doloris magnitudinem
3. [illegible] [illegible] [illegible] et [illegible] [illegible] ut se [illegible] in
4. [illegible] [illegible] [illegible] ad [illegible] et [illegible]
[illegible] [illegible] in [illegible] [illegible] ut [illegible] [illegible]
Alia [illegible] clamavit ut [illegible] [illegible]
Clamor [illegible] [illegible] ut [illegible] [illegible]
Rabam Noster [illegible] ad [illegible] [illegible] deploravit
[illegible] quorum [illegible] imperavit [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] se
[illegible] qui [illegible] [illegible].

Amen noster [illegible] in [illegible] valido clamore cum
natura [illegible] [illegible] veritatem doloris magnitudinem
[illegible] et [illegible] [illegible] et [illegible] [illegible] ad [illegible] et ad
[illegible] [illegible] et [illegible] in [illegible]
Christus [illegible] [illegible] [illegible] qua [illegible] [illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] ad fidem
[illegible] [illegible] [illegible] Et [illegible] clamor magnus [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] clamor ille
[illegible] et [illegible] sunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] clamor [illegible] [illegible] potuit [illegible] se
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] filius dei [illegible] [illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Christus deus expiravit inclinato capite satisfaciendo [illegible] [illegible]
[illegible] [illegible] [illegible]. Nam [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] vita [illegible] inclinato capite
[illegible] [illegible]

2. Caput inclinavit [illegible] [illegible] ab [illegible] [illegible]
3. [illegible] [illegible] [illegible] [illegible] se [illegible]
4. [illegible] [illegible] [illegible] [illegible] matri virgini exhibens
5. [illegible] [illegible] [illegible] [illegible] [illegible] offerens

[illegible] [illegible] [illegible] [illegible] [illegible] sunt a corpore statim [illegible]
ad [illegible] et sanctos patres sic [illegible] est consolata.
Nam deus in [illegible] passo [illegible] [illegible] [illegible] deus [illegible] est
[illegible] [illegible] quod [illegible] in ipso [illegible] Et [illegible] in hystoria
[illegible] [illegible] [illegible] donec [illegible] [illegible] [illegible] [illegible] se
[illegible] [illegible] et [illegible] ad [illegible] [illegible] [illegible] [illegible]
portas et [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
mox [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] at [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] clamor [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
voluntate Joh. X
potestatem habeo [illegible]
[illegible] [illegible] [illegible] morte
et potestatem habeo
[illegible] [illegible] [illegible]
[illegible] Resurrexi
et [illegible] 13
posuit
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] est

Magis de signis et in passione [illegible] fuit materialiter fidei et conversionis [illegible]

Utrum motus in passione Christi factus fuit naturalis vel miraculosus.

Arguitur quod non: Christus in suo adventu venturus est in virtute magna et maiestate [illegible] et in primo adventu venit in infirmitate [illegible] dolor et [illegible] infirmitatis, sed opera miraculosa magis pertinent ad virtutem quam ad infirmitatem [illegible] ergo [illegible] primo adventu miracula fecit.

2°. Christus venit ut hoc [illegible] per fidem homines salvaret [illegible] ad Hebr. 12, sed miracula [illegible] in motivum fidei et confirmationem [illegible] miracula diminuunt meritum fidei. Joh. 4: Nisi signa et prodigia videritis [illegible] non creditis [illegible] Christus miracula non debuit facere. [illegible] miracula in passione [illegible] fuerunt materialiter fidei [illegible] in [illegible] est [illegible] signorum [illegible] passionis [illegible] fuerunt in [illegible] fidei et [illegible] ut [illegible]

[illegible] Naturaliter. Causa est [illegible] motus [illegible] calor solis attingit [illegible] vapores [illegible] inclusos in [illegible] vapores [illegible] causa terrae motus [illegible] vapores inclusi in ventre [illegible] et inflammati [illegible] sonum [illegible] in [illegible] vapores in ea [illegible] sed sic non fuit in passione Domini [illegible] Christus [illegible] passione [illegible] fuit [illegible] et [illegible] Et hoc est miraculum [illegible] naturae. Motus terrae factus in passione et resurrectione [illegible] motus factus est in passione [illegible] ut dicit Hylarius [illegible] motus factus est in resurrectione [illegible] ut dicit Augustinus in [illegible] sermone. Hec [illegible] terra [illegible] Augustinus [illegible] omnia [illegible] Mortui de [illegible] Sol de [illegible] Celum [illegible] patientis. [illegible] 9 [illegible] fol.

Multi de signis

[illegible] de [illegible] Pater [illegible] miraculosus fuit ille motus [illegible] non solum [illegible] et [illegible] Velum templi scissum [illegible] apertum sed [illegible] et [illegible] petrae [illegible] dura corda [illegible] lapidea fuerunt mollificata. [illegible] Corpora mortuorum [illegible] ad vitam revocata [illegible] Augustinus [illegible]

In margin: fuit ut [illegible] dari [illegible] infidelibus [illegible] ad fidem [illegible] Christus [illegible] passione [illegible] et miracula. A 27.

[illegible]

Ad secundum. Miracula inventa [illegible] necessaria fidei nostre
per hoc quod dixit [illegible] quia voluerunt credere ea que
scripture dominus comprobavit ... per miracula et tamen religiosi
est eius ut per miracula convertantur ad fidem, quia
cum in infidelibus comparantur, Cor. ii, xiiii 13.
[illegible] infidelibus ... ut sic convertantur
Signa data sunt infidelibus
ad fidem. Capitulum. Anno principium etc.

Hec — Omnia elementa sunt domini crucifixi demonstrant

Terra mota — domini sunt non sustinentes super predictam

Non immito terra mota est cum terre factor in

carne moreretur / sed autem celum terre motus

factus est magnus / omnia mater in filii dei

clamans mundus se sustinere non posse / tremuit

quo terra resurrecte christi / ut in parvo ante terra

sentiret semina mortis eius / et ut venda

homini tremeret / quia per vitam hanc

Auctor vite morte cum defecisset alt aliis

Tremuit usque consilitas parentes acionos

Suo tremore tuffrornunt omnium fideles metos

ut audiat et ... sede / omnia sursum per ipsa

primus per impios sitim per peccatoribus per homines

passus est deus et terre pendente

salvator in patibulo universa creatura

... debebat hoc tempore sere cruciatur

quia ... eius cruce volebat universa sinit

ut in eius ... quibus signa fecerunt

Et ... dicit quod signa faceret

Et celum ... hec et in terra hoc in

hac quidem celo ... quid Augustinus super

ipso templo sunt quod dei magne

demonstrant / Etiam sic dei magne

cant / qui fecerunt et non simpliciter signa

sed et futura signa universa cause /

Tenebre et scissi petre / velud medium

passum et terre ... et ultra augusta

super stupendum / et signa ... que

mediocris ut mali ... insignes ut

flagiciosos et impios / quamquam videat

a deo ... / Non sunt miracula

non ... ... hundauerit

Hec a magnitudine signorum ... ut

... domini sunt ... ad eo velut

... alii ... omnibus ...

Hanslap Et tam quod infra[?] [illegible] vera vidisti
et invocata ob [illegible] ad Magistrum [illegible] cum [illegible]
et miraculis [illegible] est hec [illegible] [illegible] et
[illegible] comparant[?] [illegible] et [illegible] mortuos [illegible]
[illegible] vos [illegible]

Symon & Cass

Petrus [illegible] est acclamaturus [illegible] [illegible] per
[illegible] [illegible] [illegible] [illegible] clamando [illegible]
Judeis alteris partis per[?] [illegible] [illegible] [illegible]
[illegible] [illegible] per capita laborem contra [illegible] [illegible]

in festo Christi dampnas

clamabant [illegible] haud[?] in hac [illegible]
per caritate [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] intelligi illud quod [illegible] Zacharie [illegible]
[illegible] mons Olyveti [illegible] medio [illegible] sua
ad orientem et ad occidentem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in illo [illegible] in quibus [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in omni [illegible]

Parleys

Plures omnes [illegible] [illegible] sunt
[illegible] tam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt [illegible] audientes [illegible] [illegible] [illegible]
in nomine [illegible] [illegible] a deo [illegible] [illegible]
[illegible] audientes est [illegible] [illegible] [illegible]

It glo sup eod vbo Patri dimitte eis
... nesciunt quod faciunt. Not eum pecc
... pec Iudeorum et scribarum quem scilicet
intellexerunt negant et asserunt sed
... es qui zelum dei habentes sed non secundum
... am nesciebant quod faciebant. Item alia glo dicitur
... luc sacerdotum et seniores [illegible] Rex dei
... cum presentibus iure precibus intercedit
... latoris [illegible] paradisum pandit. Not [illegible]
... unt sed pecc qui patrem [illegible] impetrent
... rapport

Ad popul[um] [illegible]

Ut praecipit pectora in signum patrie
Lucretia dum per vim [illegible] sine crimine [illegible]
vitam deseruit [illegible] [illegible] [illegible]
Simul cum mortem se impetu se [illegible]
hanc in morte amplius [illegible] [illegible]

Sed Christus crucis [illegible] [illegible] cogente
peccatum [illegible] [illegible] et gentes.
Crucifixus moriendo [illegible] [illegible] [illegible]
aperte [illegible] vere [illegible] [illegible]
[illegible] peccatores [illegible] [illegible]
[illegible] de [illegible] redemit

[illegible] [illegible]
[illegible] [illegible] [illegible]

Capitulum ut supra. Luce 23. Omnis turba eorum que simul aderant ad
spectaculum illud et videbant que fiebant percucientes pectora sua
revertebantur. Hec eciam turba ex quadam simplicitate per sacerdotes
seductum [illegible] eum legis transgressorem
mori vult. Et visis signis et miraculis que fiebant circa [illegible]
[illegible] dolore tacti percuciebant pectora sua et redierunt in se [illegible]
[illegible] multiplicat [illegible] capit [illegible] qua dixit Pater dimitte
[illegible] sacerdotum scribas et phariseos et seniores [illegible]
mortem [illegible] permanserunt [illegible] Capitulum 24
Sed tamen pectora percucientes et [illegible]
[illegible] pectora [illegible]
[illegible] percuciebant pectora sua [illegible]
[illegible] nominaverunt [illegible]
[illegible] ad [illegible] per mortem [illegible]
pectora sua [illegible] ad malos [illegible]
[illegible] et [illegible]
[illegible] pectora [illegible] et [illegible]
[illegible]
ad [illegible] ad corpus [illegible]
ad [illegible] [illegible] ad [illegible]

plus d[icit] li[bro] [illegible] Cum pectus suum [illegible] ut ~~[illegible]~~

colligeret pecia sua [illegible] et ut tolleret [illegible] tantis telis

Demon de Cass[iano] [illegible] tale spiritualis [illegible] Spiritualis

[illegible] ad quod ~~[illegible]~~ [illegible] super pater de celis

Et [illegible] Angeli [illegible] [illegible] et Martini

Patriarche et prophete anime [illegible] [illegible] spiritualis

Multiplici [illegible] de carne [illegible] ad hoc spiritualis [illegible]

[illegible] ex [illegible] et [illegible] Alii ex gaudio [illegible]

ut videant [illegible] alium signum sicut [illegible] miraculis magis [illegible]

credant. Alii ex [illegible] et [illegible] Alii ex gaudio simplici

et [illegible] cum [illegible] transgressionum [illegible]

[illegible] ut cum [illegible] et [illegible] Martini

qui [illegible] [illegible] et [illegible] deberet [illegible]

[illegible] suam et [illegible] in [illegible]

Miracula spiritualia et [illegible] ubi [illegible] manibus [illegible]

[illegible] ubi [illegible] mortua [illegible]

mortuos [illegible] ubi [illegible] in carne [illegible]

[illegible] ubi [illegible]

in carne in qua [illegible] et [illegible]

ubi [illegible] ~~[illegible]~~ [illegible]

et [illegible] et paradisus [illegible]

Unde quod velabat sancta sanctorum / Aliud corpus sive tabernaculi sive templi
in passione Christi divisum [illegible] velum appellatum est a summo [illegible]
scissum est a sursum usque deorsum [illegible]
usque ad finem [illegible] velamine [illegible] publicatur [illegible]
ad [illegible] adventum [illegible] occultata [illegible]
quod [illegible] scissum est [illegible] velum [illegible] et velamen [illegible]
que [illegible] occultata [illegible] testatur
Cherubin et alia [illegible] in tabula
sed foris ad faciem [illegible] in [illegible] et in [illegible]
Item [illegible] scissum est in duas partes velum
a summo usque deorsum [illegible] revelacionis et intelligencie ac
[illegible] veteris legis que [illegible] velata [illegible]
velum adhuc manet in cordibus Iudeorum [illegible]
usque in hodiernum diem cum legitur Moyses velamen
positum est super cor eorum / Vel secundum [illegible] in morte
Christi [illegible] habeat finem [illegible]
Et velum templi scissum est [illegible] testatur [illegible]
[illegible] legis que tegebantur apparerent
Vel [illegible] hoc velum scissum [illegible]
purpura et bysso et [illegible] auro et serico et
[illegible]
[illegible] morte Christi
divisum est in duas partes [illegible] litteralem et spiritualem
[illegible]
Aperiunt [illegible] intelligencie [illegible] Et Beda
[illegible] velum templi scissum est [illegible] et omnia
legis [illegible] que [illegible] tegebantur apparerent et ad [illegible]
[illegible]
[illegible] Exaltare super celos deus et super omnem
terram gloria tua [illegible]
[illegible]
Et [illegible] scissum ab [illegible] sursum [illegible] a summo deorsum
[illegible]
[illegible] possumus ingredi in [illegible] velamine [illegible] Et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
velum scissum est [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] templi [illegible]

Iusticie Magistratus fractus est Auditus quia verbis in
Aere et aliis singularibus [illegible] templi [illegible]
per clamasse [illegible] ab hys sedibus.

Mistice a [illegible] moraliter.

(margin: Velum) Hec signa predicta que fiebant in Resurrectione [illegible] petrus
[illegible] templum [illegible] est [illegible] velum scinditur
[illegible] et [illegible] dissolutum [illegible]
velum impediebat ne videri poterant facta templi
[illegible] impediunt ne videant secreta paradisi [illegible]
[illegible] sufficiens sunt [illegible] mortem christi
Velum est templi scissum fuit [illegible] mortem
ablatum est impedimentum [illegible] secreta paradisi [illegible]
templi [illegible] velum [illegible] secreta [illegible] paradisi

(margin: Terra) Terra mouetur [illegible] timore [illegible]
[illegible] per compassionem mortis christi [illegible]
in [illegible] Terra est tremuit per
[illegible] mortis christi inflictione [illegible]
[illegible] terra christi [illegible] eius
[illegible] Iudeorum [illegible] tremuit
[illegible] in [illegible] hec designat [illegible]
[illegible] omnis creatura [illegible] christi
[illegible] tremor [illegible]
et [illegible] in [illegible]

(margin: Petre) Petre scinduntur in [illegible] dolorem [illegible]
in [illegible] per [illegible] signa [illegible]
(margin: [illegible] et [illegible]) compassionis [illegible] duri [illegible] et
[illegible] compassionis scinduntur [illegible]
[illegible] compassionis [illegible]

(margin: Monumenta) Monumenta aperiuntur [illegible] predicant [illegible]
[illegible] foras [illegible] predicit
(margin: Mortui) Mortui resurgunt [illegible] per [illegible]
[illegible] in [illegible] ad bonum opus [illegible]
[illegible] in [illegible]
[illegible]

[illegible] Terra mouetur in [illegible] compassione
Petre scinduntur in [illegible] compassione
Monumenta aperiuntur in [illegible]
Mortui resurgunt in [illegible] professione
[illegible] in [illegible] in [illegible]
[illegible] velum scinditur in [illegible] per [illegible]
[illegible] ad designandum [illegible] Iudeorum

(margin: Extra) Velum [illegible] designandum [illegible] Iudeorum
[illegible] in [illegible]
Petre [illegible] ad designandum [illegible] omnium
Monumenta aperiuntur ad designandum [illegible] in petro mortuos
[illegible]
[illegible]

passio xpi predestinata fuit [illegible] [illegible] absque [illegible]
[illegible] [illegible] potuisset [illegible] absque [illegible] [illegible]
xpo duo

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Impossibile fuit xpum morte ab hominibus [illegible]
et [illegible] [illegible] xpi morte [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dei legem sed xpus fuit [illegible]

2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fieri sed [illegible] fuit mors et
[illegible] [illegible] xpo [illegible]

3 [illegible] [illegible] [illegible] [illegible] est [illegible] lege [illegible]

4 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
sed [illegible] fuit [illegible] xpo [illegible]

5 [illegible] [illegible] [illegible] et [illegible] est [illegible] [illegible]
sed dei [illegible] [illegible] [illegible] legem maledictum [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] Nam xpus est
[illegible] [illegible] Deut 16 [illegible] maledictus [illegible] [illegible]

6 [illegible] Dei filius [illegible] est [illegible] [illegible] [illegible]
ad [illegible] [illegible] et [illegible] [illegible] in eo
sed ~~[illegible]~~
lege maledictum [illegible] [illegible] hoc est [illegible]
[illegible] Joh [illegible] [illegible] et [illegible] [illegible]

7 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hoc est [illegible] [illegible] [illegible] sed [illegible]
[illegible] est mors [illegible] 6 [illegible]

Item [illegible] [illegible] [illegible] [illegible] [illegible] mors xpi
et [illegible] [illegible] potuit a deo [illegible] et [illegible] [illegible]
hominibus [illegible] potuit sine [illegible] [illegible] [illegible]
[illegible] ab hominibus [illegible] [illegible] [illegible] [illegible]
[illegible] 22 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2 [illegible] mors [illegible] omnibus hominibus
a deo [illegible] [illegible] [illegible] [illegible] et a [illegible]
[illegible] potuit fieri [illegible] et [illegible]
[illegible] sed [illegible] fuit mors xpi [illegible] [illegible]
Joh 4 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

3 ratio [illegible] hoc quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

4 ratio [illegible] [illegible] [illegible] [illegible]

7 ratio [illegible] [illegible] [illegible]

6 ratio [illegible] [illegible] [illegible]

Possibile fuit Xm [illegible] sensisse et [illegible] [illegible] [illegible]

[illegible] [illegible] fuit possibile quod [illegible] [illegible] [illegible]

2. ratio [illegible] fuit possibile [illegible] [illegible] [illegible]

3. ratio [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

quia licet petivit ... fuit mirabile apud Marie
et per consequens possibile fuit ultra haec pertingere.

8 Ratio. Xpi carissima voluntas et sanguinis eius
copiosissima effusio facta fuit sine peccato ymo
ad maius meritum ... eius interponere ... fuit
impossibile ... compati ... Marie.

7 Ratio. ... ulterius est explanabilior
sed ad ... factus est planabilior ...
... fuit ... ultra ... haec
pertingere et per consequens fuit possibile ultra pertingere ...
quia ipsa Maria ... fuit plena et ... eius

6 Ratio. Plures martyres ... excellentiam eius apud
... et ... sine peccato eius amplius
... fuit possibile ...
... et Petrus ...
... singularis ...
... possibile ...
et ... singularis ... apparuit et ...
... et ... ubertatem
de ... Martyrum ... fuit ...

... Maria ... et gloriam ... quem vita

Possibile fuit ... aut ... et gloriam ... et ambobus ... meruisse
... non peccasse.

Ratio prima. Perfectio summa et principalis ... hec
summe ordinatum est et meritorium ... ubertatem
... meritum ... sine peccato ...
... et Maria ... est summum et ...
... scilicet ... et ...
fuit sine ... ymo ad maximum meritum
... est ... possibile ... merito
... ubi ... Nam
... pertinet ... pati.

2 Ratio. Xpus est ... oblatus et traditus ad Martirum
ex intentione ... ymo ... merito
... immolari potuit ab hiis quibus
ad immolandum fuit traditus et oblatus ...
de merito ymo ... merito ... et ...
scilicet Joseph et Maria ... ad hoc ... eum
in templo ... ut ... intentionem legis
pro ... futuro immolaretur in pascha quod lex significat
... Maria optime intellexit et ... hanc ... legis
legis immolandi Symeon ... eum accepit ... fuit
... Luce 2. ... Maria ... et

Quod forsan Moyses aut alius vel multi ungenti dei sicut fuit

3 3º. Immolacio Christi fuit deo acceptabilissima et desiderabilissima
quod patet quia fuit sine omni aliqua fieri [illegible] continue
ymmolaretur [illegible] quia Absurdum est dicere hoc oportere
[illegible] sine dei offensa impleri quod tunc est [illegible] sumpsit
factum voluntarium et acceptatum / Quod patet Malachie 3. Et dicitur patet
ex glo. [illegible] que dicit Sanctificatio [illegible] in quod erit
in lege completum [illegible] sacrificium quod
in fine Christus oblatus est in cruce.

4º 4º. Ad hoc fuit sacerdos veteris legis sanctificatus et
ut [illegible] et acceptabile offerret ei
electum a deo. [illegible] electum sed non fuit aliquid aliud
sacrificium ab eo [illegible] ymmolacio Christi [illegible] ymmolacio et [illegible]
tale nisi ymmolacio Christi quod patet quia fuit fieri a tali sacerdote
ut passionem Christi [illegible]
sanctissime et gratissime [illegible] quod sine dei offensa
hoc non est in lege Moysi / sed hoc patet ex glo. [illegible]
que dicit Holocaustum [illegible] et adipem pinguium et
sanguinem vitulorum et hircorum et agnorum nolui
[illegible] [illegible] [illegible]
sacrificium [illegible] [illegible] ad [illegible]
sustinuisse et [illegible] impleto [illegible] nichilominus illa
[illegible]

7 5º. [illegible] mortis
[illegible] hoc est [illegible]
dei offensa et [illegible] sed Christus fuit [illegible]
[illegible] mortis [illegible] lege [illegible]
[illegible] patet [illegible]
[illegible] [illegible]
[illegible] 73 / [illegible] sed non
[illegible] mortis et omnium [illegible]
[illegible] scriptura et [illegible]

6. 6º. [illegible] et [illegible] mediante
et sine culpa [illegible]
[illegible] principium [illegible]
[illegible] lege [illegible] legem sed Christus [illegible]
legem [illegible] fuit [illegible]
principium [illegible] et [illegible] et oblatus mediante
[illegible] morte [illegible] a deo [illegible]
[illegible] patet fuit [illegible] sine culpa et
[illegible] non est [illegible] patet [illegible] [illegible] [illegible]
[illegible].

Bernh. Considera tue bene corpus xpi in cruce
positum dispositum quia et hoc ad spem et fiduciam
operis magnam | Nullus enim non recipiat
ad spem et ad impetrandi graciam qui enim
attendit corpus dispositum.
Vide caput inclinatum ad osculum
Brachia extensa ad amplexum
Manus perforatas ad largiendum
Latus apertum ad diligendum
Pedum affixum ad nobiscum manendum
Corpus extensum ad se totum nobis impendendum

Septimo quod factum a dignioribus et a doctoribus
et scitur de voluntate ipsorum gratissime acceptatum
licet non est impossibile factum fuisse sed fieri potuisse
sine culpa id factum sed ita fuit mors christi et
...
post collationem dignitatis summi sacerdotii
ad hanc mortem cooperari scilicet petrus princeps ecclesiae
et iudas thesaurarius christi et ecclesiae
...
Octavo quod et tantas volunt accidere ... baptismi
... omnes homines
potuerunt ... culpa ... 23
Et deus voluit ... quia
voluntas ... et ...
...
Etiam ... dei ... non est impossibile
fieri ... et ... culpa sed ... fuit mors christi
... 23 ... petrus ... ipse
...
Nono tradere christum quem iudas ... patet ...
fuisse ... et ... christi ... et ...
... impossibile
... factum fuisse ...
Venit ad reddendum pro pace ...
christus ...
... et ... sacerdotes
sacerdotes et summi pontifices ...
Ipsum tradere ... qui ...
et ... summos sacerdotes ... pluries
... pro salute totius mundi et ... fuit
... exempli ... christi ... christum vendere
... pro ...
Decimo ... christum fuit tradendum ...
... patet ... et ... fuit illius
tradendus ... quod posset
... reddere ... et ... posset reddere
Et ... et ... posset reddere
Undecimo ... et reddere ... debent
thesaurarius a christo constitutum et electum qualis erat
Iudas ... christi ... vendere et ... omnium nostrorum
redemptionem per mortem ... restituto
... solum ... dignitatem et officium
... et ... et ...

7 rō Prima xpãs ad sumã formulã 3 par et q̄
sumã cpassionē debebant sc̄is tradidit ymolatur
igr̄ debebant ut venir̄ salutaris tuus ...
osculo a Juda ... sicut cum mater ...
filius suus ... ad ...
ipm offert ... tradidit debebant ...

6 rō Prima ... omnes 3 singulos sacerdotes et
prīcipes x̄ ... debebant ut xpō a Juda tradito
Judeis omnes ... cum ... fugerunt
... tradidit Jude applicuit

9 rō Prima ... debebant a summo principe
sacerdotum xpi et ab eius ... et
... Petri ... et ...
... et ... ter negavit se eum
xpm ... et Jurando et anathematizando
testabant̄ ... ipm ... suus ... que
... 3 a ... optime ordinata
3 ... optime ... facta ... facta
fuissent ... multis ... quam ...
... fuissent

8 rō Sancti ... 3 ... in summa
... 3 ... in Morte ...
3 ... amplius ... que
... sicut ... in libro
... que ... Dionysius ...
... sunt ... xpi illi ...
... sed ... fuisse. ... tamen

... omnes 3 singuli ... Morte xpi
... et omnibus ... meritum ... gratie et glorie
... sunt ... 3 sibi
... Pro ... parte prima ... x̄
que ... offererunt ... et ...
... optimam ... 3 gloriam ... et
sumã meritum ... videtur ...
... ad mortem quam ... mortem xpi ...
... Prima ... sunt ...
et ... Nō que ... primam
... voluntate et intentione ... ut ...
... pro ... per ... omnibus ... in ...

que

in carne dolent ... x^c in carne / dolent et in ... / dolor ... et carnis ...

passio dolor ... compassionis / dolor passionis maior fuit

... et redundabant in ... in ... fuit sicut ... in ... qui ... magis ... carnem ... caritate ... plus ... dolor passionis maior et ... fuit in carne quam in ...

Dolor vero compassionis / quo ... affligebatur ... magis ... fuit in x^o in ... quam in ...

... prima quia dolor ... compassionis ... et originem habuit in ... 2^a ... xpc ... alios ... habent ... quod ... dolent ... a deo ... plus dolet ... a deo ... a corpore ... Dolor passionis et compassionis ... compassionis ... dolor passionis / ... passionis compassionis ... in ... 2^a maior est ... dolorum ... maior est ... et ... passionis ... maior ... Et ... dolor compassionis maior fuit ... carnis ... est ... a ... a deo ... pro peccato nostro ... virgo ... ... maxime ... ... plus ... nostra ... virgo ... ...

Cerne homo quid pro te patior ...
Vide penas quibus afficior
Vide clavos quibus confodior
... tantus dolor ...
... plantus ...
Tam ... [illegible]

[illegible] maior dolor ... virgo ... xpc ... omnes penas ... [illegible]

... in ... hominis ... dolent ... dolor ... in ... temporalem ... amariorem ... compassionis ... affligebantur ... qui ... credidit ... virgo ...

[illegible] ... aqua et sanguis x^i de latere ... [illegible]

Vehementissime ergo dolebat quod [illegible] suum pungentes in
[illegible] hominis ingratissime sine [illegible] que debebat [illegible] et
[illegible] ei dolorum intulerunt quem prius amore [illegible]
[illegible] perfecit.
Vehementissime dolebat quod matrem compatientem que ante
Xpi [illegible] dolores in [illegible] per matrem unde compassionis
plenissime [illegible] vide [illegible] Q[uod] bone [illegible] Magna
Vehementissime dolebat quod discipuli [illegible] quomodo
[illegible] a fide [illegible]

passio [illegible] in corpore sed etiam [illegible] in corde. Et compassione matris [illegible] pro [illegible]

Unde spiritus corpori [illegible] quam [illegible] dolebat. Et [illegible] compassionis [illegible] per [illegible] vehementius
filii passionem. Et [illegible] ipsa cum filio in cruce pendebat [illegible]
dolorem et [illegible]
Item [illegible] passione [illegible] [illegible] pertinet
[illegible] Xpi [illegible] Maria [illegible]
[illegible] quod ipsa ad [illegible] filii [illegible]
[illegible] morte [illegible]
[illegible] sacerdotes [illegible] ut [illegible]
[illegible] nec [illegible] nec angeli. Nec [illegible]
[illegible] potest in [illegible]
[illegible] Mater [illegible] filii
[illegible] corpore ipsa [illegible] Item
[illegible] Maria [illegible] corpore
[illegible]
[illegible] a filio [illegible] ut [illegible]
[illegible] et filii [illegible] pro Matre
[illegible]

Bernh(ardus). Quid amplius? Postremo pro nobis traditur in mortem animam suam et de ipso latere protulit pretium satisfactionis quo placaret patrem. Et quid ultra? Plane ad se respiciens traxit. Apud dominum misericordia et copiosa apud eum redemptio. Prorsus copiosa, cum non gutta sed unda sanguinis largiter per quinque partes corporis emanavit etc. Anselmus

Diliget te anima mea cum intueor quam grandi et tenerrima compassione dignum appareat. Video indutum et verberibus plenum, in medio latronum, cruci ignominiose fixum clavis affixum, aceto et felle potatum, et post mortem lancea in latere vulneratum, et copiosos sanguinis rivos ex quinque vulneribus manuum pedumque et lateris effluentem, fletum deducunt oculi mei, et liquescit anima mea super gloriosi amabilis viri flagellis, qui in tanta mansuetudine dure tantis verberibus affici doloribus.

Pro Secunda pte vz Regula Conclo quinta.
Inter fratres xpi per versa voluntate merito
blasphemantes plus prosunt omnibus qui
acri bellis peccator xpo illatum.
Pro quam inspiciebat plus conveniunt xpi in eius
predio sunt infirmorum et eorum inquietis qui
omnibus omnibus sive culpa illata vnde glosa
super pe 13a dt plus timeant vero sanctum
tyrannorum culpa qui sunt peccatori et per quod xt
plus merent inquietati illorum comparando [?]
impulit penas sustinendo ✠ Conclo 7.

Petrus plus profuit sibi et omnibus
xpm negando, qui sine fide pastoris
timendo. Pro cum ille negavit peccavit
xpo respexit omnium electorum ad pristinum glam
frequenter gta cepit et est omnium melior
et ea plus glorificat qui eorum plus gta
Ideo plus profecit petro negare quam
amore pastoris qui sed sunt per merito[?]
sibi et omnibus Conclo 6.

Plus prosunt Martiribus odium xpi ad glam
et premium qui xpm Mart. in illis illatum.
Pro quam tyranni illis in odium xpi acciderit
gra eos dignos cum Martiri efficeret
Nam si illos concedissent iuste et pro bono
Reipublice non ita profuissent illis vnde
Aug. dt persequum ille hostis nequissimus plus profuisset
sanctis parvulis absque quantum profuit odio.
Omnium et singulorum tam malorum Conclo 8
quam bonorum infinitas multiplicatio est xpi et
electorum maior glorificatio.
Et hac infinita 44 multiplicatio qualiumcumque bonorum
sive malorum ordinatur ad maiorem glam xpi
et electorum eius et in eius per hac est infinita
per Apostolum. Omnia cooperantur in bonum his qui
secundum propositum vocati sunt sancti.

Vnde dicta
sequuntur
extra
in folio[?]
dolunt

Prima ratio de malis quorum Christus penam
sensit malorum preteritorum presentium et futurorum
electorum ad perfecte reconciliandum patri offensam
in se suscepit et portavit. Igitur horum malorum
multiplicatio fuit ei Christo dolorum et principaliter
cordialis compassionis augmentativa. In Christo
sunt consolationis et glorificationis amplificativa
hec ultima quamvis secundum illud Ps. Secundum multitudinem
dolorum meorum in corde meo consolationes tue letificaverunt.
Sed quia gloria capitis est glorificativa membrorum
Igitur quod ad multiplicativum gloriae Christi
qui est caput. ex dictum est gloria omnium
electorum que sunt eius membra. Quia pro quibus
dolens posuit supremam magnitudinem Isaye 53
ergo quia est secundum multitudinem omnium mestis
electis magnitudo penarum et dolorum
2a ratio. Christus patrem summe et infinite caritate dilexit
Igitur de omni offensa illius summe doluit et eam
pena satisfactoria perfecte vindicavit atque iudicavit
quia ut dicitur Ioh. 5 pater non iudicat quemquam sed
omne iudicium dedit filio. Et filius dei ait mihi vindictam
et ego retribuam. sed Christus ille potuit infligere
penam condignam debitam pro quantum offensa patris
enim talis est infinita quo in semetipso eam punit
et vindicavit. Non solum corpore multum patiendo
sed anima mala et summe non in anima satisfactionem
dolorem vindicando. Et hoc est quod dicit tristis est
anima mea usque ad mortem. In Christo secundum multitudinem
dolorum debitorum pro multitudine mali et culparum meruit
sibi et suis gloriam
3a ratio. Christus summe novit omnium preteritorum presentium atque futurorum electorum
Ille enim solus novit in quo summe eos dilexit
et pro eis animam suam posuit sed novit et perfecte diligentibus
est gaudere cum gaudentibus et compati cum dolentibus. Sic
Christus membris condoluit in malis et congratulabitur in
bonis. Sed quia congratulatio atque compassio caritativa
digna est. Unus homo et gaudium quo pro eorum bonis
sunt in malis Christus meruit premium gloriae. In
Christo [illegible] quod [illegible] ut quod omnium principaliter
operatus est et operatur. In Christo multiplicativum bonorum
aut malorum complicatur multiplicativum gloriae Christi et electorum omnium

4 Item Non est impossibile aliquid inordinatum esse sed sola perfecta
relinquo in gloriam dei et in electorum sicut si [illegible] est perfecta
et debitam naturaliter [illegible] ordinari igitur Non esse possibile
aliquid esse aut fieri sine bono sed nullo quod non habeat
ordinem in gloriam dei et Christi et reproborum quorumcunque sive
bonorum aut malorum multiplicatio cedit in augmentum gloriae Christi
5 Item Omne illud cedit Christo ad gloriam [illegible] electorum
et omne quod ipse aut [illegible] in [illegible] virtute
ordinavit aut voluit ad ipsius [illegible]
Sed Christus factus est homo [illegible] [illegible] et ~~[illegible]~~ [illegible]
creaturae gloriam animae per ipsum anima cum sanctissima
et acceptissima visa in summo [illegible] resurgit
Etiam Christus factus est homo et anima eius [illegible]
[illegible] per eum patri et deo redduntur [illegible]
Christus animam ipsam perfecte consummat ad quam [illegible]
[illegible] [illegible] [illegible] in [illegible] consummata est
et reproborum multiplicatio omnium tam bonorum quam malorum
provenientium cedunt in gloriam Christi et electorum
6 Item Deus et natura nihil agit frustra sed omne [illegible]
frustra esse aut fieri [illegible] quod [illegible] in gloriam dei
ordinatur igitur Omne quod est aut fit in natura et in
creatura dei [illegible] est plenum et ordinatum in dei
gloriam Non fit aut fiat frustra sed ipsa dei gloria
est atque omnium suorum electorum [illegible] summum [illegible]
[illegible] [illegible] deo et reproborum [illegible] multiplicatio. [illegible]
[illegible] est ad Christum et suorum electorum gloriam
7 Item [illegible] [illegible] [illegible] et [illegible]
et [illegible] multiplicationem [illegible] malorum [illegible]
[illegible] et [illegible] [illegible] hoc [illegible] [illegible] quod homo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] homo
ad gloriam [illegible] et reproborum atque omnium electorum [illegible]
[illegible] [illegible] [illegible] videmus aut [illegible] [illegible] multiplicatio
esset [illegible] hominum in [illegible] et [illegible] [illegible] [illegible]
[illegible] ad malum [illegible] [illegible] [illegible] quam [illegible]
[illegible] [illegible] [illegible] Augustinus [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] ad [illegible] sed hoc [illegible]
est dei gloria
8 Item [illegible] [illegible] electos et [illegible] malorum [illegible]
[illegible] [illegible] [illegible] electorum [illegible] gloriam amplificando
[illegible] Non est [illegible] [illegible] malum [illegible] esse
[illegible] electorum ad augmentum gloriae [illegible] [illegible] a
maiori [illegible] [illegible] [illegible] Augustinus [illegible] Non [illegible]

gentes contra malos et quanto magis boni alteri subveniant /
et Gg. xx mor. dicit Vtilitas dilectionis [illegible]
Item [illegible] corpus autem post [illegible] Ruth. aliis [illegible]
Si indicare non est numquam [illegible]
[illegible] nobis [illegible] se [illegible]

9 ut Anima dicit Gg. xx mor. Nunquam deus bonis
mala adversitatis inesse permittit nisi ex quibus
prodesse [illegible] et [illegible] dum [illegible] servivit
[illegible] per [illegible] sed [illegible] dolorem dicit [illegible]
stultis est sicut [illegible] dum stultis [illegible]
[illegible] in [illegible] dum hunc [illegible] laboribus
fatigat [illegible] laterat [illegible] hunc
ab omnibus viris [illegible] Stultis
[illegible] et [illegible] sicut quam [illegible]

10 ut Anima dicit quod ad [illegible] provideat
et [illegible] in [illegible] oportet hec ad xpm
et omnium electorum [illegible] gloriam et consolacionem
ordinatur sed omne quod est sicut [illegible] ad gloriam
gloriam et electorum ordinatur et [illegible]
[illegible] quam [illegible] bonis et [illegible] est
consolacio et glorificacio xpi et [illegible] electi quam dicit
Aug. [illegible] ho. in [illegible]
hec [illegible] sicut ipsa [illegible]
est [illegible] melior bonus [illegible]
[illegible] sed [illegible]
[illegible] quod [illegible]
in omnibus [illegible] et [illegible] suos electos [illegible]
dicit [illegible] sicut [illegible] et omnia
facta sunt [illegible] sicut [illegible]

Nota [illegible] quod multa et bona ad gloriam [illegible] et electorum
[illegible] quam [illegible] dolent et [illegible]
[illegible] contra [illegible] sed [illegible]
factum [illegible] et [illegible] caritate
in [illegible] caritate
et dolent [illegible] caritate et [illegible]
[illegible] sicut [illegible] electos
[illegible] Talle [illegible]
et [illegible] est hec quod [illegible] /

2 Nota [illegible] quod multa [illegible] electos in gloria
[illegible] ad [illegible] malum
[illegible] si [illegible] tibi ad [illegible] si [illegible]
[illegible] tibi [illegible] in gloria.

Ratio vero et causa propter misericordiam [illegible] quae est
in nobis [illegible] et imperfectis [illegible] nulli nostrum
valet possibile [illegible] bona [illegible] laudem in terris
referre. Quia mala condigne penitere [illegible] dei
filius dignatus est homo fieri ut [illegible]
ut est [illegible] aut [illegible] in sancta [illegible]
[illegible] in dei gloriam et ad [illegible]
[illegible] et pro [illegible] mala condigna satisfaceret
[illegible] ad dei gloriam et ad [illegible]
Tertium exemplum. Mala [illegible] in [illegible]
est [illegible] et [illegible] in [illegible]
[illegible] finaliter [illegible].
Exemplum. Rex [illegible] sunt [illegible] sine [illegible]
et cum [illegible] ut [illegible] posuit [illegible]
[illegible] rex pater [illegible] et [illegible] habens [illegible]
regnum [illegible] in [illegible] et [illegible]
Rex habeat [illegible] et [illegible]
[illegible] et [illegible] regnum / habeat
Item rex habebat [illegible] septem filios de
aliis uxoribus [illegible] qui [illegible]
[illegible] sunt [illegible] sic
[illegible] quod [illegible] sunt [illegible]
et [illegible] non valentes [illegible]
et [illegible] rex [illegible] septem
[illegible] remedio [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] et [illegible] patrem et
filios et suis fratribus [illegible] et [illegible]
[illegible] morbus [illegible]
ad [illegible] in [illegible]
[illegible] et amore
[illegible] animi patris et filiis
[illegible] et [illegible] morbos
a fratribus suis remediet quod [illegible]
[illegible] in [illegible]
et [illegible] ad se et
[illegible] ad fratres [illegible]
[illegible] intelligens
[illegible]
[illegible] pater [illegible]
[illegible] in [illegible]
[illegible] ad mortem [illegible]
[illegible] a [illegible] mortis [illegible]

et post totum sanguinis effusionem posse se reparare ad statum
meliorem sanitatis et vite. Item anno sexto in mense augusti
per neronem quod filius ultimum integraliter acceperunt tam curatum
[illegible] per fratribus [illegible] sanguinem atque [illegible]
[illegible] varias [illegible] [illegible] et [illegible] [illegible]
et autem [illegible] [illegible] sanguinis de suo [illegible]
Mandavit quod eius [illegible] obitum. Sic igitur omni [illegible]
cum suo [illegible] [illegible] ipse et per se [illegible]
[illegible] magistros et regulis [illegible] [illegible] atque
[illegible] [illegible] in suo regni dignitate [illegible]
et [illegible] atque [illegible] atque [illegible] [illegible]
[illegible] eius [illegible] [illegible] medendi et firmiter
[illegible] [illegible] neronem [illegible] a se dati [illegible]
[illegible] [illegible] [illegible] filios posse sic regis atque
eius filii [illegible] mandatis regis modo [illegible]
[illegible] implere et [illegible]. [illegible] se non [illegible]
Unde Nota [illegible] [illegible] [illegible] et [illegible]
ipsi ut regis filios [illegible] [illegible] ad ipsum et ad
patrem [illegible] [illegible] mandata [illegible] ambobus
constat [illegible] [illegible] [illegible] tam apud patrem quam apud
filios [illegible] [illegible] [illegible] [illegible]
Non [illegible] regis [illegible] sed [illegible] [illegible] sacra et
magistrate omni [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] sed [illegible] [illegible]
Nota [illegible] [illegible] offensa [illegible] blasphemia
atque [illegible] in [illegible] neronem [illegible] in [illegible]
ac [illegible] [illegible] [illegible] Christo [illegible]
[illegible] a Iudeis sunt [illegible] [illegible] quod hec omnia
a deo [illegible] [illegible] [illegible] et [illegible] [illegible] inferni
Nam [illegible] [illegible] [illegible] [illegible] flagella
[illegible] et [illegible] [illegible] [illegible] ipsorum mandato
a suis familiaribus et [illegible] [illegible] [illegible]
eius ipse ad [illegible] [illegible]. Et per hac illus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] a [illegible] [illegible] suis [illegible] homo
[illegible] [illegible] [illegible] et [illegible] et [illegible]
[illegible] ut omnis [illegible] [illegible] quem omnia
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Ex libro 2 Regum 16 et Semey
maledicebat David mittens lapides in ipsum et
cum Abisay vellet ipsum occidere [illegible] hoc prohibuit
illum David dicens forsitan dominus precepit ei.

Xpo in omnibus insidiari et odire non tam abstinate et maliciose sed temptative et plantive fuit licitum unus quod deo etiam velut pagalo quam humili et circumcis[o] a deo fuisse ordinatum et prophetatum i

Ro primi Romanus legislator videns etiam magistri leg[is] quantitates quales fuit Xpus in eius [illegible] adventu nisi per eundem summe plantis et perfectis [illegible] et operatis [illegible] signis prodigiis atque doctrinis [illegible] apertis et moribus [illegible] et perfectis sed hec plurima [illegible] insidiosus et temptativus [illegible] atque impugnationes [illegible] Xpm [illegible] et [illegible] summe [illegible] Xpm [illegible] et ei odia temptative et [illegible] plantive

[illegible] ut alii minus [illegible] Xpm [illegible] advertentes et insidiari [illegible] Xpm [illegible] signis et doctrinis [illegible] [illegible] [illegible]

Z [illegible] Xpus [illegible] temptatus et [illegible] admissus et acceptatus a Judeis plantatus [illegible] Judei [illegible] [illegible] et [illegible] [illegible] admissi [illegible] sed [illegible]

3 [illegible] Illud fuit summe [illegible] et [illegible] salutis [illegible] sed hec [illegible] Xpm [illegible] temptative et plantive impugnare et [illegible] quia [illegible] [illegible] signis [illegible] Judei [illegible] [illegible] [illegible] [illegible] Anglicus [illegible] in Anglia [illegible]

X [illegible] Xpus [illegible] [illegible] prophete et pseudo X[pi] [illegible] [illegible] [illegible] temptacio [illegible] plantivis sed quia [illegible] temptatus [illegible] [illegible] [illegible] [illegible] ab eis [illegible] temptatus et plantis et perfectis [illegible] ab omnibus [illegible]

Tertium. Et ipsa impugnatione omnibus maiori quam refulget
et ex ipsis [illegible] sanctam patriam et in libris eius
continetur quod et impugnandus Ecclesiam super se [illegible]
[illegible] salutarem amplius declaravit. Et [illegible] de Cass[illegible]
super [illegible] [illegible] filios [illegible] [illegible] et quanto
plures illum [illegible] vis ingruerit tanto amplius
defensio [illegible] prestabit, sic ille [illegible] Christus [illegible]
ad [illegible] amplius apparet [illegible] [illegible] [illegible]
fidei [illegible]
Nota [illegible] pro declaratione patrum [illegible] Christus [illegible] adhuc
[illegible] datum est a patre [illegible] [illegible] doctor et
magister [illegible] [illegible] pater [illegible] [illegible] illum
principibus et magistratibus ut [illegible] [illegible] examinaretur
Et ut [illegible] [illegible] in cathedra magistrali [illegible]
[illegible] sublimaretur [illegible] [illegible] professione ad [illegible]
et [illegible] [illegible] [illegible] et ad alios et
[illegible] probari [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] magistros et reges Et [illegible]
[illegible] [illegible] [illegible] quos ad cathedram
magistralem sublimari volens [illegible] [illegible]
magistrali [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] magistri et doctores
[illegible] [illegible] [illegible] impugnat et [illegible]
[illegible] [illegible] [illegible] [illegible] ad ipsius [illegible] in
quandam [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] in ipso [illegible] [illegible] in [illegible] [illegible] et [illegible]
[illegible] [illegible] cathedram [illegible] [illegible] et [illegible]
[illegible] in cathedram [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in quo [illegible] [illegible] [illegible]
argumentis [illegible] [illegible] et [illegible] [illegible]
et [illegible] ad cathedram [illegible] et [illegible] [illegible]
super cathedram [illegible] [illegible] et ut [illegible]
possent [illegible] et [illegible] et [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] magistri et [illegible] ad [illegible] [illegible]
[illegible] ad [illegible] et [illegible] universitas [illegible] [illegible]
Et sed [illegible] [illegible] filios magistrorum [illegible] [illegible] [illegible]
Et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Christus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et animo [illegible] [illegible]
[illegible] [illegible] ipsum [illegible] Et [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

1 Prima ratio

Quod malum quod procedit in mortem christi non facit [illegible] non facit

Racio quia quidquid procedit ex caritate [illegible] malum [illegible] ∴ et [illegible]

2 Secunda ratio. Quod bonum ex caritate [illegible]

factum quod procedit [illegible] in meritum. Racio quia quidquid

per caritatem illud refertur ad dei gloriam diligendo

quod et dependenter [illegible] facta ad dei gloriam

3 Ratio. Quod opus [illegible] quod fieri [illegible] Racio quia

[illegible] quod ex [illegible] [illegible] [illegible]

[illegible] et refertur ad gloriam dei

4 Ratio. [illegible] vita et status [illegible] est [illegible] a deo [illegible]

[illegible] deo et gloriam et [illegible] [illegible] [illegible]

[illegible] ordinantur [illegible] ad salutem [illegible] [illegible]

5 Ratio. [illegible] a iuda [illegible] a deo [illegible]

[illegible] ad salutem ipsius et omnium ordinata

Racio [illegible] [illegible]

[illegible] ordinata ad [illegible]

[illegible] [illegible]

6 Ratio. Sanguis [illegible] est et [illegible] a deo ordinatus

[illegible] ipsius [illegible] quod petit

Racio quia [illegible] [illegible] [illegible] [illegible]

Sanguis christi in redemptione [illegible] est [illegible]

[illegible]

8. Pro Xpi tradicio eciam fuit permissa sicut a Juda et ita ab aliis discipulis quia fuit prius flexibilis ad peccatum. Et patet quia 2o magnus fugierunt quamvis prius fuit et a Xpo assumptus ad apostolatum Unde et in sunt pacientes primis in fremitase [illegible] dispersum.

9 Pro Judas per tradicionem invenit occasionem sibi dampnacionis ad desperandum Quia ille tradens Xpum fuit occasio sue passionis et incarnacionis non negando illi ostendit pro amore et pace Ergo voluntarie et accepit mortem pro salute omnium eciam epum pro predictis discipulis

10 Pro Dampnacio et Ve Judeis et Jude a Xpo primitus non fuit sine 7 innumerabilis differencis sed est quamvis adeo si non quereret / Quia homo peccaverat fuit venturus / Pro Quia ab eis super data caucio desperacionis / quod non quererent Xpo solubiliter / Quia omnia fuit dicta et facta pro salutem omnium /

11 Pro Mors 7 passio Xpi non fuit alicui pena Judeo qui accusavit dampnacionibus sed ad salutem Pro Quia ad sanctum in salutis remedium illi conveniunt sibi salutem delectis 7 per sua meritum / 7 illa remedium et mors Xpi Quia filii debita fuit 7 sicut ibi omnis quibus mors dignum est et a Judei

12 Pro Judeis occiderunt Xpum fuit illis sine salute sicut Pro Quia si per mortem illius potuit salvari sed per eam omnes redempti sunt et Juda sicut Joh. sicut per quod [illegible] in omnes Quia venit perdere et plures unde quod sunt salvati in sanguine Xpi tam tamen ab ipso [illegible]

13 Pro Judei per effectum mortis X 7 per sacrificium illius admirati sunt 7 merverunt Xpo pro ipsis orante / Pro Quia Xpus fuit pro fiere indulgencia / Pro Quia Xpus vere fuit pro ipsis exaudiendis orans / qui omnium pro emptis orationibus non exaudivit / Pro Quia est nuptle ipsum in fine clamat adeo clarus / Pro eo exaudivit [illegible]

m note [illegible] Orare [illegible] attulit et attulit Judeis ipse remedium

14 Pro / Mors [illegible] ut dicitur fuit magnum signum 7 in morte Xpi et fuit natura

2m Captivacio dyaboli

3m Ablacio potestatis sathane

4m Resurreccio Xpi manifesta

5m Effusio spiritus sancti manifesta

6m Exemplo 7 [illegible] predicacio

7m Signum ab ipso potentissima operacio.

B Sicut enim hec unio composicionis fuit adequata g[illegible]
ut mors christi unica, esset talis etc. Morte tali e[illegible]
qui christum oportet redimere. Nam si fuisset m[illegible]
persone talis, fuisset in infinitum minor m[illegible]
precio parvo. Non fuisset igitur precium [illegible]
Necesse fuit ut fuisset mors illius talis persone
ut eternitati digne per personam mortis compens[illegible]
eternitatis. Et similiter talis etiam suspendium
innocentis per suspendium talis. Necessario mors

X Operante sua malicia mortem meruit perdi[illegible]
Et sic petrum miseros a morte redemit

Et ut mors christi precelleret omnes magnitudine [illegible]
peccatorum. Probat Anselmus sic. Sicut duo ho[illegible]
Si videres aliquem hominem percutere. Insuper [illegible]
hunc hominem demonstrando ihesum christum qui [illegible]
et hominem periret iste mundus totus. Nunquam fac[illegible]
Eciam si mundo et infinitis esset unus [illegible]
Item si diceres. Aut cum accendis aut su[illegible]
peccata que fuerunt et futura sunt remanerent super [illegible]
Non faceres hec peccata. Et Morte [illegible]
petrum quod in persona ihesu christi sit incomparab[ilis]
Magis esset super omnia illa que possunt excogitari alia
possunt excogitari. Ideo mors christi prevalet
omnibus hiis peccatis quia fuit infinita precium
et peccatum precium [illegible] et peccata omnium hominum

17 [illegible] infectam xpi ut fuit adeo punissima ubi fuit
perfecte mortalis culpa sed in fide gloria in
xpi fuit [illegible] perfecte mortalem. [illegible]
[illegible] in remedium [illegible] et omnium et omnium peccatorum
Nota [illegible] [illegible] serpentis venenosissimi
quia [illegible] letalissimum [illegible] a medico
qui est [illegible] ad curandum potentissimus et omnibus [illegible]
et promptus [illegible] non [illegible] letalis sed [illegible]
medicina et [illegible] medico [illegible] sit letalis

16 [illegible] preciosum xpi et [illegible] ordinata
punissio [illegible] fuit [illegible]
xpus persecutoribus
ad [illegible] salute
magna [illegible]
persecutoribus [illegible] audite
et evidentem [illegible] et [illegible]
sibi fidem xpi et [illegible] salutis
[illegible]
[illegible] [illegible] fidem [illegible] fuerit
[illegible] [illegible] fidei
[illegible] [illegible] sicut [illegible]

[illegible] [illegible] [illegible] a xpo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] xpi adhuc potuit [illegible]
[illegible] [illegible] adhuc [illegible] impleta
non [illegible] ad [illegible] sed [illegible]
[illegible] xpi [illegible] [illegible]
[illegible] ad [illegible] et [illegible] et efficacem
[illegible] xpus dixit. verba [illegible]
[illegible] Joh 6

18 [illegible] xpi [illegible] [illegible] omnium
[illegible] [illegible] [illegible]
plenam et [illegible] culpa et penam [illegible]
[illegible] xpi fuit plena et [illegible] indulgentia
et [illegible] omnium [illegible] [illegible] fuit
[illegible] xpi fuit [illegible] omnibus
[illegible] culpa [illegible] [illegible]
omnibus [illegible] [illegible] [illegible]
fuit omnibus [illegible] [illegible]
[illegible] xpi [illegible] xpus omnibus
[illegible] [illegible] culpis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] sicut patet [illegible]

Ad 2m dicendum quod per predicta negatur [illegible] quod omnes [illegible]
quod non possit [illegible] fieri ut Christus ac homo [illegible]
[illegible] merita [illegible] ipsa [illegible] [illegible]
non obstante [illegible] iuste ut fieri ut Christus [illegible]
et [illegible] [illegible] ut ordinatio [illegible] [illegible]
[illegible] ab hominibus. Ad [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] gloriam [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
magnificam [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] laus [illegible] in secula. Amen



Ut consummaretur scriptura sic ut non pertineret consummatione
sed consummationes Rex [illegible] Christus et dicit haec fecit quod scriptura sic praedixit
[illegible] tunc sequitur quod novum testamentum est quod vetus et
quid eius impleverit / Cum dicit est consummatum sed et perfectum
est [illegible] Christi consummatum erat [illegible] haec facta impleta
est scriptura prophetae [illegible] in aliis suo modo [illegible] est

Maria Iacobi

Stabant autem iuxta crucem Ihesu Mater Ihesu et soror matris eius et Maria Cleophe et Maria Magdalene.

Cum vidisset ergo Ihesus matrem et discipulum stantem quem diligebat dicit matri sue Mulier ecce filius tuus. Deinde dicit discipulo Ecce mater tua. Et ex illa hora accepit eam discipulus in suam.

Bernardus in sermone: Stare in periculo dicit perseverantie [illegible] quia nunquam [illegible] stare in [illegible] qui non [illegible] sed [illegible]
Sed Maria mater dei stabat, quia audivimus discipulos fugientibus, in gloria [illegible] sexus femineus inter tot [illegible] filii, sua constantia [illegible] Unde [illegible] impletum est illud ysaie 63 Torcular calcavi solus et de gente non est vir mecum. Et bene dicit vir, quia [illegible] fugerant cum ceteris [illegible], sed Maria cum aliis [illegible] stabat [illegible] videlicet petrus
Unde potest dici [illegible] quam petrus cum aliis fugientibus, et quamvis [illegible] quam [illegible] mortem [illegible] in [illegible]
[illegible] in [illegible]
stetit immobilis a [illegible]
[illegible]
[illegible] immobiles [illegible]
[illegible]
[illegible]
Ambrosius fugientibus apostolis Maria ante crucem stabat et piis spectabat oculis filii vulnera, quia expectabat non pignoris mortem sed mundi salutem.
Stabat cum Christo filii mortem mundi venire redemptionem.

Stabat Maria soror matris eius et Maria Jacobi
Stabat et Maria Cleophe. Que mente [illegible] filios
ut eorum patris qui in agone filii abiissent pro quibus
liberandis Magister eorum morti se tradidit.
Stabat specialiter ista dulcis et devota Christi discipula Maria
Magdalene, illi pendenti compaciens a quo quondam
audierat Remittuntur tibi peccata tua. Illud ac fuit ibi
aut quo se habuit tunc [illegible] quis vero illam dicere
sufficit ad mentem reducat. Et ad illud crudele
spectaculum oculos elevaret, pedes quos aspersa sunt
lacrimis lavit et capillis tersit quos cum
crudeliter perforatos videbat quibus [illegible]
amplexabatur cor eius, ut videtur devote discipule
magistri sui. Secunda amicitie dilectio sua
defensorem suum [illegible] contra phariseum, contra Martham, contra discipulos eius murmurantes.
Cogitemus quid dixerit dum videret Magistrum adesse et
veniret [illegible] quando templum [illegible] ad eam
veniret convenerunt videntes quam [illegible] eius qui
diligerent se amisisse et se videntes [illegible]
orphanam derelinqui. [illegible] quem potest
reddidit paradiso. [illegible] compatiens
[illegible] ut eam audiret ad pedes sedentem
compatiebantur. Stetit [illegible]
Maria [illegible] alterum [illegible] peccatis
[illegible] alterum [illegible] et
[illegible] de quibus
[illegible]
Exodi 38a fecit [illegible] labrum [illegible] de speculis
mulierum que excubabant in hostio tabernaculi federis.
Hostium tabernaculi est [illegible] Christi. Mulieres in hostio
[illegible] est Maria virgo et Maria [illegible]
[illegible] ex quibus fit labrum
peccatorum [illegible] et Marie
[illegible] ad [illegible] in
Magdalene et Christi [illegible]
[illegible] Stetit ergo [illegible] morieris [illegible]
hunc peccatis in medio [illegible]
morte [illegible] virgo et purgator peccatorum.
Stetit ergo Maria Magdalena [illegible] ut quibus in [illegible] videret
ad [illegible] penitentie [illegible]
Stabat et Johannes dilectus [illegible] discipulus [illegible]
[illegible] amoris [illegible]

Ne desperet homo a peccato fugiens [illegible] ad eum per penitentiam redire
[illegible] intueri et in operatione [illegible]
[illegible] stabant et [illegible] flebant. Nec de
sue dilecte [illegible] potuerunt consolari. Congregabant deum et
[illegible] et scripturis in veritate. Sepe eis dolor renovabatur
quando passio domini sui vel in operis vel in sanctis angelis
Stabant a longe aspicientes et a illis consolabantur. [illegible]
[illegible] quos orabant. O quanta [illegible] et
flebant ab oculis suis [illegible]. Ex quo Johannes dicit
[illegible] et alii [illegible] a longe mulieres stetisse [illegible]
[illegible] angeli [illegible] [illegible] ut et inter
illa [illegible] a longe in [illegible] possent [illegible] in
operatione [illegible] [illegible] apertione [illegible] adesse
[illegible] et [illegible] et sic [illegible]
A longe [illegible] in operatione et apertione
[illegible] aspiciebant
et [illegible] est [illegible]
ut [illegible] stabant [illegible]
Et [illegible] mulieres stabant [illegible] crucem [illegible]
[illegible] dicit [illegible] mulieres [illegible]
[illegible]
apparuit. Ergo [illegible] et [illegible] et
[illegible]
[illegible] sub cruce ad [illegible]
sed [illegible] sed stetit [illegible] domini ad [illegible]
aliquo [illegible] ad [illegible]
[illegible] matrem [illegible]
[illegible] ad alios mulieres stetit iuxta crucem filii sui
[illegible] est [illegible]
[illegible] sed [illegible]
Res [illegible] mira et stupenda. [illegible] totius mundi deseruerunt
discipuli. [illegible]
Judei [illegible] insultabant
et tunc [illegible] stetit iuxta crucem mater eius gloriosa

Nec ei licuit – cum ex parte patris non nisi filii ipsius crucem debuit (?) ... [illegible] et in ea stare

Congruebat Matri domini stare iuxta crucem Christi mea

Et decebat quod non sequeretur ipsa eos in cruce stare debuit quamadmodum [illegible] voluit et stetit. Sed quod sic patet ... olim hinc Mater filium duxit Iesum ... patris mei ... oportet me esse. Sed dei patris voluntas fuit ut solus filius staret in cruce ... Deus volunt eam glorie ... [illegible] ... Mater in cruce cum filio stare volunt sed non debuit.

Congruebat Mater domini. stare iuxta crucem Christi ... quod ... [illegible]

Primo propter congruitatem. Quia quidam ... [illegible] ad ipsum solum ... est ... passio ... virum ... in ... [illegible] ... clamabat patri ... ipsa ... [illegible]

Secundo congruitatis ... [illegible] ... ad ministrarium ... olim ... iuxta crucem ... templo ... [illegible] ... in ... et ... [illegible]

Tertio congruitatis. Mater Maria ... [illegible] ... passio ... in ... Sed ... passio ... in ... [illegible]

Maria ... [illegible] ... stare ... crucem et ... [illegible] ... Nomen Marie ... [illegible]

... in ... [illegible] ... Sic Maria iuxta crucem stans ... [illegible] ... et in ... a tota ... [illegible]

... [illegible] ... sed ... [illegible]

+ ... [illegible] ... Maria ... passio ... filio ... [illegible] ... ipsa ... filio in cruce ... dolore et ... [illegible]

Margin: go Maria iuxta crucem stare ... Bernhardus ... [illegible] ... filii ... passio ... Christi et Marie ... [illegible] ... 3 plus do. [illegible]

stans iuxta crucem

Quinque gladii maternitatis unde exponuntur ut tria misteria passionis declarentur.

Primum misterium passionis doluit quando turba Judeorum traxit eum ad ... in cunctis ... Filius in conspectu matris ... Nec tam ... ipsum cum est. Non ... eadem in corde matris ... Edere ... que ... totum ... quod ... est ... Et ... hec ... in corde matris ... est ... quando in ... quod ... in ... 33 ... in conspectu ... matris est ...

2m misterium quod passionis ... doluit ... Eum ... eo tempore ... Andree ... et ... quam vero mater eius stabat iuxta crucem ... vero assumpserit ... vero ... mater ... exspirat qui ... morte

3m misterium ... passionis ... passio ... et ... dolor ... et ... matris ... et ... dolor ... filii ... in matrem ... in filium et ... in matrem ... ut ad ... unde exierunt ... Ecclesiastici 1

Vel ... ut ... ex mater in compassione ... quod ... in ... et ... tuas ... filii ... in ... revolvat ... Et Bernhardus

Cum o domina ... crucem ... non sufficiebat ... filii ... passio. ... et Mater ... O vere ... in ... dolore ... Non ... cor ... Mirum ... et sol ... Maria ... et ... flagella et ... quam ... in illa ... O ... quid ... Cor ... o domina ... ad ... Non est ... o domina ... Cur te non ... Cur te non ... Cur te non ... Cur te non ... Cur te non ...

... detestatio mali ... clamor ... lamentatio ... dolor ... non ... sed ... in ... sed ... Maria ... non ... cor ... sed ...

O domina mea ... stabat ... in ... cum ... in filio ... cor ... lamentatione ... et ... filio ... ut ... Symeonis ... gladius ... Non ... sed ... Non ... sed ... Non ... sed ... o domina ad ... in compassione ... in ... hore ... 3m

... Maria ...

Congruebat xpo dno in cruce pendenti Matrem virginem commendare ... discipulo quod

videlicet et ... in Mundo

Congruebat xpo dno in cruce pendenti Matrem virginem commendare discipulo virgini

primo propter ... Tenemur ... parentibus ... et ... habere ... xpus est qui legem ... Matrem ... Ideo ... Aug.

... xps ... Matris ... [illegible]

... in cruce ...

Matrem ... honore ... Matrem suam ...

... Matris dolorem et ... quererent

Ut virginalis pudicicie thesaurum habet sub cura
cura comedens putrem agit vitam. Et quamvis clero
in [illegible] virgo virginum imperialis thesaurum accipit
[illegible] virginalis virginitati ut sub custodia
habeantur. Anima [illegible] libertatis [illegible] feminarum et
[illegible] imperium [illegible] habuisse legitur [illegible]
[illegible] meum [illegible] nimio [illegible] virginitatis [illegible]
ut alium custodem tibi superfluum esse reputes
in alio loco ac [illegible] cum alio [illegible] quamvis [illegible]
securitatem tibi [illegible] sed in parva ac [illegible]
[illegible] thesaurus imperialem ante
alios [illegible] custodias [illegible] vale [illegible]
[illegible] ne [illegible] quod [illegible]
quam thesaurus in via publica portetur.

Ut testamenti formam et regulam sum magnificentiam
vobis [illegible] et Salor cum [illegible] moreretur sic
suum dispositus testamentum quod sibi [illegible] habebat
habuit [illegible] [illegible] quod [illegible]
[illegible] donat [illegible] et [illegible]
[illegible] quam sint [illegible] traditum
[illegible] patris [illegible]
[illegible] vestis [illegible] pandens [illegible]
[illegible] sed [illegible]
habent [illegible] et [illegible] et ut [illegible]
[illegible] matrem [illegible] commendavit
et postremo pater [illegible] In hys [illegible] formam
[illegible] quod hac [illegible] ut [illegible]
sibi [illegible] ordinatis [illegible] quod hac [illegible]
[illegible] sequitur.

Item [illegible] In hora mortis [illegible] Et [illegible] [illegible]
[illegible] hore [illegible] quam [illegible] matrem [illegible]
et [illegible] ut ei [illegible]
in [illegible] et in futura gloria [illegible] Amen

Primus est quoniam Mariam plenitudinem [illegible] filius
a matre quam [illegible] a cruce. Omnis est possessio
matris iure hereditario transit ad filium. Unde cum igitur
Christus Iohanni matrem suam commendat quod dicit cum
alterius matris filium constituit scilicet regni sui eum consortem
fecit et per inpalpabilem honorem [illegible] thesaurum
tam preciosum credidit et tradidit. Unde [illegible] quod dominus matrem
discipulo commendat nobis aliquid quod est summe amabile
insinuat. Scilicet quantam spem in illam matrem habere debeamus
Unde [illegible] Iohanni commendata est nobis omnibus pro matre
est assignata ut impleretur illud [illegible] Multi filii deserte
id est [illegible] magis quam eius que habet virum. Christus et Iohannes
ambo Marie filii in celis sunt. Nec tamen Maria desinit
esse mater omnium nostrum. [illegible]
Iohannes id est gratia dei interpretatur. Unde cum sumus
[illegible] cum [illegible] in matrem commendari non possumus
sed quando ut discipulus [illegible] et alios ut Iohannes
[illegible] ut sunt filii Marie [illegible] sunt discipuli [illegible]
[illegible] Unde in hoc [illegible]
[illegible] habitus [illegible]
[illegible] Ecce mater tua [illegible] Maria est mater tua
[illegible] est frater tuus [illegible] pater tuus [illegible]
[illegible] hereditas tua [illegible] thezaurus tuus [illegible]
Mater [illegible] filius [illegible] et [illegible]
[illegible] illa te [illegible]
[illegible] mater tua. O verbum dulce. O verbum [illegible]
O verbum gaudiosum Ecce mater tua. Ipsa enim est
mater dei et hominis. Mater regis et iudicis. Mater gratie
et misericordie. [illegible]
Nos quidem in [illegible] sed in misericordia
[illegible] laudamus virginitatem; humilitatem miramur
sed misericordiam [illegible] sapit dulcius. Hanc amplectimur
[illegible] misericordiam [illegible] in [illegible] cum misericordia
[illegible]
[illegible] scilicet — in vita / in morte et / post mortem
Ipsa in hac [illegible]
[illegible] in matrem.
[illegible] in vita [illegible] in vita [illegible]
[illegible] mater gratie in [illegible]
[illegible] peccatoris [illegible] peccatorum [illegible] et dei misericordia
[illegible] mater misericordie [illegible] est in morte
[illegible] est [illegible]
[illegible] in morte protegit et hostes repellet [illegible]
Tu nos ab hoste protege [illegible] est post mortem
et est [illegible]
[illegible] hostes [illegible]
[illegible] in morte [illegible] et in [illegible] in celum [illegible]

sibi grat / Ecce filius tuus Quod verbum virgo benedicta
audivit cum tristitia ut pro duo servum pro magistro dedit
et pro filio recepit alienum / Virgo Ò mater
virgo Maria affectu plena quales aut quantos
tunc tu audisti ex ore morientis filii tui Ecce filius tuus
Nobilem pro vili commutasti
gloriosum pro vulgari Johannem pro Christo pro magistro discipulum pro deo
servum capiti salutis clara luce Et quia de vita
filius migraturus de providentia non relinquit Quantum
erit filius tuus qui sibi est filius tuus / Non enim
ante te Dominus Ihesus Christus mater alium filium tradi
cum ipse te magis accepit mortuum quem vivum
videret / Sed profecto hec commendatio qua verbum verum
Sedum Bernh Cum ad inspiciendum templum Christus
reportatus est sedebit cum eo templum Christi pariter
mater et vir illius qui in pectore Christi in cena
qui et hic altis honoribus collocatur
in quo recubuit et post illud declinatum
Affirmat ille in quam verbum carnis factum est diligeret a filio
commendatur Petro commendatur celum Johanni Maria
Ille tumultuosa regina hunc vero quieta
Ille Abrahe vestibulum et altaria praesentium
hunc commendatur Alme matris et presbiterium
Ad culmen nostrum sanctum illum sermonem admittere
Solus ille assistit predicatorio Solus illud vas animum
complens cum illud cum levis sermo in pectore
testamenti absconditum Vide quomodo tam sorte tua
et quod talis possit ad patrem penitens affectus
per Johannem ad Matrem / et Mater ad filium et filium ad patrem
In hoc ergo seculo quo de hoc mundo vehementer Beate Johannis
sibi committunt Augustinus inter apostolos praecipuus filius Marie
caritas / collocatus ante patris ipso in dextera suo
et eius pars commendat tranquillitas Ecce filius tuus
Commendando a Matre sua virginem dixit de q. d. Ecce affectu
Ecce parum ipsum subportam et virginem esset tamen Ò mirum et
mandatum / Philosophus virginum magistratus amans affectu
Johannem virginem commendat Ideo dixit dominus quod tamen alterum
mater fuisset dignioribus sed Matrem Ò quam gloriosum est
Ihesu Christe tam esse discipulum / quod tam principium huius mundi
sunt sibi ista exhibent honorum Ille pulcher egregius
sine sine sceptro et possessione sine prereunte Ita ut omnem
sub manibus habet preter sponsum Pharao Rex filius
Dominus a Matre Matrem suam Reginam celi sive sive dedit
non in sponsam sed in locum vicarius scilicet in Matrem: Munus n

Congruebat Christo domino morienti Matrem virginem hunc mundo relinquere ex causa triplici

Primo ut fieret magistra [illegible] mundi [illegible] Matrem hic relinqueret / relicto tantum [illegible] et tantum filium apostolum.

Primo fieret ut Ecclesie utriusque [illegible] Militantis et triumphantis exemplum [illegible] / Nam [illegible] in celum sanctis angelis et omnibus [illegible] et humanis cum [illegible] contemplanda est [illegible] ut [illegible] et [illegible] et [illegible] Militanti [illegible] in [illegible] / Sed quia ipsi Ecclesie militanti [illegible] voluit eius matrem [illegible] relinqueret [illegible] Sicut [illegible] est [illegible]

2. Ut fideles fidem instrueret ipsa [illegible] erat [illegible] et [illegible] Unde Matheus in suo Evangelio posuit [illegible] a virgine scire potuit / Sicut est illud quod

ea que in [illegible] Joseph [illegible] voluit / et illud quod puer a Magis adoratus sunt et ipse Joseph angelus apparuit et illud quod in Egyptum fugit et rediit ista et plura non potuit scire a Joseph

Quia quam Matheus Evangelista Joseph mortuus fuit et ideo a virgine glosa [illegible] Gilbertus de Luca [illegible] quod fecit de ore virginis [illegible]

3. Ut Ecclesie [illegible] testimonium [illegible] Christi passionem [illegible] habuit [illegible] Unde dicit Hugo de Sancto Victore Et hec [illegible] non solum Johanni dictum est Ecce mater tua [illegible] in Maria [illegible] integrum [illegible] Johannis [illegible] virginem commendatum [illegible] et [illegible] ut [illegible] nos habeat in filios nos diligendo / et [illegible] nostre [illegible] et [illegible] ad Matrem [illegible] et [illegible] semper omni hora deo.

Cum igitur fuit xps deus in cruce pendens, Matrem vidit et intuens

Primo. Prima autem Mater eius verissima, de qua sic opulente invenit accepit. Unde videns eam dixit potuit esse te verum, id quod hodie patitur. Olim ipsa Mater in nuptiis sic rexit ut ille ostenderet Matri quod opera divinitatis opera non tempus erat dixit: Quid mihi et tibi est Mulier, q. d. Nunc hic in quibus miraculose opera mea tecum habeo quia nondum venit hora mea. Sed hora passionis in qua patiebar fragilitatem corporis quod de te suscepi. Sed iam hora venit in qua tu mulier illam [illegible] accepit de qua corpus illud in quo mori potuit pro homine accepit.

verissima

2. Secunda ipsa omnium mortalium fuit humilima, Ideo non habebat deus de alto respexit. Postquam complacuit deus et humilitatem respexit. Unde ait venit et eam mulierem nominat, quia Christus ei sibi complacuit vel mulierem eam appellando.

humilima

3. Tertia nunc ille tempore mundus nihil penitus nisi gloriam habebat, iuvenes tam [illegible] angelos qui homines, qui ex semper [illegible] filio despicabilem [illegible] ymaginem quam [illegible] formant [illegible] despicabiles solent [illegible] sic [illegible] glosam

desiderabilissima

4. Quarta ipsa fuit pauperrima. Nichil habebat nisi unicum filium quod pro omnibus [illegible] dimisit. Ecce illum amittit tota manens desolata et [illegible] plena ipsa vestro [illegible] quod respiciam

pauperrima

5to. Quinta filio dilectissima valde, non eam dilexit super omnes creaturas. Sed sicut ubi dolor ibi manus, sic ubi amor ibi oculus. [illegible] Videntes Matrem [illegible] in illo eius monendo illi [illegible] oculi [illegible] ad Mortem et sese converterunt ad Matrem [illegible] sicut nullus hec visio [illegible] tradatur [illegible]

dilectissima

Scriptum [illegible] visionem suam ad [illegible] firmamus et nos in cordibus nostris visionem hanc qua ipse Matrem suam vidit et aspexit. Cum dixit Mulier ecce filius tuus

Cum vidisset Jesus. Carus filius cum Matre sua
cuius filius et similiter [illegible] suis testamentalis dispositis
ista u. sed Cherubim que respiciebant se mutuo
versis vultibus ad propitiatorium Exo 38
Ecce legislator qui venerat legem non solvere
sed adimplere legem etiam quam de verbis de parentibus
ipse ediderat nunc implevit Jam enim in ultima
habetis praecepta actus et lingua De utroque haec
Matris summa dignitas est Respondeo de sz et aliquid
Cum vidisset Jesus matrem. Dicit matri sue
Nec in toto tempore corporis efficacie sui verum
et ante videret quod ipse gessit cum in cruce
sunt de mundo operibus quam ille gessit in cruce
in corpore sed autem in mundo
Mulier. Ecce filius tuus. i. quia loco filii tui tibi
debet obsequium et affectum impendere quod dicit ei
ipsum modo fieri obsequium tibi et tu eum habeas
sed dilecte et sine dilectione tibi quod erit pro me
Deinde dicit discipulo Ecce Mater tua. Elon [illegible]
et similiter debeas ut filius matrem impendere
dispositione ut ei ad eum obsequium et curam loco mei q. d.
Verbum istud Ecce filius tuus Ecce mater plenius et
sollicitudinis Ecce quod in tantis doloribus deus constitutus
matris meminit eum gessit et ei de ministro providit
signo docuit Nos carnalibus parentibus nostris afflictis
et in necessitatibus subvenire et eis qui indigent
curam et debitum obsequium impendere et in quocumque
statu simus parentibus quantum bene modo fieri potest
honorare Quod vero dicit honora patrem et matrem tuam
hic nunc suo exemplo docuit et sensit et servavit amorem
Propterea cum Matri quam moriens relinquebat
alium quendam filium ad eum curam et obsequium
providebat et in hac autem que Johannem matri commendat
magna ostenditur Johannis dignitas et quanta vera honorem
Jesus sibi thesaurum inaestimabilem credidit Et quam tam
Nox nec ipse magis sed mortis timuerunt. Nec Judicum metum
aut infamiam timuerunt. Differt autem commendatum

Sed et nova mater statim se multitudo suscepit eum
idest suum Et ex illa hora suscepit eam in suam
scilicet curam et deinde spiritum [illegible] Beda super Johannem quem

in quam curam suam dilectus eius discipulus eum suscepit
cum filii dudum omnia reliquerant. Petrus quod nauibus
quia mecum sunt aliquid esse dicebant sed omnia illis communia
Nam ut Matheus v° inquit et dicitur discipuli accepit in suam
vel aliquid suum nemo esse dicebat Sed quod eciam
de [illegible] scriptum est Quotquot possessores
illorum et ponebant ante pedes apostolorum dividebatur
unicuique prout opus erat Et quod scriptum est
ut ad eum cum quisque esset necesse fuerat
accepit eum discipulus scilicet quod opus erat discipulo
sancte [illegible] haec discipulus accipiebat [illegible]
studio uitam ministerium [illegible]
accepit eam discipulus in suam. Augustinus circa et
plus [illegible] accepit eam in suam ut [illegible]
quia illa habebat ad discipuli [illegible] suum [illegible]
quibus ei [illegible] Officium

Nomen [illegible] Maria in [illegible] Johannes
[illegible]
[illegible]
diligit eam Mater [illegible]
[illegible] Ego mater pulchre dilectionis
In suam sponsam [illegible]
et [illegible] dicit [illegible] ad deum patrem
hanc [illegible] accipe quam [illegible]
In suum [illegible] Judicum
[illegible] Joh [illegible] famulorum
In suam custodiam [illegible]
[illegible] Capitulo [illegible]
[illegible] custodiam [illegible]

Discipulum

Mater

Sponsam

Diuam

Custodiam

Postea sciens Ihesus quia iam omnia consummata sunt
ut consummaretur scriptura dicit Sitio. Vas ergo
erat positum aceto plenum. Illi autem spongiam plenam aceto
ysopo circumponentes obtulerunt ori eius. Cum ergo
accepisset Ihesus acetum dixit Consummatum est

[illegible]

Ut
[illegible]
[illegible]

per sua passione et mortem ... salutem

V. Christus dominus plus appetiuit sitim animarum quam [illegible]

potu quam suam sitim corporalem sedare. et augetur quod quasi [illegible]

Et doctores [illegible] Aug. Bern.

In [illegible] est [illegible] hoc sitis corporalis [illegible]

[illegible] ut [illegible]

[illegible] per [illegible] sed corpus [illegible] alia [illegible]

hec sola ex [illegible] desiderant et [illegible] et in [illegible] posuerunt [illegible]

Christus dominus in maximis tormentis constitutus [illegible]

in uere [illegible] inter labores [illegible] et [illegible] passio

[illegible] in [illegible] in [illegible] sanguinis [illegible]

[illegible] labores [illegible] et [illegible] ad [illegible] de [illegible]

de suo corpore et [illegible] et [illegible] hec [illegible] inde

[illegible] et [illegible] et [illegible] cum [illegible]

et [illegible] in [illegible]

[illegible] Symon

[illegible] Christi [illegible] passiones in [illegible] sed ne absorberent

quia [illegible] sequentibus posteris et [illegible] passiones [illegible] et

[illegible] ne absorbent [illegible] passiones [illegible] et

[illegible] dominus [illegible] hominis [illegible] quibus

[illegible] natura [illegible] ad [illegible] et [illegible]

[illegible] natura [illegible] non [illegible]

[illegible] quod [illegible] natura humana [illegible] impassi

Si [illegible] natura humana [illegible]

et [illegible] homo [illegible] que [illegible]

[illegible] tantum [illegible] ut [illegible]

et [illegible] Item ut [illegible] habet [illegible]

quia [illegible] per [illegible]

[illegible] plus [illegible] quam [illegible]

super passione et morte
Xpus deus plus appetunt auditores sermonem compungentem quam potu
sermonem curialem audire. per P Augustinum dicitur
O Ardenter ad dulcem Ihesum xpe Sicut quemadmodum sitio sitis venam de
vite Sicut aquam de fonte Sitis tua salutis mee
[illegible] tuis redemptionis mee / Sitit quoque anima mea et desiderat
[illegible] desiderat cervus ad fontes aquarum illum vero quam sitiunt te
Nove tedet te anima mea intemperies [illegible] Malignorum [illegible]
et verbis perjurii ad linguas / varietas fortune /
Mutatio et vicissitudo temporis / opportunum et immoni [illegible]
Clamat igitur nunc corpus [illegible] et [illegible] ad xpum [illegible]
vita mortalis et non [illegible] vita vitalis [illegible] formalis
[illegible] et [illegible] spiritualis / desiderat igitur et [illegible]
[illegible] magnam [illegible] dulcedinis tue [illegible] gloriose [illegible]
de te [illegible] et [illegible] vere [illegible] dulcedo
et [illegible] homini [illegible]
Dixit in [illegible] [illegible] scilicet Ad te pater ut [illegible] qui
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] apperiens Sicut ad te Mater
ut te [illegible] [illegible] [illegible] [illegible] [illegible]
Sicut ad vos apostolos ut [illegible] ad [illegible] [illegible]
Ad vos in limbo ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Ad vos [illegible] [illegible]
[illegible] Et iterum [illegible] Sicut [illegible] xpus [illegible]
O [illegible] quid [illegible] [illegible] nostrum salute nostram [illegible]
[illegible] plus [illegible] [illegible] [illegible] corpus [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible] misericordiam
Et iterum O bone Ihesu [illegible] [illegible] [illegible] de tua
[illegible] et de [illegible] [illegible] [illegible] [illegible]
[illegible] Sicut [illegible] [illegible] [illegible] salutem [illegible]
hominis et [illegible] in [illegible] salutis [illegible]
Nos [illegible] salute nostram [illegible] et [illegible] [illegible]
non quid [illegible] [illegible] in [illegible]
A [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible]
clamantes [illegible] Et non [illegible] [illegible] et
[illegible] [illegible] [illegible] clamamus.

Pat

Mat

Aplos

In limbo

Petr

In eo quod Iudei Christo domino fel in aceto ad bibendum porrexerunt
in omnibus fidelibus ipsius amaritudine repleti satiaverunt

Remigius Iudei autem acetum degeneraverunt a vino patriarcharum
et prophetarum. In acetum enim [illegible] in malum et adulterum
genus fuerunt habentes fraudulenta corda quae [illegible] pungunt
tamquam [illegible] [illegible] [illegible] [illegible] [illegible] cum
non possent [illegible] quod amplius ei nocerent acceperunt [illegible]
[illegible] et dederunt ei in spongia [illegible] [illegible] porrexerunt
de aceto [illegible] [illegible] [illegible] arundini imposita
ut [illegible] ad os [illegible] [illegible] [illegible] [illegible] et
[illegible] ut per [illegible] [illegible] [illegible] [illegible]
[illegible] acetum [illegible] vinum acetosum et fellis [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quae patribus [illegible] et [illegible] et
in [illegible] [illegible] patribus et [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de aceto [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] et hanc [illegible] Iudeorum qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
[illegible] cum [illegible] absolverunt quam [illegible]
[illegible] [illegible] [illegible] [illegible]

Competit ut [illegible] [illegible] [illegible] [illegible] [illegible] quae
[illegible] [illegible] [illegible] [illegible] quam [illegible] [illegible]
[illegible] [illegible] In hac [illegible] potu amaro amaritudinem
[illegible] [illegible] [illegible] ostenderet [illegible] [illegible] [illegible]
[illegible] ei [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] qui assistebant [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] videntes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quae [illegible] [illegible] et [illegible] [illegible]
In omnibus [illegible] [illegible] amaritudine repleti [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] legem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] affligere et [illegible] [illegible]
affligebant in [illegible] fetore et [illegible] odore
[illegible] [illegible] affligebant fellis amaritudine Nos autem
[illegible] aceto accepit [illegible] [illegible] sed gustavit ut
[illegible] [illegible] [illegible] quod scriptum erat impleret
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Eloy clamabat [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Heliam [illegible] [illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Heliae sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Heliae
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Nota potentiam respectu spiritualium [illegible] regularium et [illegible] in pane
aquam [illegible] esse [illegible]. Item Multi pauperes [illegible]
[illegible] sibi ad [illegible] et [illegible] reddere [illegible]
[illegible] et [illegible] [illegible] multe [illegible] et
collatio in pane et aqua [illegible] [illegible] in quo [illegible]
[illegible] ad [illegible] [illegible] [illegible]

Nota [illegible] [illegible] [illegible] Et [illegible] in [illegible] [illegible]
Iam [illegible] [illegible] [illegible] [illegible] qui [illegible] ad [illegible]
[illegible] corpus [illegible] in [illegible] [illegible]
[illegible] de quo [illegible] partem et [illegible] corpus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Mirum est [illegible] [illegible] [illegible] in [illegible] ambulatione
[illegible] [illegible] [illegible] in [illegible] [illegible]
Seneca [illegible] [illegible] [illegible] corpus [illegible] [illegible] ad
[illegible] [illegible] [illegible] partem ad [illegible] postea [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et in [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible]
voluptas [illegible] [illegible]
et a [illegible] [illegible]

Et cum Seneca 20 [illegible] Epicurus [illegible] [illegible] voluptati [illegible] ab [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
de [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ac voluptatis
[illegible] [illegible] [illegible] a capite [illegible] [illegible] [illegible]

voluptas voluptas
Quod [illegible] quem in hoc mundo delectat [illegible] delectans quaerimus [illegible] Sapiens [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et voluptas
in hoc mundo quaerimus [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] in [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
Non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

et mortem
Salus generis humani per passionem filii dei consummata
patri debebat consummari et argumentum quia per opus iustitie
et inhonestum salutis
humani non debebat vere consummari sed passio filii dei
fuit opus iniustum immo summe iniustum et inhonestum
immo inhonestissimum et fuit deo odiosissimum in se
iniustum enim est innocentem occidere quia hoc est contra legem
dei que [illegible] et fuit innocentissimus
Secundo summe iniustum est occidere suum legislatorem et
suum bonum salutis omnium auctorem et vitam sed Christus fuit suum legislatorem
[illegible] et salutis omnium
Secundo Christus datus fuit nobis ad honorandum immo
totum [illegible] in eo [illegible] sed legem malefactorum
eo occidere est enim summe vituperare [illegible]
[illegible] Ro 6. Et [illegible]
Salus generis humani per passionem filii dei quia fuit odiosa
patri non debebat consummari et quia [illegible]
In oppositum est littera. Consummatum est et
Apostolus Hebreos 2 Decebat eum propter quem omnia et per
quem omnia qui multos filios in gloriam adduxerat
auctorem salutis eorum per passionem consummari. [illegible]
In dictione est 3 articuli. Primo quomodo fuit Christus patri et mors pro
redemptione generis humani
2 passio Christi fuit acceptissima deo patri
3 de questione
Circa primum notandum consummatum idem est quod simul summare et
aliquid consummare quia omnia singulariter [illegible] actu vel passione
simul summare in summa [illegible] fuit in [illegible]
[illegible] passionum Christus omnes passionum penas [illegible] singulariter
[illegible] et [illegible] mortem [illegible]
[illegible] omnes [illegible]
[illegible] in vita [illegible] et obtulit eam deo patri dicens
Consummatum est. quasi diceret Consummatum est opus obedientie
quod [illegible] consummatum est opus totius passionis mee
quod ego deo patri offero pro salute generis humani
Et Apostolus Hebreos 5. Consummatus factus est omnibus obtemperantibus
[illegible] causa salutis eterne. Ubi consummatus id est
ad perfectionem [illegible] per obedientiam passionis et hec
consummatio non fuit sine [illegible] pena [illegible] qui [illegible]
ulla pena vel [illegible] supplicium non sine [illegible] pena et
[illegible] eam [illegible] gaudent ea
[illegible]. Talem horrorem dolorosum non dubium
quin Christus habuit in consummatione omnium penarum [illegible]
[illegible] consummavit [illegible] in se omnes penas
passionis quas [illegible] in summa [illegible]
Consummatum est. i. per [illegible] ad finem

[illegible] te [illegible] [illegible] est in [illegible] per hoc enim verbum

Tertia causa cur a primis [illegible] sicut in morte. Et hoc sicut dicit [illegible] hec verba consummatum est

Respondetur / quia per salute humane [illegible] et pati [illegible] pertinent

2o Exemplum [illegible] sicut [illegible] in medicante.

Augustinus
1. Doctrinam [illegible]
2. Sudorem [illegible]
3. Et [illegible] non sufficiunt [illegible] reducunt memoriam [illegible] mala [illegible] varianter

Hec [illegible]

1 nos a morte [illegible] pro nobis [illegible]
2 2o sudorem sanguineum pro nobis [illegible]
3 13o [illegible] toto corpore [illegible] pro nobis [illegible]
sed [illegible] in [illegible]
[illegible] pendens [illegible] exclamavit [illegible] heli heli
[illegible] non [illegible]
quod pro nostra [illegible] fugienda [illegible] felle et mirra
[illegible] potum [illegible] Consummatum est
[illegible] per hoc [illegible] pro nostra salute [illegible]
[illegible] 1. Consummata est vita [illegible]
[illegible] Consummatum est pactum [illegible] Johannes [illegible]
consummavi. Consummatum est [illegible]
est humane salutis misterium. Consummata [illegible]
[illegible] Consummata est Iudeorum [illegible]
[illegible] sanguis eius super nos et super filios nostros
Augustinus [illegible] saturata [illegible]
[illegible] consummata sunt [illegible] Iudeos [illegible]
[illegible]
In [illegible] puram [illegible]
In [illegible] Maria [illegible]
[illegible] Iudei, ridentes, latrones et milites
blasphemantes / Mater et amica flentes
[illegible] consummatum est. Consummata [illegible] Augustinus
[illegible] sicut [illegible]
[illegible] felix [illegible]
[illegible] Consummatum est [illegible]
Consummatum [illegible] est [illegible]
[illegible] consummata [illegible]
Et [illegible]
[illegible] consummata ut ad [illegible]
ad [illegible] non [illegible]
[illegible]
Non [illegible] in finem [illegible] hic salvus erit. Mathei

Creator [illegible] opera sua [illegible] consummavit [illegible]
[illegible] consummationem [illegible] sepulcro [illegible]
In hoc [illegible] consummatum est [illegible]
[illegible] consummationis vidi finem. [illegible]

Possit

Xpus tridui separacione anime a corpore potest dici Mortuus

[illegible] persona eterna nec potest dici mortua / Xpus est persona [illegible] quod eternum est mutari sine / quod mutatur habet [illegible] eterna [illegible] immortale non potest mori quod nec potest mori non potest dici [illegible] est immortalis non potest dici Mortuus

Mortuum / Xpus est immortalis [illegible] potest dici Mortuus

[illegible] separacionem anime a corpore [illegible] dici Mortuus

[illegible] symbolum [illegible] Crucifixus mortuus et sepultus

[illegible] possit dici Mortuus

[illegible] possit dici [illegible] Mortuus

[illegible] articulo 3

Circa primum articulum [illegible] 3 de 21 arti 7. [illegible] implicat in se Negacionem

Mors est [illegible] alicuius [illegible] per [illegible] Nature [illegible] passio [illegible]

[illegible] Nature [illegible] Nature [illegible]

expiracionis fer

Xpus tridui separacione anime a corpore potest dici Mortuus [illegible]

[illegible] Mors [illegible] est Mortuus [illegible] dici potest [illegible] mortuus

[illegible] Attributa repugnancia [illegible] attributa [illegible]

[illegible] est Mortuum [illegible] Repugnant [illegible] est repugnancia [illegible]

[illegible] non est repugnancia [illegible] persona [illegible]

[illegible] Nature [illegible] persona [illegible]

[illegible] Nature [illegible]

Circa [illegible] articulum [illegible] plures [illegible] Negacionem [illegible] affirmacio

[illegible] mortalitas [illegible] mortuus [illegible]

[illegible] potest dici [illegible]

[illegible] Xpus semper [illegible]

[illegible] negacio [illegible] Mortuus [illegible]

semper Mortuus [illegible] Conclusio

[illegible] mortuus [illegible]

[illegible] non est [illegible] lapis non est

[illegible] lapis est [illegible] est Mortuus

[illegible] est immortalis [illegible] non est Mortuus

[illegible] immortale [illegible] negacio [illegible]

[illegible] Xpus est immortalis [illegible] non est mortalis

[illegible] Xpus [illegible] homo [illegible]

Xpus non potest dici non mortuus semper nisi [illegible]

[illegible] Mortuum est [illegible] filius [illegible]

[illegible] est Mortuus [illegible] Negacio

Mortuum [illegible] non Mortuum [illegible] affirmacio [illegible] Negacio [illegible]

Materia assumpta a verbo scilicet xpo que alio modo dicitur corpus xpi vel caro xpi mortua
manserit per triduum absque forma spirituali et cum anima sit recedente nuda
sola a corpore. In illa corpore fuisset forma spiritualis vel fuisset forma
corporeitatis sicut dicte sunt in xpi [illegible] / vel fuisset
forma cadaveris de novo. sicut ponitur in morte aliorum hominum
quorum corpus non manet sine forma. Non primum quia sic anima 2m
corpore salvatur non est aliud quam forma corporeitatis distincta ab
anima intellectiva / alias idem individuum esset duarum specierum specialissimarum
in predicamento substantie / quod dicere est absurdum / ut idem esset homo et bos
sed si non sit aliud quam forma corporeitatis vel cadaveris quod manet homine mortuo
anima si esset / et dictum est certum esse speciem in predicamento substantie
cum illud compositum sit ens per se hoc aliquid et ultimum species specialissime
substantie / quod manet homine mortuo / et sic illud individuum esset specierum
quarum et illius specierum cuius est cadaver mortuum [illegible] corporis et
patet sed si quod in xpo duo fuissent xpi spiritus scilicet anima et verbo cadaveris
assumpta scilicet corpus. anima. forma corporeitatis / ~~vel forma cadaveris~~
quod est contra dicta conclusionis 4 in xpo non erant nisi
3 substantie in uno supposito sive in una persona / sicut contra
in una divina una simpliciter sunt 3 persone sive 3 supposita scilicet pater
filius et spiritus sanctus. Et in xpo postea non fuit distincta ab natura sequitur
non forma corporeitatis etc. cum a maiori anima deveniens
decessum formalis fuisset illud forma spirituali [illegible] non
facit ideo non forma corporeitatis educitur.

Nec est minus dicendum quod in carne xpi non fuit nisi una
forma spiritualis / qua recedente non oportuit ut ex ille dispositione
consequente veniret ad novam formam producendam. Et quod non
voluit novam formam assumere sed solum illam quam semel assumpsit
quia deinde ut resurrexisset et illam formam assumpsisset quam deposuerat
et sic illa forma corporeitatis vel cadaveris debuisset relinquere
deposuit et aliquid dimisisset quod assumpsisset scilicet formam corporeitatis
vel cadaveris quod est absurdum dicere / et si illam corporeitatis
vel cadaveris unam formam quam ~~[illegible]~~ in resurrectione corporis
resumere retinuisset non fuisset unum suppositum sed plura
quod est etiam absurdum dicere / Conclusio 4 unde in tertio corpore ~~[illegible]~~

Conclusio 4 Caro mortua xpi et aliorum hominum decedentium
non fuerit ~~corpus eiusdem~~ Probatur quia caro mortua
[illegible] fuit caro mortua per formam novam cadaveris.
generantur in carne anima recedente / quamvis in xpo
materia non manet unde non ordinata in sensu naturali.
Caro autem mortua xpi non fuit nisi materia prima organizata
et disposita dimensionibus et qualitatibus primis. ultima autem forma
spiritualis informata. Sicut igitur illa caro nuda usque ad tertium
diem xpi in suo sepulchro permansit.

Circa articulum 5 [illegible] Xpo deo inferat necessitas moriendi
Circa hoc No. [illegible] Innocencium in scripto 3 dist. 16 art. 1.

In statu innocencie quamvis ex parte corporis fuisset dispositio ad corrupcionem seu generacionem contrariorum tamen in gracia erat virtus continens corpus sub gracia innocencie. Per peccatum vero illa gracia innocencie sublata est. Unde secundum necessitas moriendi primum est a natura corrupcionis humani corporis, et a causa disponente; primum a peccato ut a causa removente prohibens. Et hoc modo verum est quod peccato contracta. In Xpo autem deo nostro qui secundum Aug. vere de [illegible] nature nostre [illegible] fuit necessitas moriendi in natura assumpta; [illegible] tamen non moriendi in persona assumente, que potuit naturam conservare a morte. Sed quia conservacio hec fuisset miraculosa, necessitas non moriendi [illegible]. Secundum semper debet dici [illegible] necessitas moriendi. Quia mors Xpi necessaria fuit ex parte nature [illegible] tamen illa quia mortem meam fuit ex voluntate [illegible].
[illegible] aliud per mortem Xpus elegerat et suscepit.
Unde [illegible] necessitas fuisset [illegible] voluntas tamen fuit tamen [illegible] voluntas fuerunt [illegible] libera

Et si necessitas moriendi inerat Xpo deo in natura assumpta [illegible] tamen illa ex voluntate libera [illegible] [illegible] dicitur [illegible]
Unde [illegible] oblatus est quia ipse voluit. Et [illegible] mors [illegible] fuit laudabilis et meritoria, quod fuisset non [illegible] alia non fuisset meritum et laudabilis. Et quibus [illegible]
1. Mors Xpi fuisset ex natura et ex voluntate
2. Xpus moriendo [illegible] ex voluntate fuit [illegible] necessitatem
3. Xpus moriendo [illegible] voluntarie, ex natura fuit [illegible]

Circa articulum [illegible] necessitas moriendi [illegible] Xpo fuit contracta vel assumpta
No. [illegible] Innocencium [illegible] art. 2.
[illegible] ipse dicit id quod ex necessitate [illegible] [illegible]
importat non solum [illegible] sed [illegible] [illegible]
[illegible] necessitatem [illegible] natura [illegible] necessitatem [illegible] ille qui [illegible] [illegible] debitum mortis [illegible] [illegible] [illegible] quia sine lege [illegible] et sine culpa originali [illegible] fuit.
[illegible] quibus [illegible]

In Xpo deo necessitas moriendi fuit voluntarie assumpta et ex violencia inflicta, non autem naturaliter contracta. [illegible]
Et [illegible] illud [illegible] quod voluntarie assumitur non [illegible]
Xpus [illegible] [illegible] nostre [illegible] necessitatem moriendi voluntarie assumpsit [illegible] oblatus est quia ipse voluit
[illegible] illud [illegible] quod [illegible] culpa originali [illegible] sed Xpus [illegible] culpa originali [illegible] [illegible]
[illegible] ut ait Aug. Xpus [illegible] nature nostre [illegible] sed [illegible] necessitas [illegible] non fuit [illegible] necessitatem [illegible] moriendi
[illegible] [illegible] [illegible] libera et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Post resurrectionem

Anima Christi in illo triduo mansit unita verbo

Respondeo S. Petrus in scripto 3 dis. 21 art. 2. Anima dotibus fuit

unita sicut quando illa [illegible] ipsa unita fuit — plenum intellectum; plenum fruitionem; plenum unionem personalem

Et ista fuit deposita per [illegible] tunc

Ratio: Cum prima non fuit separabilis

Anima solum potuit separari cum [illegible] secunda fuit separabilis. [illegible]

Ratio: [illegible] ex immutabilitate donorum divinorum [illegible]

[illegible] [illegible] ex immutabilitate bonitatis [illegible]

a deo [illegible] non volentis. Ut Marsilius dicit ex [illegible]

Anima [illegible] [illegible] dicit sive [illegible] non [illegible] [illegible]

Anima Christi ut erat unita verbo hypostatice. Cum hoc non [illegible]

unum illud [illegible] illa [illegible] in [illegible] [illegible] mansit

Et maior est [illegible] hypostatice quod [illegible] [illegible]

[illegible] est indissolubilis [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

a maiori hypostatica quae est in verbo. etc.

Sed dicit Ioh. X de [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] verbo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unita.

Resurrectione facta

Utrum Christus in illo triduo mansit unitas [illegible]

Corpus Christi in illo triduo mansit unitum [illegible] [illegible] dimensionibus [illegible]

Respondeo S. Petrus [illegible] art. 1. [illegible] [illegible] [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] non [illegible]

[illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] corporis [illegible]

resurgere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] art. 1. [illegible] [illegible] [illegible] [illegible]

Utraque pars [illegible] Christi in illo triduo [illegible] [illegible]

[illegible] [illegible] est [illegible]

[illegible] anima a corpore separata est [illegible] [illegible] [illegible]

[illegible] cum anima a corpore [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Christi [illegible] [illegible] [illegible] [illegible] corpus et animam separavit

[illegible] [illegible] [illegible] [illegible] fuit separatum.

Margin: at corpus Christi [illegible] fuit [illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] fuit [illegible] corpus Christi [illegible] fuit [illegible] [illegible] [illegible] [illegible]

Margin: i. corpus et anima

[illegible] et ab aliquo factum est ipso ente [illegible] non aut

Videbatur et [illegible] / [illegible] non vivebat [illegible] illa [illegible] sed

[illegible] formaliter [illegible] / [illegible] effective solum et non formaliter

[illegible] a parte [illegible] / [illegible] formalis [illegible] / Est enim primo

Non enim [illegible] Natura supposito [illegible]

[illegible] Mobile Motor [illegible]

[illegible] potentia est ad [illegible] Materia Forma [illegible]

[illegible] modo [illegible] effective solum non formaliter / Unde

[illegible] non sufficit ad [illegible] sine [illegible] alia forma [illegible]

[illegible] Non est solum [illegible] / [illegible] est forma qua

mediate [illegible] influit [illegible] / Non sic autem

Causa enim non est [illegible] forma qua mediante [illegible] influit

[illegible] vitam [illegible]

Vtrum mixtum sit generatum [illegible]

Dico est homo
primo [illegible]
2 [illegible]
ad que homo
non sufficit [illegible]
[illegible]
[illegible] corpus
et anima fuerunt
[illegible]

Utrum Christus in illo triduo fuit homo

[illegible] caro et anima generaliter in una ypostasi fuerunt homo et in [illegible] caro et anima aut generaliter in una ypostasi [illegible] triduo caro et anima [illegible] que faciebat [illegible] homo [illegible] quod [illegible] [illegible]

In oppositum. Homo mortuus non est homo. Christus in triduo fuit [illegible]

homo mortuus ergo non fuit homo.

In contrario est articulus.

Aut Christus in illo triduo fuit [illegible] Christus in illo triduo fuit [illegible]

1. Circa hanc materiam 3 [illegible] ponerentur [illegible] fuit Hugo de sancto Victore [illegible] homo quia personam hominis [illegible] est personam hominis [illegible] Anima est homo [illegible] Christus [illegible] homo [illegible] sicut hanc opinionem [illegible] homo [illegible] ad [illegible] et [illegible] in [illegible] [illegible] non [illegible]

2. Magister [illegible] [illegible] Christus per mortem fuit homo [illegible] caro et anima [illegible] modo quod [illegible] homo quia [illegible] fuit homo [illegible] et anima [illegible] faciebat homo [illegible] homo faciebat [illegible] Contra hanc opinionem quia [illegible] quod Christus [illegible] homo [illegible] non [illegible] homo [illegible] naturalis [illegible]

3. Communis [illegible] opinio est quod Christus in triduo non fuit homo quia [illegible] cum homo [illegible] corpus et anima [illegible] faciebat [illegible] Et [illegible] [illegible] [illegible] et [illegible] de Christo in ~~[illegible] triduo non fuit homo~~ mortis triduo [illegible]

~~Christus in triduo non fuit homo~~

Primo secundum ypostasim seu personam [illegible] ad ypostasim.

Secundo secundum naturam [illegible]

Conclusio [illegible] ad [illegible] Christus [illegible] fuit homo et alio [illegible] non fuit [illegible] quia Christus non [illegible] fuit homo in triduo [illegible] ante mortem et post resurrectionem [illegible] fuit homo [illegible] non petit [illegible] homo [illegible] ante mortem et post resurrectionem [illegible] homo [illegible] per hoc patet [illegible] homo [illegible] quod est Christus [illegible] fuit homo [illegible]

Utrum licitum sit predicatori seu Magistro vel doctori habere oculum ad commoditates temporales rei

[illegible] videtur quod sic [illegible] glo[ssa]

[illegible] ad commoditates temporales [illegible] glo[ssa] [illegible] predicatori magistro et doctori habere oculum ad res temporales [illegible]

Sed contra [illegible]

[illegible] predicatori magistro et doctori [illegible] oculum ad temporales res [illegible]

[illegible]

[illegible] habere oculum ad [illegible]

[illegible]

[illegible]

Stipendium [illegible]

[illegible]

[illegible] habere oculum ad stipendia [illegible]

[illegible]

[illegible]

Item l. distinctione. Ordo dictus .i. predicatorum [illegible] in Eccle-
sia de sen. ex. Cum ex iniuncto § i. Et privilegiatus
de [illegible] [illegible]. Est dicitur breviter. In nullo est privilegiatus
est ordo predicatorum [illegible] [illegible] ullum laycum aut religiosum
ad officium predicationis admittere. Ex quo [illegible] laycos [illegible]
officium predicandi de hereti. Cum ex iniuncto § i. ut [illegible] [illegible]
Item [illegible] [illegible] sub specie [illegible] [illegible] subintrent. xl di. Sacer-
[illegible] [illegible] [illegible] non est [illegible] [illegible] 20 q. 1 [illegible]
Item [illegible] predicare laycis inhibetur [illegible] [illegible] et de
fide disputare publice vel private [illegible] [illegible] [illegible]
de hereti. [illegible] § Inhibemus li. vi. Item [illegible] [illegible]
[illegible] debent obedire et eos audire, non autem eos
[illegible] supra de Consti. Cum in ecclesiis. Et
[illegible] [illegible] layci aut religiosi [illegible] [illegible] et non alia
[illegible] [illegible] ulla est attributa facultas [illegible]
et [illegible] [illegible] necessitatibus non audeant impendi
quos [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] laycis vel [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sine sacerdotes simplices. Cum [illegible] [illegible] sacerdotalis
[illegible] [illegible] officium debent honorari. de hereti. Cum ex
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
iniuncto § [illegible] [illegible] ad doctrinam, quia [illegible] [illegible] [illegible]
[illegible] sacerdotis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sacerdotes custodiunt [illegible] et legem [illegible] [illegible] [illegible]
[illegible] [illegible] simplicibus sacerdotibus [illegible] a [illegible] [illegible]
Cum in eis sacerdotale officium debeat honorari
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
intelligens [illegible] [illegible] [illegible] ordinibus et officium [illegible]
[illegible] non [illegible] [illegible] [illegible] admitti nisi missas
[illegible] ad officium predicationis non admitti
de hereti. Cum ex iniuncto § i. [illegible] habet hec [illegible]
Nisi habeat [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] vel nisi habeat
de hereti. Cum ex iniuncto § penultimo [illegible] [illegible] [illegible]
[illegible] [illegible] supra de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] predicare. Cum eos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] predicare [illegible] [illegible] [illegible]
[illegible] [illegible] 16 q. 1 Adicimus. Et hoc est [illegible] nisi [illegible] [illegible]
[illegible] [illegible] prohibeant [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] debent predicare [illegible] [illegible] non
6 q. 3 [illegible] [illegible] [illegible] ordinarie [illegible] [illegible]
[illegible] nisi a [illegible] [illegible] vel [illegible] [illegible]
[illegible] de hereti. [illegible] § [illegible] [illegible] [illegible]
Item predicare [illegible] [illegible] [illegible] publice et non [illegible] [illegible]
predicare [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] audeat [illegible] [illegible] predicare. [illegible]

Clerici

Missas

Publice

Et ideo omnia que est et omnibus venire volentibus patens est Ry[illegible] [illegible] et officium predicandi [illegible] fieri [illegible] qui [illegible] Sen[illegible] [illegible] et c [illegible] voluntate / [illegible] a superiore

Robert [illegible] predicare officio [illegible] [illegible] [illegible] ad officium [illegible] quod fuit [illegible] [illegible] Cap. x. [illegible] apostolis Et ibidem [illegible] [illegible] [illegible] predicandi officium [illegible] / Nam [illegible] [illegible] predicabit [illegible] mittantur et [illegible] ad quedam [illegible] Joh. x. [illegible]

Cum et [illegible] predicatoris [illegible] predicantis [illegible] 1. [illegible] 2. [illegible] 3. [illegible]

Caritas [illegible] [illegible] [illegible] [illegible]

Vita De [illegible] Gregorii [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] Matth.

[illegible]

Actus [illegible] [illegible] [illegible] qualitas audiencium et modus docendi

Tempus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Locus Locus est attendendus [illegible] [illegible] [illegible] in alio loco publico et honesto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Qualitas audiencium et modus docendi Qualitas audiencium et modus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Unde Iohannes baptista ille [illegible] [illegible] iulii Herodem corripuerat quod
non licet tibi habere uxorem fratris tui [illegible] [illegible] veritatis perdidit
caput. Licet Herodes Iohannem timuit [illegible] cum veritatem
licet eum libenter audivit [illegible] cum [illegible] [illegible]
[illegible] Iohannes arguerit eum [illegible] [illegible] veritatem et
[illegible] libertatem.

[illegible] mercenarii qui [illegible] [illegible] questum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] occasionem [illegible] [illegible] [illegible]
[illegible] vel alterum [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Ubi in textu et in glosa speculi distinguitur hec materia in hunc modum

Actus qui exprimitur est
- Exterior
  - Solus plebis
    - Iusta est causa sacerdos — fugiat
    - Non est iusta causa alia causa — permaneant cum
  - Solus cleri
    - pro comparabili alia causa
    - Non pro comparabili alia causa — fugiant
- Interior
  - Quod multi
    - Spes est de correctione — permaneant cum suis
    - Non est spes de correctione — maneant
  - Aliqui multi et alii boni — fugiant — permaneant

Persecutio quedam est a manifesto tiranno causa ut pervenit ad partem causa
quedam est ad tirannum ut pervenit ad causa

Item Hugo dicit verbis predicatoris cum apud corda audientium loquantur
[*in margin:* cautela / exportum] longitur. Et cum a predicantibus verbum emittitur vel profertur cuiusmodi
fuerit lenes et inanes ac invalidi redeunt. quia de vita vitiorum et
providenda. Predicator igitur cum sit ad loquendum paratus sub quodam articulo
studio loquatur attendat. Non per inordinata ad loquendum rapiatur
errore vulnerant audientium corda ferient. Ideo prelati debent
advertere et exemplo bono assuescere non solum a maiori vel pari
sed etiam a minori credere. Ut dicit Canon 38 dist. Nullus
nullus episcopus propter elationem vel nobilitatem [illegible] a parvulis
et minimis credat. Et quod sancte est per illos et subditos inquirere
negligunt. Item [illegible] videlicet tenent et dispensant adhuc cum bona
veniret ... quae proficit nulla sit ostendit. Et pauci
in subditis qui sublime [illegible] [illegible] Augustinus episcopus
ego semper a iuvene et episcopus [illegible] a collega ...
cum ... patres sunt docere 2a q. 7 Sic habes. Ex quibus vero ...
In predicationibus sermo habendus est iuxta circumstantias audientium. Modus
... Ipse loquens dicendi ... Audientium Modus
et qualitates ... ut dictum est in ...

Circa 3m articulum ... Doctrina predicatoris de ... in duobus
scilicet in disciplina correctionis et in sermone predicationis
In disciplina correctionis ut corrigat ... dolo sed
... caritate et cum discretione leniter 86 di. c. 2. et 3 ... [*in margin:* Disciplina correctionis]
... plorando sine increpando ... solum bene agit
... corrigere 23 q. 7 ... Et ... qui
... corrigit ... impediri ... est ... qui ...
... Item Rachel ... Pastor ... qui super ... laudibus
... memoria ... cibum ... carnis
... ostendit ... respectu applicatur
Et errores ... non respectu ... applicantur
veritas ... desperit ...
... ut bene ... est ...
Nec ... ... quae ... obviare ... di.
... Et quibus ... [*in margin:* Nemo / Error / Rachel]

Officium boni predicatoris consistit in disciplina discretionis ... ...
et in verbo predicationis ... dictum
Sed ... predicator ... personis ... subditis debet ... respectu ... non
... ...

Pastor
... predicator personarum non est ... a predicatione ... et de
... debet ... a predicatione et [illegible] ... [illegible]
... Pastor non debet ... ... ut malos
... ... XX di. ... Sed ... ...
vel ... sed est ... ... Sed ...
... ... debet ... et ... ad ... ...
quam ... vel ... ad ... locum
ubi ... ...
in ... ... in ... ...
fugientes et ... in solitudinem ... ...
... ...
... ...
... 2a q. 1 c. Hoc ... ... predicandum

Lazarus [illegible]

~~Plus~~ Maius tormentum fuisset illis si iterum mori debuissent / quam si non resurrexissent. / Multi tamen non resurgere qui resurgendo iterum post peccati mortem / Non ergo [illegible] resurrexerunt ad ... [illegible] sed ... [illegible] quod ... [illegible]

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Corpora sanctorum que de sompno mortis dormierunt Xpo resurgente in corporibus gloriosis cum Xpo surrexerunt aut in pulverem pristinum redierunt. De hiis dicitur ... Monumenta aperta sunt et multa corpora sanctorum que dormierant surrexerunt ... [illegible] ... hora mortis Xpi ... [illegible] ... surrexerunt ... [illegible] ... Resurrectionis ... sicut dicit apostolus Xpus ... primicie dormiencium ... et monumenta ... ad testimonium ... dominice resurrectionis. Post resurrectionem eius ... Xpus venerunt in sanctam civitatem ... templum ... [illegible] ... apparuerunt multis ... dominicam resurrectionem. In Ewangelio Nazarenorum legitur quod duo ... sancti ante xxx annos mortui venerunt in templum et retulerunt quod ... in limbo ... in descensu domini ad inferos et demones ... [illegible].

Sed queritur hic an sicut Xpus resurrexit in corpore glorioso ... [illegible] ... Respondetur ... corpora sunt ... redierunt ... Resurrectio ... [illegible] ... et de hac opinione videtur esse Augustinus ... et in Epistola ad Evodium. Sed Ambrosius et Beda dicunt quod hii credendi sunt ... apparuisse ... ad corpus. Et ... [illegible] ... cum corporibus gloriosis ... credendi sunt ... apparuisse ... corpore ... gloriosis ... [illegible] ... Resurrectionis ... sepulcra in passione domini ... corpora Xpo resurgente ... [illegible] ... Xpus surrexit a mortuis primicie dormiencium ... surrexerunt ... [illegible].

Et hunc ... assignantur ... [illegible] ... testes resurrectionis ... Resurrectionis.

Item ... [illegible] ... [illegible]

... [illegible] ... Resurrectionem ... gloria ...

Item ... corpore ... gloriosis ...

Item ... Resurrectionem ... tempore ... [illegible] ... surrexerunt ... Egipto ... sepulturam ... Iacob in Egipto ... sepulcrum ... Ioseph ... Egipto ... [illegible]

2

1

2

3

in civitatem sanctam Ierusalem et apparuerunt multis / Quod autem sancti non surrexerunt ante mortem filii dei in cruce ante passionem / Et tamen corpora sanctorum multa illa dormientium cum Christo resurgente resurrexerunt / Illi enim qui videbant sepultos ubi sperabant gloriose resurrectionis fieri consortes

Isti enim cum Christo resurgentes ~~[illegible]~~ fuerunt quasi primitie quas Christus obtulit patri / Levitici 23 / Cum ingressi fueritis terram quam ego dabo vobis et messueritis segetem, feretis manipulos spicarum primitias messis vestre ad sacerdotem qui elevabit fasciculum coram domino ut acceptum sit pro vobis altero die sabbati et sacerdos sanctificabit illum

Messis sepulchrorum et spicarum patrum est multitudo credentium in Christum venturum quorum corpora dormierunt [illegible] quia eos erat [illegible] / primitie sunt sancti qui cum Christo resurrexerunt et [illegible] Christus qui elevavit eos quando [illegible] in celum exaltavit et fecit eos secum resurgere et eos acceptos deo sabbati requietis sue quam fecit eos sanctificaverunt quando in gloria consummavit / ~~[illegible]~~ [illegible] Christus post gloriam sue resurrectionis apud deum [illegible] / ascenderunt illis [illegible] ad celum cum corporibus gloriosis

Sed mirari aliquis ubi mansserunt illi sancti qui cum Christo resurrexerunt ~~[illegible]~~ in corporibus gloriosis resuscitati / Respondetur secundum unam opinionem: Manserunt cum Christo simul et inseparabiliter. Sed ubi Christus mansit post suam gloriosam resurrectionem quando discipulis non manebat licet aliquando se illis ostendebat / Respondetur quod mansit in paradiso terrestri ubi sunt Enoch et Helias cum ille sit locus amenus et quietus in terra ubi et sancti manserunt cum eo qui post resurrectionem cum ipso [illegible] de inferno eduxit illos in paradisum [illegible] et ipse ad tempus sue ascensionis in paradiso permanserunt [illegible] in ultimo capitulo dicit captivitatem sanctam scilicet quam in inferno tenebris tenebantur in [illegible] ipse [illegible] duxit eos de tenebris mortis. Et ad hoc concordat quod dixit latroni hodie mecum eris in paradiso Luce 23 / Dignum enim fuit ut per [illegible] resurrectionis homo redderet paradiso quem per peccatum [illegible] electus fuerat de illo / [illegible] 3

Sed ista opinio non est vera / quia corpora illa resuscitata omnem locum [illegible] loco non indigebant / Dicit vero alibi [illegible]

Ita licet Xpus illud vulnus lateris non senserit tamen illud corpus in mortem fuit [illegible]

Xpus dns congrua racione permisit latus suum post mortem lancea aperiri et ex eo sanguinem et aquam effluere [illegible] quia Xpus per illam aperturam non meruit [illegible] et nobis ad [illegible] venit [illegible] illud corpus [illegible] fuit et [illegible] potuit [illegible] meritum [illegible] in corpore [illegible]

In [illegible] aperturam hostium vite manifeste [illegible] et [illegible] ex illo latere [illegible] ad [illegible] vite non intrent [illegible]

In [illegible] articuli 3.
1 [illegible] latus suum voluit aperiri
2 [illegible] ex latere [illegible]
3

[illegible] Lancea in latere Xpi aperiens [illegible] est [illegible] maximi [illegible] fidelibus [illegible] et [illegible] data et [illegible] est [illegible] medicina et [illegible] [illegible] figurata est [illegible]

[illegible] est [illegible] mea [illegible] quod est [illegible] Non [illegible] corpus [illegible] in corpore mortuo [illegible] ut in [illegible] fuit in Xpo [illegible] et [illegible] [illegible] Xpm [illegible] in vita [illegible]

Mortuum [illegible] in corpore eius mortuo [illegible] in [illegible] apparuit [illegible] maximi [illegible] [illegible] quibus [illegible] est [illegible] latus [illegible] lancea [illegible] Marcum [illegible] lancea [illegible] Aug [illegible] vigilanti [illegible] est ut non [illegible] latus [illegible] apperuit ut [illegible] hostium [illegible] [illegible] ad [illegible] non intrent [illegible]

Et latere Xpi aperto manauerunt [illegible] preparacionem fidelibus [illegible] Hec apertura [illegible] est in [illegible] quem in latere [illegible] hostium [illegible] latere aperto [illegible] hostium nobis apertum est [illegible] [illegible] latere [illegible] ad mortem [illegible] in [illegible] illud [illegible] ad [illegible] de latere Xpi nobis [illegible] lateris Xpi [illegible] de latere [illegible] est [illegible] de latere [illegible] est [illegible]

Circa articulum Nonum [illegible]. Ille miles Longinus lancea latus
Christi aperuit [illegible] fecit ad complacentiam Iudeorum de morte Christi [illegible]
volentium [illegible] quia ut patet nimia crudelitas eorum Iudeorum quia
nec [illegible] poenas quas Christo vivo [illegible] inflixerunt [illegible] mortuum
[illegible] [illegible] sed Beda dicit Christi semel [illegible] [illegible]
[illegible] [illegible] qui sine tamen [illegible] peccatum vel de
[illegible] [illegible] Theophilus ut Iudeis complacerent
lancearunt Christum [illegible] corpus [illegible] [illegible] [illegible] Et [illegible]
Aperuerunt cum [illegible] lancea et mortuo [illegible] [illegible]
[illegible] [illegible] mortuum cum [illegible] corpus militem [illegible]
[illegible] fuit [illegible] [illegible] [illegible] a qui cum lancearunt [illegible]
[illegible] [illegible] cum [illegible] [illegible] dum [illegible] et
lancearunt [illegible] [illegible] [illegible] Christi per lanceam [illegible]
et oculos [illegible] [illegible] [illegible] vidit et [illegible] [illegible]
in Christum credidit [illegible] et [illegible] [illegible] [illegible] ab
Apostolis in Cesarea Cappadocie. 38 annis [illegible] vitam
duxit [illegible] [illegible] [illegible] [illegible] verbo et exemplo [illegible]
ad Christum [illegible] [illegible] [illegible] Isidorus ait lancea Longini
latus [illegible] aperuit et [illegible] [illegible] [illegible] sed
[illegible] [illegible] [illegible] martirum [illegible] [illegible].
Non [illegible] Iudeis [illegible] Christum [illegible] sed [illegible] mortem [illegible]
[illegible] [illegible] [illegible] et nimium [illegible] in [illegible]
mortem [illegible] [illegible] [illegible]
Iudei in Christo [illegible] nimiam crudelitatem [illegible] qui cum a [illegible]
lanceam mortuum [illegible] [illegible] [illegible] in [illegible].
Et [illegible] olim fuit in [illegible] [illegible] [illegible] quem [illegible]
in [illegible] [illegible] et [illegible] Ioab [illegible] lanceas
in corde [illegible] [illegible] [illegible] ait Ioab. gladiis [illegible]
crudeliter invaserunt [illegible] et Christus in [illegible] lancea
[illegible] et [illegible] tribus lanceis .i. tribus doloribus et
[illegible] [illegible] [illegible] fuit [illegible] [illegible] [illegible] magnitudine
2° [illegible] [illegible] [illegible] [illegible] [illegible]
3° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] Iudei invaserunt cum gladiis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] voluntarium [illegible]
Christum [illegible] qui sponte [illegible] [illegible] [illegible] [illegible]
[illegible] ait [illegible] qui offendunt Christum [illegible] [illegible] in [illegible]
[illegible] qui [illegible] cum [illegible] in [illegible]
[illegible] in Christo [illegible] [illegible] in [illegible] [illegible] [illegible]
de corpore [illegible] sanguinis [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Et [illegible] [illegible] sanguis et aqua
Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ac sanguis de
[illegible] quod Christus [illegible] pro nobis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sanguinis [illegible]
[illegible] [illegible] cum [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] O homo [illegible]
[illegible] et [illegible] pro te passus sum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Plennesse

Acerbissime

et in humeris meis. Portavi te[illegible] [illegible] meo. Caput meum spinis
oppressum. Manus meas clavis [illegible] sanguinem meum pro te fudi
[illegible] meum pro te posui. Ut [illegible] te [illegible] [illegible] [illegible]
ad me. Converte ad me. et [illegible] [illegible] [illegible]

Plennesse fudit Christus quantum ad [illegible] mensuram. quia totum sanguinem effudit
ita quod una gutta in se non remanet. Nam sanguinem [illegible]
fudit in flagellacione. et quendam sanguinem habuit in vena et in
corpore. effudit sanguinem [illegible] in [illegible] [illegible]. Sanguinem vero
[illegible] et [illegible] fudit in manuum et pedum [illegible]
Sed sanguinem qui remansit in corde vel in [illegible] [illegible]
effudit in lateris apercione. Et [illegible]. Anima in eo [illegible]
remansit. Non erat ei [illegible] [illegible].

Acerbissime fudit Christus quantum ad naturam. Nam quanto [illegible] est
nobilior et [illegible] tanto est [illegible] [illegible] [illegible]. Et
[illegible] pena inflicta et cum [illegible] est [illegible] acerbior
[illegible] corpus [illegible] regis Christi fuit [illegible] quam
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] fuit acerbissima. Et [illegible] [illegible] [illegible]
[illegible] et videte [illegible] si est dolor sicut dolor meus
[illegible] non. Attendite et videte si est amor sicut amor meus
et [illegible] non. [illegible] Cor meum amoris vulnere vulneratum est
[illegible] homo [illegible] sit [illegible] [illegible] [illegible] in [illegible] [illegible]

Per quod hostium intrare [illegible] ad [illegible] Longinus aperuit
[illegible] [illegible] lancea et [illegible] [illegible] et ibi requiesce [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] si cum
[illegible] [illegible] Nos [illegible] [illegible] [illegible] cor Christi vulneratum est
amoris vulnere [illegible] [illegible] [illegible] amorem [illegible] [illegible]
[illegible] lateris ad cor eius et ibi [illegible] amoris [illegible]
ad [illegible] amorem [illegible] et in [illegible] [illegible] [illegible] [illegible]
voluntatem [illegible] [illegible] voluntati. [illegible] amoris vulnere
[illegible] [illegible] [illegible] [illegible] cum [illegible] amoris
quod in [illegible] [illegible] [illegible] [illegible]
sagitta [illegible] [illegible] [illegible] aperire [illegible]

Vulneratus [illegible] est in triplici loco. [illegible] triplicem [illegible] [illegible] peccati
Nam quando peccatur in cogitacione [illegible] contra hoc passus est
lateris apercionem. quia [illegible] [illegible] [illegible] cogitaciones [illegible] [illegible]
Secundo [illegible] peccato actuali [illegible] [illegible] in [illegible] [illegible] delectacionem
et [illegible] passus est pedum [illegible] [illegible] [illegible] [illegible] affectio
Et [illegible] in [illegible] [illegible] [illegible] actuali [illegible] [illegible] in
[illegible] [illegible] [illegible] et [illegible] passus est manuum [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] bene [illegible] illud [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] homo [illegible] [illegible] [illegible] sanguinem meum pro te effudi. Et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Et hoc [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
habitus quod [illegible] [illegible] [illegible] [illegible]. Nam quod per
amorem acceptum est. Nullo [illegible] [illegible] [illegible] [illegible]
Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

homo

iudicio qui praeseve c.t.
ut ho[c] remanerent in cruce corpora sabbato
Erat enim magnus dies ille sabbati
Rogaverunt Pylatum ut frangerentur
crura eorum et tollerentur.
Venerunt ergo milites et primi quidem
fregerunt crura et alterius qui crucifixus
est cum eo. Ad Ihesum autem cum venissent
ut viderunt eum mortuum non eius fregerunt
crura sed unus militum lancea latus
eius aperuit et continuo exivit sanguis
et aqua et qui vidit testimonium perhibuit
et verum est testimonium eius et ille scit quia
vera dicit ut et vos credatis. Facta sunt
hec ut scriptura impleretur. Os non comminuetis
ex eo.

Hic describitur magna iudeorum severitas qui non
saciati tot et tantis penis salvatoris
inflictis petebant pylatum ut crura
eius frangerent [illegible] in magno dolore
et continuam sibi infligerent
Sed et inventus fuisset mortuus
praecepit unus lanceam i. latus
eius lancea aperiri [illegible]
ferrum extrahentes. Et ideo
eum Iohannes rei perhibet
testimonium ut alii credant
et veram habeant [illegible]
Nota pro praesenti [illegible]
est et sit [illegible]
quia [illegible] ea que
magno sabbato [illegible] ad
usum [illegible]

Nota similiter dicto 2 Cum peremit qui morte plectendus est
et admittens morti suspensus sunt in patibulo [illegible] cadaver
eius in lignis sed eodem die sepeliatur. Et sicut [illegible] hinc fuit [illegible]
pendebat in ligno [illegible] magna die sabbati sue divina [illegible]
Iudei non [illegible] hanc legalem [illegible]
[illegible] calabant [illegible]

Sabbati alligabant / Nam in arcu magnum tenebant machinam / quia hoc faciebant
Timebant enim ne ipse signum faceret vel moreretur In die sabbati tumultus fieret in
ipso Ne quod visu in eius corpore · [illegible] prima [illegible] se seducerent asserens
ad vindictam mortis Christi faciliter moveret Nam viderant ipsum
corpus plus / fracta mors et miraculosa imitatur Nomine signant / Nam in
voluntate resonabant tormenta · persagire futurum malum / Christi
Christi pendente amplius sicut / Rogaverit pylatum ut frangerentur crura eorum
ut cito morerentur et tollerentur de cruce et darentur sepulture / Rogaverit
Pylatum Iudei Cum plus deponendi corpus eius ab eis a Romanis ablata
Pylatum Iudei Cum plus deponendi corpus [illegible] ut supra dicitur
Textus Novus Latronis ad Christum crucifixum supplicabant Christo [illegible] / frangerent
crura et crura Christi apparuerit et sepulture traderetur / Cum non tam crudeliter
ipsos et crura Christi ordinavit
[illegible] / Principue si dum hoc disponerent ordinavit
ut pessima Iudeorum et [illegible] apparuerit / qui asserebant magnum deum sabbati
ut pessima Iudeorum apparuerit / cum Christi plus dei credebant et se ingratitudinem
tormentis latronum committeret / cum Christi debebat integre conservari / quem solum integre
[illegible]

Textus Novus / Causa [illegible] Christi debebat integre conservari quam solum integrum
erat a peccato Ad prophetiam corporis Christi [illegible] / cum
ossa i. vires [illegible] tribulacionibus vel adversitatibus
in ipso et animus erat confringendi sed integre a[?] in [illegible] permansurum
Nam [illegible] Martiri in corpore fracti et contriti sunt / Et sic Anima
integre permansit et victoriosa [illegible]

Textus Novus Ne quod hoc Iudeorum [illegible] ascenderet Turba asserebat crucifixum
Nam non frangerent cum Crura alligare [illegible] / seipsum Deus facias [illegible]
hoc ut scriptura impleretur Nam [illegible]

...ne quem scriptum legimus de Regno tempore | Cum esset non erat [illegible] unde
qui significabat Regnum sine [illegible] XII in anno pueritie [illegible] patri
[illegible] | Cum [illegible] in [illegible] non [illegible] fugienda sed [illegible]
[illegible] [illegible] et [illegible] Miles [illegible] cum apparuit [illegible]
Vigilanti [illegible] ut non [illegible] cum [illegible] vel [illegible]
sed apparuit [illegible] | Item [illegible] testimonium perhibet [illegible] testimonium [illegible]
Septimo [illegible] Johannes [illegible] Item quod [illegible] Judex est [illegible]
I Joh. I [illegible] ab homine [illegible] quod [illegible]
[illegible] testimonium [illegible]
[illegible] ut et vos credatis [illegible] Johannes [illegible] passionis
[illegible] testimonium [illegible] in medium [illegible] et [illegible]
[illegible] vera [illegible] filius [illegible] Ego [illegible]
[illegible] est [illegible] testimonium perhibeo [illegible] et [illegible]
Dixerit [illegible] testes [illegible] quia [illegible]
[illegible] Johannes [illegible] ut [illegible] dicit [illegible] ut et vos credatis
Joh. XX Hec autem scripta sunt ut et vos credatis quia Jhesus est Christus filius dei
ut credentes vitam habeatis in nomine eius Ro. 17 [illegible] scripta sunt
[illegible] scripta sunt | Petr. | Credentes [illegible]
[illegible] salutem [illegible]
[illegible] I Joh. ultimo Hec scribo vobis ut sciatis quia vitam habetis eternam
qui creditis in nomine filii dei.

V. Licet Salvatori nostro ~~a Judeis~~ multiplices illusiones et
varias passiones attributas a Judeis pati pro transgressione

Quem sacerdos dividit in magnam et ii latera [illegible] expressiones duo sacramenta domini
sunt sacramentum redemptionis et sacramentum ablutionis [illegible] corporis [illegible]
pertinet ad sacramentum eucaristie et sanguinis sanguinis quod est
redempcionis sanguinis quem contulit [illegible] et qui fluxit de
Christi latere. Secundum non pertinet ad sacramentum baptismi [illegible] aqua
Dicit Augustinus ille inquit sanguis in remissionem [illegible]
fusus est. Aqua ille salutare temperat poculum. et lavacri
prestat et potum. Et sanguis enim qui fluxit de latere Christi
expressionem habet per [illegible] sub quibus est sanguis
in eucaristie sacramento. Et aqua que [illegible] fluxit [illegible]
[illegible] que dicto sacramento pro pulvere. et ad hec [illegible]
[illegible] Cum Marthe [illegible] in [illegible] sub aqua
et sanguine [illegible] sacra [illegible]
Unum [illegible] accepit efficaciam [illegible] passione Christi
[illegible] et [illegible]
Magister [illegible] a Christo cum passione [illegible]
[illegible] cum morte et cum passione [illegible]
quod per eius passionem habitum habuerunt. et quod [illegible]
passione [illegible] in [illegible]

[illegible]
quam Christus [illegible]
Nec homines [illegible] plus [illegible] quod omnis dolor quod [illegible]
[illegible]
O homo vide quod pro te patior
Vide clavos quibus [illegible]
Vide plagas quibus pro te afficior
Et non est tantus dolor [illegible]
[illegible] plagis est [illegible]
[illegible] te [illegible]

[illegible] non fuit [illegible]
Christus [illegible]
[illegible] passio [illegible] sufficit redempcionem
omnium hominum. [illegible]
[illegible] redempcio [illegible]
Tu [illegible] passionis
[illegible] plague [illegible]
[illegible] O bone Jhesu qui
[illegible] hominibus [illegible]
~~[illegible]~~
~~[illegible] passio [illegible]~~
Dura [illegible] dura [illegible]
[illegible] ~~[illegible]~~ [illegible]
Contemplemini salvatorem [illegible] et
[illegible] volve et revolve a latere [illegible]
a planta pedis [illegible] et
[illegible] in eo [illegible] pedes [illegible]
dolorem [illegible] in eo
vel passionem [illegible] vel [illegible]
[illegible] pro [illegible] sustinuit

quod [illegible] multa et
magna bona
hominibus
[illegible]
quod [illegible]
[illegible] et
dura pro
hominibus
passus est

In capite spinas | In auribus obprobria | in oculis fletum | In ore fel
et acetum | In facie alapas et sputa | In collo colaphos | In naribus
fetorem | In manibus et pedibus clavorum perforationem | flagella in dorso
lanceam in pectore | [illegible] vulneribus
perforatus sunt plena secundum illud Ysaie primo A capite usque
ad [illegible] A planta pedis usque ad verticem non est in eo
sanitas | [illegible] in corpore suo plagas
suscepit | ut per eum [illegible] in toto sanaremur |
Homo enim [illegible] in capite id est in interiore quod est
caput anime [illegible] que [illegible]
interiorem habebat [illegible] in cunctis partibus corporis.
Peccavit autem in manibus quia faciebat opera mala vel iniusta
Peccavit autem in pedibus quia habebat affectiones mundanas et vanas
Pes enim anime est affectus eius sive voluntas vel amor
quia sicut corpus vadit pedibus sic anima vadit affectibus
Peccavit autem in corde quia habebat cogitationes malas et vanas
Peccavit autem in toto corpore quia habebat totum [illegible]
vanam | Ut igitur Christus suis vulneribus et livoribus nos sanaret
Voluit vulnerari in capite ut sanaret [illegible] nostras obliquas
Voluit vulnerari in manibus ut sanaret [illegible]
nostras et iniustas operationes
Voluit vulnerari in pedibus ut sanaret nostras mundanas et vanas affectiones
Voluit vulnerari in corde ut sanaret nostras malas et vanas cogitationes
Voluit flagellari et vulnerari in toto corpore ut sanaret animam nostram et
et corpus et totum hominem [illegible] | Unde Bernardus Meditare
[illegible] corpus crucifixi | et vide si est aliquid in eo
quod non [illegible] apud patrem deum | Illud caput

Caput

multiplici spinarum [illegible] ad [illegible]
[illegible] est | Os quod [illegible] caput tuum | Ne [illegible]

Oculi

[illegible] | Caligaverunt in morte oculi sui | Ille [illegible]
magnum que [illegible] ad [illegible] sunt
[illegible] facti sunt [illegible]
Et illa duo luminaria magna [illegible] sunt
hoc [illegible] factum est ut [illegible] ne viderent [illegible]

Aures

[illegible] | Aures ille que in celis audiunt
[illegible] sabaoth [illegible]
[illegible] | Ne [illegible]
vocem [illegible] | Ne [illegible]
obsurdescunt ad clamorem pauperis | Ne [illegible]
vanum | Ne [illegible] apertis portis [illegible]

Facies

| Speciosa illa facies [illegible] forma pre filiis hominum [illegible] est
[illegible] colaphis est [illegible] | [illegible] hoc ut
facies tua [illegible] | Os illud

Os

[illegible] non sunt [illegible]
[illegible] angelos [illegible] quod [illegible] et est [illegible]
[illegible] est et [illegible] hoc [illegible] est ut [illegible]
[illegible] Os [illegible] in cruce clavis

Manus

Manus ille que fundaverunt [illegible]
[illegible] ut manus tue [illegible]

[Margin:] quia clavi ex una [illegible] corrupte sunt infixi

Cum [illegible] dominus [illegible] latus suum aperiri voluit post mortem et non ante [illegible]
Nulla [illegible] passio [illegible] sicut [illegible] [illegible] est [illegible] Lulius [illegible]

Allegorice [illegible] et [illegible] [illegible] sanguinis effusione [illegible] aque [illegible] [illegible] sanguis [illegible] aqua [illegible] [illegible] sanguis et [illegible] aqua [illegible] sanguis [illegible] [illegible] aqua [illegible] redemptio [illegible] sanguis [illegible]

Allegorice. [illegible] aqua [illegible] [illegible] aqua [illegible] sanguis [illegible] latere christi [illegible] sanguis christi [illegible] sanguinem [illegible] aqua [illegible] sanguis [illegible]

Allegorice. [illegible] [illegible] latere [illegible] formata est [illegible] [illegible] christi [illegible] latere [illegible] formata est redempta [illegible] sponsa ecclesia [illegible] christo [illegible] [illegible] repudiata est [illegible] Hester regina [illegible]

§ Mortuo christo ex eius latere effluxit sanguis in [illegible] et aqua in ablutionem nostrorum peccatorum [illegible] [illegible] Ambrosius [illegible] [illegible] Nam per mortem sanguinis in nostris corporibus [illegible] sanguis et aqua [illegible] aqua que abluit [illegible] sanguis qui redemit [illegible] aqua que abluit [illegible] peccatorum [illegible] sanguis redemit a [illegible] demonum [illegible] aqua in lavacro sanguis in [illegible] [illegible] nostris [illegible] et [illegible] [illegible] ecclesia [illegible] a christo [illegible] est [illegible] et [illegible] christo redempta et [illegible] [illegible] apostolus [illegible] christus dilexit ecclesiam mundans eam lavacro vite.

ex hoc est prende quantum
~~Exemplum pro~~ apud deum est in multo durum qualiter fidelis est pro gehar
est prende ~~Et~~ quantum deus peccata odiat sanguis Christi demonstrat
quem propter peccatorum ablucionem viuus effudit et mortuus.

per quod cum sit est ij — Per passionem et mortem Christi plenam consequimur ablucionem a peccatis et maculis nostris | A peccatis quidem per sanguinem qui est precium nostre redempcionis. Ideo primus Petri i. Non corruptibilibus auro et argento redempti estis sed precioso sanguine | A maculis vero per aquam que lauacrum est nostre regeneracionis. Ezechielis
36 — Effundam super vos aquam mundam et mundabimini ab omnibus inquinamentis vestris | Sanguis igitur effusus de Christi latere est precium et redempcionis nostre quo redempti sumus a penis. Aqua lauacrum et ablucionem peccatorum quia purgati sumus a culpis. Sanguine cum aqua domum significant a passione [illegible] et aqua mare rubri extracti sunt [illegible] | Effusus est igitur sanguis ille ad redempcionem | Aqua illa ad redempcionem ablucionem. Ille ut redimeret captiuos | Ista ut ablueret immundos. Factum est igitur per passionem Christi et eius mortem plena a peccatis ablucio et a penis redempcio | Factum est a maculis ablucio et a peccatis purgacio | Factum est autem hoc miraculose quia de corpore mortuo in quo stating per mortem frigidatum sanguis coagulatur et in talem [illegible] | Hic sanguis solet aqua vero aqua pura manare | Hic autem communis sanguis verus et purus. Similiter aqua vera et pura non ut quidam dixerunt humor aquaticus siue flegma | quod repugnat in [illegible] tercio — ~~Exquidam de tercio~~ inrisorie. Exponit autem sanguinis dilatacio que Christus fecit per nobis ~~Exemplum~~
Exemplum et
Accidebatur [illegible] 2 folia

Petrus — Ut michi tu attendas ad mea personalia peccatus illud in quo sunt tanti thesauri, propter pacem dei absconditum lateris inflatum perfossum est | Ut pretiosus tuum a [illegible]
Pedes — Pedes illi quasi scabellum adorare debes | quia sanctum est | Manus tuas sursum [illegible] | Ne pedes tui festinarent ad malum, sed currere viam mandatorum dei.
corpus / Anima — [illegible] plena per te parentes et aurum posuit per corpus tuum et animam [illegible] | Totum totus scilicet te emit [illegible] per te posuit et tantum amares [illegible] | Ne tu [illegible] | [illegible] quod alii [illegible] quem [illegible] morte [illegible] — In Bernhardo
O homo [illegible] dominum dei dictum deum rependens — In Bernhardo
[illegible] O homo respice velle [illegible] quanta remuneracione debeo a Christo deo parenti.
Respice — Pectus [illegible] sanguineum | tergum [illegible] | frontem [illegible] genuflexam | flagellis [illegible] | [illegible] | [illegible] spineam
Caput [illegible] | Crucem [illegible] | [illegible] suspendendum
Oculos languentes | Genas pallidas | [illegible] | [illegible]
Spongiam [illegible] | Caput inclinatum | latus perforatum | Plagas [illegible]

Et iterum alia scriptura dicit videbunt in quem transfixerunt. Adducit aliud scriptum / scilicet glossa ad hoc quod dixit lancea latus eius aperuit. Unde scriptura ponit Zacharie 13 Aspicient in me quem confixerunt. Apoc. 1 Videbit eum omnis oculus et qui eum pupugerunt. Et ista scriptura Zacharie loquitur in spiritu de [illegible] futuro [illegible] adimplebitur in die iudicii / Nam in illo die iudicii Iudei et omnes crucifixores Christi cognoscent Ihesum [illegible] esse verum filium dei quem [illegible] fuere in die iudicii. Nicolaus de Lyra super Johannem.

Nullus descendit [illegible] appareat crucifixum saluatorem que [illegible] maxime [illegible] hec nostrorum [illegible] sunt fundamenta.

Manus crucifixas / pedes confossos / [illegible] latus [illegible] latrones alterum scilicet [illegible] / [illegible] / [illegible] / Quanto plura [illegible] supplicium et [illegible]. Et iterum vide homo que [illegible] te [illegible] / Pro te ligatus est ut te a vinculis peccatorum absolveret / Pro te flagellatus est ut te a flagellis eternis eriperet / Pro te [illegible] est ut te a Iudeo [illegible] demonum liberaret / Pro te [illegible] est [illegible] ut te coronet in celis / Pro te vulneratus est [illegible] / ut tu [illegible] / Pro te crucifixus est ut tuos [illegible] / Pro te mortuus est ut te a morte eterna [illegible] / Pro te sepultus est ut in te [illegible] sepeliret. [illegible]

Multa sunt que [illegible] dominus Ihesus sustinuit sed nos [illegible] ad [illegible] / [illegible]

Omnia ergo que dominus Ihesus passus est et que [illegible] mente revolue et diligenter pertracta / Et [illegible] te ad [illegible] in singulis [illegible] ~~revolue et diligenter pertracta~~ [illegible] Arma [illegible] Crist.

Armemus nos [illegible] adversus omnem furorem / adversus [illegible] / [illegible] signum [illegible]

Conveniens est te [illegible] recordari omnium que pro te gesta sunt / Et [illegible] / Non solum cogitemus hec omnia sed et mente [illegible] ferimus ea / sufficienter [illegible] / Non est servus maior domino suo [illegible] cum hec omnia [illegible] sustinuit ut [illegible] cum [illegible] gaudeat et nos / Et [illegible] ferimus / [illegible] maxime [illegible] abierunt.

Nunc in die media cognoscent primo Iudei Ihesum [illegible] verum filium dei [illegible] fuisse et esse

et ipsi per litteram Iohannis allegantem prophetam Zacharia 12 [illegible]

Aspicient in me quem confixerunt et [illegible] Videbit

eum omnis oculus et qui eum pupugerunt [illegible]

Apocalypsis 1 [illegible] 3 Si cognovissent numquam dominum glorie crucifixissent

1 Petri [illegible] 3 [illegible] per ignorantiam fecistis sicut

et principes vestri [illegible] pater dimitte eis quia nesciunt

[illegible] quid faciunt

Luce 23 [illegible] a summo pontifice An tu es filius dei [illegible]

In [illegible] 3 articuli 1 [illegible] in Iudea [illegible] in [illegible]

2 [illegible] in [illegible]

3 [illegible]

Primus duos articulos [illegible] in quo [illegible] [illegible] vere patet in [illegible]

3 articulus [illegible] in quo [illegible] Iudei [illegible] Ihesum esse [illegible] et filium dei [illegible]

Sed cum non solum [illegible] [illegible] hec sed omnia [illegible] ut [illegible] eos qui hec [illegible] | hec non zelum | [illegible] cum deum [illegible] [illegible] in [illegible] ut [illegible] amare | et [illegible] qui [illegible] [illegible] in [illegible] offertur non ad [illegible] | sed ad eum qui [illegible] quibus offertur non ad [illegible] | sed ad eum qui movet [illegible] et [illegible] | [illegible] movet [illegible] misereri qui ab ipso movetur | Cum [illegible] [illegible] non [illegible] | quam [illegible] est qui movet eum | Non [illegible] | Cum [illegible] quibus [illegible] fuit [illegible] in mirum | [illegible] quam et per [illegible] et per [illegible] [illegible] [illegible] | [illegible] non solum [illegible] et [illegible] [illegible] | sed [illegible] in [illegible] et non [illegible] | hec utique et non zelum | [illegible] [illegible] non [illegible] a [illegible] | Et [illegible] non [illegible] [illegible] maxime [illegible] | Et [illegible] [illegible] | Et [illegible] [illegible] non oportet sed [illegible] misereri | Et [illegible] oportet [illegible] [illegible] in rebus multis [illegible] oportet [illegible] [illegible] sed [illegible] Et [illegible] [illegible] [illegible] Et [illegible] et [illegible] Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] Et [illegible] [illegible]

et vane in [illegible] venimus Magis aut tam malos
Non enim sufficit fides in Regem inducere sed hoc magis considerare
habet eos tam bene multum demonstrare Item cum sit
volendum [illegible] et non fiat vapulabit plagis multis
[illegible] vero ad [illegible] etiam multis nobis [illegible] est [illegible]
et sufficientiam [illegible] bene [illegible] [illegible] videamus
[illegible] [illegible] [illegible] xvi [illegible] [illegible] Christi

Xpus d(omin)us noster ex parte sua ille factus ad infernu(m) descendit et omnes qui ibi p(otes)tate dyaboli detinebant(ur) liberavit

[illegible]

In opposito [illegible]

[illegible]

Circa articulos fidei. Tota fides xpiana fundat(ur) sup(er) Ihm Xpm [illegible] est verus deus et verus homo [illegible] in natura [illegible] qua Xpus ad patrem et sp(iritu)m s(anc)tm in [illegible] habet unionem [illegible] trinitatem [illegible] trinitatis [illegible] articulos [illegible]

1 Credo in unum deum [illegible] tres articuli

2 [illegible] pertinens ad p(er)sonam patris scilicet patrem omnipotentem

3 [illegible] pertinens ad p(er)sonam filii [illegible] et in Ihm Xpm filium dei unigenitum [illegible] pertinens ad p(er)sonam sp(irit)us s(anc)ti [illegible]

4 [illegible] in sp(iritu)m s(anctu)m dominum et vivificantem [illegible] communionem [illegible] articulus [illegible]

5 [illegible]

6 [illegible] articulus [illegible] resurrectionem mortuorum [illegible]

7 [illegible] articulus [illegible]

[illegible]

Veram autem Xpi humanitatem [illegible] articuli [illegible] est Xpi conceptio [illegible] natiuitas [illegible] passio mors et sepultura [illegible] ad infernum descensio [illegible] resurrectio [illegible] in celum ascensio [illegible] ad iudicium [illegible] adventus

8 [illegible] conceptus de sp(irit)u s(an)c(t)o

9 [illegible] natus ex Maria virgine [illegible]

10 [illegible] passus sub Poncio Pylato mortuus et sepultus est

11 [illegible] descendit ad inferos

12 [illegible] tercia die resurrexit a mortuis

13 [illegible] ascendit in celum sedet ad dexteram patris

14 [illegible] iudicare vivos et mortuos

[illegible] articulus [illegible] descendit ad inferos [illegible]

Circa articulum primum decimi(?) in 3 parte q. 52 art. 1. Conveniens fuit Christum ad infernum descendere ut dicitur in Symbolo: descendit ad inferos.
Et apostolus Ephe. 4: Qui autem ascendit quid est nisi quia et descendit ad inferiores partes terre. Glossa i. ad inferos. Et hoc triplici ratione.
Primo quia sicut ipse venit penam nostram portare ut nos a pena liberaret, secundum illud Ysa. 53: Vere languores nostros ipse tulit et dolores nostros ipse portavit. Ex peccato autem homo incurrerat non solum mortem corporis sed etiam descensum ad infernos. Et ideo sicut fuit conveniens eum mori ut nos liberaret a morte ita conveniens fuit eum descendere ad infernos ut nos a descensu ad infernos liberaret, secundum illud Osee 13: Ero mors tua o mors, morsus tuus ero inferne. Secundo quia conveniens erat ut victo dyabolo per passionem victos eius eriperet qui detinebantur in inferno, secundum illud Zacharie 9: Tu quoque in sanguine testamenti tui vinctos tuos emisisti de lacu. Et Colo. 2 dicitur: Expolians principatus et potestates traduxit confidenter.
3o. Ut sicut potestatem suam ostendit in terra vivendo et moriendo sic etiam potestatem suam ostenderet in inferno ipsum visitando et illuminando. Unde dicitur in ps.: Attollite portas principes vestras. Glossa i. principes inferni auferte potestatem vestram qua usque nunc homines in inferno detinebatis. Et sic in nomine Ihesu omne genu flectatur non solum celestium sed etiam infernorum ut dicitur Philipp. 2.
Explicit articulus primus.

Conveniens fuit Christum descendere ad infernum
ex que dicta sunt in [illegible].

Sed contra arguitur: Dicit Augustinus in epistola ad Evodium: Nec ipsos quidem inferos uspiam scripturarum in bono appellatos potui reperire. Anima autem Christi non descendit ad aliquod malum. Ergo quod nec anima Christi ad aliquid ... non descendit ad aliquod malum. Respondetur: Nomen inferni sonat in malum pene non in malum culpe. Unde decuit Christum in infernum descendere non autem in malum culpe, non tamquam ipse esset debitor pene sed ut eos qui erant pene obnoxii liberaret.

Sed contra arguitur: Descendere ad inferos non convenit Christo secundum divinam naturam que omnino est immobilis, sed neque secundum naturam assumptam. Ea non que Christus secundum corpus patitur et circumscribitur ad humanam salutem, sed solum pro gloria ... ergo non fuit conveniens quod Christus descenderet ad infernos.
Ad quod respondetur: Passio Christi fuit quedam causa universalis humane salutis tam vivorum quam mortuorum. Causa autem universalis applicatur ad singulares effectus per aliquid speciale. Unde sicut virtus passionis Christi applicatur viventibus per sacramenta configurantia nos passioni Christi, ita etiam applicata est mortuis per descensum Christi ad inferos. Propter quod signanter dicitur Zach. 9 quod eduxit vinctos de lacu in sanguine testamenti sui, i. per virtutem passionis sue.

Sed contra arguitur: Per mortem Christi separata est anima a corpore eius. Ergo quod non videtur quod sola anima ad infernum descenderit. Respondetur quod anima Christi non descendit ad inferos eo genere motus quo corpora moventur, sed eo genere motus quo angeli moventur.

a pena liberacio

Victos eripet

potestatem ostendit in inferno

Con

Con

Con

inferna

Per essentiam

Item Ad 3ᵐ non sequitur ... 2. Quia [illegible] aliquid alicubi esse per suam essentiam et alio modo per effectum. Christus in quolibet infernum descendit aliter tamen et aliter. Nam in infernum damnatorum habuit suum effectum et descendens ad inferos eos de sua incredulitate et malicia confutavit. Illos autem qui non [illegible] ... purgacionem salutis ... Illis vero qui in purgatorio detinebantur spem consequende glorie dedit. Sanctis vero patribus qui pro solo originali peccato detinebantur in inferis lumen eterne glorie infudit. Aliter aliquid dicitur esse

Per essenciam

alicubi per suam essenciam et hoc modo anima Christi descendit solum ad locum inferni in quo detinebantur iusti ut quos ipse per gratiam intus visitabat hos etiam secundum animam visitaret loco. Et sic in una parte inferni existens effectum suum aliqualiter ad omnes inferni partes derivavit. Sicut in uno loco terre passus totum mundum sua passione liberavit. ... Ideo

Christus quantum ad effectum descendit ad omnes partes inferni. Sed quantum ad presenciam ad solum illum descendit in qua detinebantur patres sancti pro solo peccato originali ... [illegible]

Ex quo [illegible] ...

1. Item Christus non descendit ad illam partem inferni ubi sunt damnati ...
2. Christus non descendit ad illam partem inferni ubi sunt pueri ...
3. Christus non descendit ad illam partem inferni ubi fuerunt purgandi a peccato veniali vel mortali satisfaccione [illegible]

Con

Item ... [illegible] ... descendit ad omnes partes inferni ... [illegible] ... infernum damnatorum ... in inferno ... Christus ... infernum ... Item ... infernus ... [illegible] ... dolor et tristicia ... dolorem et tristiciam ...

1ᵘ per eternam dampnacionem		
2ᵘ per carenciam glorie ...		
3ᵘ per temporalem purgacionem		
4ᵘ per ... retardacionem		

dampnatorum
puerorum
purgandorum
patrum

Et inferni ... [illegible] ... dolor ... et ... in parte ... dolor ... carencia ... glorie ... in tercia parte ... est dolor temporalis ubi sunt purgandi a peccato veniali vel mortali ... satisfaccione ... in quarta ... ubi ... patres sancti dolor ... glorie retardacionis ... Christus ... descendit ad omnes partes inferni ... [illegible] ... Christus ... patres ... solum descendit ad illam partem ... inferni ubi patres sancti detinebantur ... Christus ... omnes inferni ... sed effectum sue passionis ostendendo ... in ... illuminabit ... in [illegible]

purgatorium

Sed contra Act. 2 dicit Petrus quod Christus [illegible] solutis doloribus inferni iuxta quod impossibile erat teneri illum ab eo. Sed [illegible]
[illegible]

Sed contra 1 Petri 3 dicit Petrus [illegible]
[illegible]

Sed contra Aug. dicit in Epistola ad Euodium [illegible] sinum Abrahe [illegible]
[illegible]

Sed contra Aug. [illegible]
[illegible]

dolor pro passione pene

Ex dilatione glorie

Sinus Abrahe

Caruit a pena sensibili

[illegible] glorie [illegible]

De Totalitate

Circa articulum [illegible] non [illegible] doctus [illegible]

Nota [illegible] refertur ad suppositum seu personam. Mortuus autem quod pertinet ad naturam. In morte autem Christi licet anima fuit separata a corpore, neutrum tamen fuit separatum a persona filii dei. Et ideo in illo triduo mortis Christi totus Christus fuit in sepulcro, quia tota persona fuit ibi per corpus sibi unitum. Et similiter totus fuit in inferno, quia tota persona Christi fuit ibi ratione anime sibi unite. Et totus autem Christus fuit ubique ratione divine nature. Unde ut dicit Augustinus in libro de Symbolo: Totus filius apud patrem, totus in celo, totus in terra, totus in utero virginis, totus in cruce, totus in inferno, totus in paradiso quo latronem introduxit.

Glosa: In mortis triduo ~~totus~~ fuit totus Christus, fuit in sepulcro, sic totus fuit in inferno. [illegible]

Con: Sed contra arguitur: Corpus Christi est aliqua pars eius, sed corpus non fuit tunc in inferno, ergo totus Christus non fuit in inferno. Respondetur: Corpus Christi quod tunc iacuit in sepulcro non erat pars persone filii dei increate, sed nature assumpte. Et ideo per hoc quod corpus non fuit in inferno non excluditur quin totus Christus fuit in inferno, quia ~~[illegible]~~ sed excluditur quod non fuit ibi totum quod pertinet ad humanam naturam.

Con: Sed contra arguitur: Nihil eius perit quod semel assumpsit, ut dicit Damascenus, sed per mortem corpus et anima humane nature fuerunt ab invicem separata per mortem [illegible] Non ergo potuit totus descendit[?] ad inferna mortuus. Respondetur: Ex corpore et anima unitis constituitur [illegible] in inferno [illegible] totalitas divine persone. Et ideo totalitas humane nature [illegible] totalitas per mortem [illegible] corpus [illegible] corporis et anime per mortem [illegible] humana natura in sua totalitate [illegible] sed non [illegible]

Con: Sed contra arguitur: Illud totum dicitur esse in loco cuius nihil est extra locum, sed corpus erat in sepulcro [illegible] sed aliquid Christi erat extra infernum [illegible] ergo Christus non fuit totus in inferno et non in inferno. Respondetur: Quod [illegible] est tota in [illegible] loco sed non totaliter [illegible] [illegible] persona [illegible] sed hec [illegible] accepta [illegible] [illegible] loco [illegible] possit [illegible] quinimmo ipse [illegible] [illegible] possit [illegible] Hoc autem locum habet in hiis que [illegible] et [illegible] comprehendit. Et si totus sit alicubi nihil eius sit extra [illegible] in loco. Et [illegible] sed hoc in deo locum non habet. Unde dicit Augustinus in sermone de Symbolo: Non per diversa tempora vel loca diversus [illegible] non modo ibi totus sit et alio tempore alibi totus, sed ut semper ubique sit totus.

20

Circa articulum de morte nec non [illegible] de Morte

Sicut Christus redemptor noster in se suscepit voluit corpus suum in sepulcro poni, sic et voluit animam suam ad infernum descendere. Corpus autem eius mansit in sepulcro per triduum integrum et per duas noctes ad ostendendum veritatem mortis sue. Quod autem ostendendum credendum est anima eius fuisse in inferno ut sicut corpus eius educitur de inferno et corpus de sepulcro. Christus igitur traxit moram in inferno non propter impotentiam celeriorem liberationis sed ut sanctum impedimentum quibus sancti patres tenebantur [illegible] fecerunt [illegible] et [illegible] [illegible] [illegible] mora ad tempus in [illegible] [illegible] [illegible] [illegible] [illegible] ipsum [illegible] [illegible] dominus est [illegible] portas [illegible] vestras et [illegible] portas [illegible] rex glorie. Tenuit ergo Christus moram in inferno propter veritatem ostendendam sue mortis. Et quidem corpus Christi iacuit in sepulcro tamdiu sicut anima Christi stetit in inferno. [illegible] fuit ipsum [illegible] domini. Et sic stetit per triduum integrum cum duabus noctibus.

Potuit Christus in inferno integrum diem et duabus noctibus non propter impotentiam celerioris liberationis sed ad ostendendum veritatem sue mortis, ut [illegible] in [illegible] et [illegible] [illegible] 2.

Quem deus suscitavit solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo.

Sed dicitur Christus ad hoc in infernum descendit ut eos [illegible] liberaret, sed hoc statim ab eo factum est in ipso suo descensu [illegible] [illegible] est in apparitione dei [illegible] [illegible]

Ergo [illegible] Christus ad infernum descendens sanctos ibi [illegible] liberavit, non quod statim eos de loco inferni eduxerit, sed in ipso inferno [illegible] lumine glorie [illegible] [illegible] [illegible] [illegible] fuit ut tamdiu anima eius remaneret in inferno quamdiu corpus iacebat in sepulcro.

Sed dicitur quod latroni [illegible] dixit [illegible] hodie mecum eris in paradiso, et [illegible] [illegible] ipse fuit in paradiso. Non secundum corpus quod positum fuit in sepulcro, neque secundum animam que ad infernum descenderat [illegible] [illegible] ipse non est [illegible] de paradiso [illegible] [illegible], sed de paradiso [illegible] in quo erat divinitas quamquam anima [illegible] glorie [illegible] [illegible] [illegible] [illegible] quod ad [illegible] ad infernum descendit ut ad [illegible] [illegible] cum [illegible] est ei hodie mecum eris in paradiso, sed [illegible] in paradiso fuit [illegible] [illegible] [illegible] [illegible] sicut et alii sancti.

Patribus [margin]

Articulum non Credum dicentis scilicet 2us articulus. Christus descendit ad inferos, operatus est in virtute sue passionis per passionem Christi liberatum est genus humanum non solum a peccato sed etiam a reatu pene. Duplex autem homo reatu pene erat astrictus. Uno pro peccato actuali, quod quisque in sua persona commiserat. Alio pro peccato totius humane nature, quod a primo parente in omnes originaliter devenit, ut dicitur Ro. 5. Cuius quidem peccati pena est mors corporalis et exclusio a vita glorie, ut patet Gen. 2 et 3. Nam de paradiso Deus hominem post peccatum eiecit, qui ante peccatum mortem fuerunt comminatus si peccaret. Et ideo Christus descendens ad inferos virtute sue passionis ab hac reatu sanctos absolvit, quo erant a vita glorie exclusi, ut non possent Deum per essentiam videre, in quo consistit perfecta hominis beatitudo. Propter hoc autem patres sancti detinebantur in inferno, quia eis ad vitam glorie propter peccatum primi parentis aditus non patebat. Sic ergo Christus descendens ad inferos sanctos patres ab inferis liberavit. Et hoc est quod dicitur Zacharie 9: Tu vero in sanguine testamenti tui eduxisti vinctos de lacu in quo non erat aqua. Et Col. 2: Expolians principatus et potestates, scilicet infernales, potentes eos auferendo, Isaac Iacob et ceteros iustos, traduxit eos, i.e. longe ab hoc regno tenebrarum ad celum duxit, ut glossa ibidem dicit.

Christus descendens ad inferos virtute sue passionis liberavit patres sanctos a pena et a reatu in ipsos deveniente prevaricatione primi parentis. Patet conclusio in undecim [illegible] [illegible] per Augustinum in sermone de passione Domini. Christus quando ad infernum descendit portas inferni et vectes ferreos confregit et omnes iustos qui ab originali peccato astricti tenebantur absolvit. Infernus detinetur usque post peccatum primi parentis.

Con [margin]

Sed dicit aliquis: nullus in Deum adhuc venerat, patribus et filiis ipsi in presentia fuerant a pena. Non igitur per descensum Christi ad inferos ibi in eo indigebant liberari. Respondetur: patres pena Deum adhuc viderunt, liberati fuerunt per fidem Christi ab omni pena tam actuali quam originali, et a reatu pene actualis peccati. Non tamen a reatu pene originalis peccati per quam excludebantur a glorie. Nondum soluto precio redemptionis humane. Sicut etiam nunc fideles Christi liberantur per baptismum a reatu actualium peccatorum et a reatu originalis quantum ad exclusionem a glorie, remanent tamen obligati adhuc reatu originalis peccati quantum ad necessitatem corporaliter moriendi, quam renovantur spiritu sed nondum carne, ut dicitur Ro. 8: Corpus quidem mortuum est propter peccatum. Spiritus vero vivit propter iustificationem.

Con [margin]

Sed dicit aliquis: mors Christi erat officium [illegible] descendit Christus ad inferos statim post mortem quod per passionem iam fuit exhibitum. Non igitur per descensum ad inferos sancti patres sunt de inferno educti. Respondetur: statim Christo mortuo, anima cum ad infernum descendit et sue passionis fructum sanctis patribus exhibuit in inferno detentis, quibus de inferno illos non exierunt, Christo apud inferos commorante. Anima Christi ab eis eo absente ad cumulum glorie ipsorum fuit.

penam

Item articulum non credit [illegible] Xpus descendens ad inferos separatus est in parte sua passione. Ideo eius descensus ad inferos illos solum liberavit [illegible] qui fuerunt passioni [illegible] per fidem caritate formatam / per quam peccata tolluntur / [illegible] erant [illegible]. Illi autem qui erant in inferno [illegible] aut vivi fidem passionis non habuerunt sicut infideles aut si fidem habuerunt illam informatam [illegible] ad mortem [illegible] peccatis mortalibus [illegible] non [illegible] sunt [illegible] et propter hoc descensus Xpi ad inferos non contulit illis liberationem a reatu pene infernalis. Exemplum Xpus descendens ad infernum non absorbuit ipsum sed momordit. Osee 13 Ero mors tua o mors morsus tuus ero inferne.

Xpus descendens in infernum non contulit [illegible] liberationem a reatu culpe originalis / patet quia [illegible] Osee 13 Ero mors tua o mors etc. ubi glo(sa): Electos educendo reprobos vero ibi relinquendo / Ratio: reprobi sunt in inferno damnatorum / ergo per descensum Xpi ad inferos non sunt aliqui de inferno damnatorum liberati / Ratio: ergo illi sunt liberati qui cum [illegible] coniuncti [illegible] patrarunt [illegible] / [illegible] sunt in inferno damnatorum non erant tales / quia erant culpa mortali peccati [illegible]. Nec pueri [illegible] et non baptizati / quia nec per fidem propriam / nec per fidem [illegible] parentum [illegible] aliquod sacramentum [illegible] passioni Xpi incorporati / Nec [illegible] in purgatorio / quia licet [illegible] non erant [illegible] culpa [illegible] tamen [illegible] ut ad amplexum [illegible] non poterant [illegible] / ut dicit Augustinus [illegible] liberati sunt patres sancti / [illegible] nullo mortali nec veniali peccato [illegible] et gratia / et per fidem et caritatem passioni Xpi incorporati [illegible] obligatione debiti originalis peccati [illegible] illi detinebantur / [illegible] debitum iam per mortem Xpi solutum erat [illegible] ad [illegible] gloriam sunt ad [illegible] celum ascendunt. Ideo Xpus infernum non absorbuit sed momordit.

Sed contra [illegible] Zacharie 9 Tu autem in sanguine testamenti tui eduxisti vinctos [illegible] de lacu in quo non erat aqua, dicit glo(sa): Tu eos liberasti qui tenebantur vinculis carceris ubi nulla misericordia eos refrigerabat quam dives ille petebat / [illegible] carceris absque misericordia [illegible] Xpus [illegible] liberavit de inferno.

Respondetur [illegible] dicit glo(sa) ubi nulla misericordia eos refrigerabat [illegible] est quantum ad perfecte liberationis refrigerium / quia [illegible] pro [illegible] ad adventum [illegible] ab illis [illegible] non poterant liberari. Tenebantur [illegible] dilatione [illegible] glorie.

Sed contra [illegible] congregabuntur [illegible] in lacum in locum et claudentur in carcerem et post multos dies visitabuntur et loquitur ibi de [illegible] qui [illegible] advenit.

Respondetur Xpo descendente ad inferos [illegible] inferni sunt aliter et aliter [illegible] / Aliqui ad [illegible] et liberationem / Aliqui ad [illegible] et [illegible] / Sicut erit in die iudicii.

Disp. — Con — perfecte liberari — Con

Pueri

Circa articulum de pueris in limbo queritur Nono [illegible]

utrum Christus secundum animam descendens ad inferos in illis

solus effectum habuit | qui per fidem et caritatem passioni

Descensus | Christi coniungebantur | In quantum virtute Christi ad inferos liberati sunt

[illegible] | pueri autem qui cum originali decesserunt nullo modo fuerunt

coniuncti passioni Christi per fidem et dilectionem | Nam cum fidem

propriam habere potuerunt | quia non habuerunt usum liberi arbitrii

Nec per fidem parentum aut per aliquod fidei sacramentum fuerant

a peccato originali mundati (Et) ideo descensus Christi ad

inferos hujusmodi parvulos non liberavit

Ultra per hoc patres sancti ab inferis sunt liberati et ad

gloriam [illegible] visionis admissi ad quam nullus potest pervenire

Patres sancti fuerunt in gratia sed hi non sunt sed | nisi per gratiam [illegible] Cum igitur

pueri cum originali decedentes gratiam dei non habuerunt

non fuerunt ab inferis liberati [illegible]

Descensus Christi ad inferos non liberavit pueros in limbo constitutos

[illegible]

[illegible]

[illegible]

Contra | Sed dices [illegible] pueri non tenebantur in inferno nisi per originale

sicut et patres [illegible] descensus Christi ad inferos

[illegible] liberati [illegible]

[illegible]

Contra | Sed dices [illegible]

[illegible]

[illegible]

Contra | [illegible] passionis Christi [illegible] descensus

Christi ad inferos [illegible] liberavit a peccato originali

[illegible]

Circa articulum de illis in purgatorio constitutis [illegible] ar. 8
descensus Christi ad inferos liberatorum sunt virtute passionis Christi Purgatorium
passio autem eius non habebat virtutem specialem et [illegible] sed
sempiternam secundum illud hebreos x. Una oblatione consummavit
sanctificatos in perpetuum [illegible] non habent [illegible] magis [illegible]
passio Christi quam habuit nunc et [illegible] qui fuerunt [illegible] qualis nunc [illegible]
qui in purgatorio detinentur non fuerunt a purgatorio liberati per
descensum Christi ad inferos. Si quis autem [illegible] tales
nunc virtute passionis Christi a purgatorio liberantur [illegible] nichil
prohibet per descensum Christi a purgatorio fuisse liberatos.

Per descensum ad inferna in purgatorio constituti non fuerunt liberati a pena
[illegible] [illegible] [illegible] [illegible] Purgatorium
[illegible] [illegible]
[illegible] [illegible] [illegible] liberavit [illegible]
[illegible] ad purgatorium [illegible] ad inferos
[illegible] de purgatorio non liberavit.

Sed contra [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] liberavit [illegible] a purgatorio
[illegible] per [illegible] [illegible] per passionem Christi
ad inferos descendit sunt [illegible] a purgatorio liberati.

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] liberati [illegible] a purgatorio [illegible]
[illegible] [illegible] satisfactionem [illegible] per [illegible]
[illegible] ad inferos [illegible] satisfactionem [illegible]
in virtute passionis Christi [illegible] satisfactionem [illegible]
satisfactionem in [illegible] [illegible] [illegible] [illegible]
ad [illegible] per aliquid [illegible] [illegible] ad [illegible]
[illegible] [illegible] per descensum Christi ad inferos [illegible]
a purgatorio liberati. [illegible]

Sed contra Augustinus [illegible] [illegible] [illegible] [illegible]
et Iohannes [illegible] [illegible] in [illegible] [illegible] Christi
[illegible] in purgatorio [illegible] liberati a reatu pene [illegible]
quia [illegible] a [illegible] [illegible] liberavit [illegible] a reatu pene purgatorii

[illegible] descendit [illegible] Christi [illegible] liberavit
[illegible] [illegible] [illegible] [illegible] a [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nichil prohibet [illegible] qui [illegible] in purgatorio [illegible]
[illegible] liberatos [illegible] a reatu pene purgatorii
que [illegible] ad [illegible] descensum [illegible] [illegible] patres [illegible]
Christi [illegible] liberati fuerunt a [illegible] [illegible] a [illegible]

Sed contra Augustinus in epistula ad Evodium [illegible] evangelium
testimonium [illegible] inferorum [illegible] et dolores [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] illo [illegible] [illegible] [illegible] [illegible] Christi [illegible]
apud inferos et in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] liberari [illegible]
[illegible] [illegible] in purgatorio [illegible]
[illegible] qui fuerunt in purgatorio [illegible] [illegible]
[illegible] qui fuerunt in purgatorio fuerunt liberati
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] per fidem et [illegible] ad mortem Christi.

V. Ex signis que acciderunt in passione Ihesu Christi
Centurio credidit Christum vere esse iustum et vere filium dei

Et arguitur sic: Iudei qui de Christo plura ex scripturis cognoverunt non crediderunt Christum esse filium dei, sed ut Centurio ex signis in passione eius visis [illegible] Luce [illegible] Si cognovissent nunquam dominum glorie crucifixissent. I Cor. 2. Dicit Apostolus Petrus Iudeis loquens: Scio quod per ignorantiam fecistis sicut et principes vestri. Act. 3. [illegible] in cruce pendentis [illegible] illis [illegible] quod fiunt [illegible]. Ad propositum est Luca: Videns autem Centurio qui ex adverso stabat quia sic clamans expirasset ait: Vere hic homo filius dei erat [illegible].

In deposicione [illegible] 3 [illegible] 1 | De Centurione
Unum primum [illegible] 2 | [illegible] magis credidit ex modo expirandi
 3

Centurio [illegible] passionem [illegible] et [illegible] crucifixerunt et custos affuit et astitit datus cum ceteris ut tueretur crucifixos [illegible] in crucifigendo Christum aliquo impediretur. Videt [illegible] omnia et singula signa et miracula que circa Christi passionem evenerunt et in morte Christi acciderant, quia monumenta [aperta], petras scindi; videt enim solem eclipsim terre motum; audivit [illegible] fortem a Christo emissam in articulo mortis. Apparet quod non solum timuit, sed potius dominum in ipso credidit. Abacuk 2: Domine audivi auditum tuum et timui, consideravi opera tua et expavi; et in medio duorum animalium cognosceris, id est duorum latronum. Maxime tamen ex modo expirandi, Luce, cum videret eum sic expirasse, id est spiritum emisisse, credidit Christum vere esse filium dei [illegible] ad hoc potius [illegible] spiritum [illegible] credere [illegible]. Et [illegible].

Ex signis que acciderunt in passione Ihesu Christi Centurio credidit Christum vere esse filium dei, ut patet ex dictis in [illegible]. Et [illegible] 3 [illegible]

1. Centurio per terre motum credidit Ihesum vere esse dei filium
2. Centurio per solem eclipsatum credidit Ihesum vere esse dei filium
3. Centurio per clamorem [illegible] credidit Ihesum vere esse dei filium.

Quod autem dicitur in Luca quod Centurio dixit: Vere hic homo iustus erat, [illegible] Marcus quod utrumque potuit dixisse [illegible] Christo [illegible] cum clamore expirat dixit vere filius dei erat iste. Unde forte ex aliis signis credidit Christum esse hominem iustum, sed ex modo expirandi credidit Christum vere filium dei naturalem et non adoptivum. Et secundum Ieronimum [illegible] Et [illegible] Mathei et Luce a Centurione [illegible] [illegible] [illegible] Christi [illegible] plane [illegible]
[illegible] Christi
[illegible] 1. Fol.

De his Luce [illegible] Symon & [illegible] Retulerunt [illegible] ex multis
ut illum dicunt dei filium, quem ut hereticum [illegible]
[illegible] unum viderunt [illegible] Audiunt Christum
alte patribus clamasse cum spiritum tradidit patri, quod nunquam
[illegible] moriens [illegible]
[illegible] more [illegible] non esset hominis [illegible]
[illegible]
[illegible] Audiunt [illegible]
[illegible]
Sed plus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] Joh 12 [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Joh 12 [illegible]
[illegible]

Cum autem venisset dies Luce Centurio videns quod sic clamans expiravit glorificavit deum dicens vere homo hic iustus erat

Desiderio desideravi de salvatione nostra vere homo hic iustus erat

Vere dixit et iuste [illegible] iustus quia iustum erat a [illegible]

[illegible] sicut Luce 23 Super illud David Ecce enim iustum

Justus justitias dilexit [illegible] 3 [illegible] nos [illegible] iustum

Justum [illegible] justus quia [illegible] ostendit iustus

Deus | [illegible] Ro 3 justificati in sanguine ipsius

[illegible] habent

[illegible] [illegible] Mortis [illegible]

[illegible] a [illegible] Luce 23

2. Ab eius uxore Mat 27 [illegible] nihil tibi et iusto illi

3. A [illegible] traditore Mat 27 peccavi tradens sanguinem iustum

4. A latrone [illegible] Luce 23 hic vero nihil mali gessit

5. Ab isto Centurione Vere hic homo [illegible]

Centurio [illegible] [illegible] [illegible]

Centurio ex signis que viderat in passione Christi [illegible] vere homo iustus

singularem [illegible] [illegible] [illegible] vere homo iustus erat [illegible] innocentem et sanctum

[illegible] Luce [illegible] homo hic iustus erat

Centurio [illegible]

[illegible] quamvis [illegible] hac magna que accidit

[illegible] [illegible] longa cum

morte [illegible]

[illegible] et tamen

[illegible] [illegible] valde

[illegible] hac fuit [illegible]

[illegible] qui fuit dei filius

Qui dixit vere homo hic iustus erat [illegible] [illegible] [illegible] dixit

vere homo hic filius dei erat [illegible] [illegible] [illegible]

[illegible] iustus erat [illegible] [illegible]

[illegible] [illegible] [illegible] qui dixit

[illegible] qui valet

[illegible] [illegible]

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Circa articulum hunc Nota secundum doctorem sanctum [illegible] articulo 3.

Cum Christus fuit deus et homo, cum [illegible] potestate quicquid
pertinebat ad humanam naturam in ipso, sicut in aliis puris hominibus,
non contingit voluntati eius nisi secundum [illegible] quae naturalia sunt.
Unde si anima assumitur corpore [illegible] sepe [illegible]
[illegible] ea valente hanc [illegible] ut [illegible]
[illegible] sicut [illegible] a superioribus viribus [illegible]
ne impedirentur [illegible] vires superiores [illegible] propter passiones
inferiores, sicut in aliis hominibus contingit, nisi [illegible] naturalis
[illegible] ad [illegible] et [illegible] in [illegible] est [illegible]. Mors
in [illegible] contingit quod haec [illegible] illata non [illegible]
et quidem non [illegible] tamdiu Mors [illegible].
Unde [illegible] non est [illegible] cum [illegible]
[illegible] vel [illegible] quia non [illegible]
illata et quod [illegible] Unde ea volente non [illegible]
[illegible] illata [illegible] ad [illegible] in aliis hominibus [illegible]
Ita quod in fine [illegible] quasi integre viribus
[illegible] [illegible] et [illegible] non [illegible]
et ipse spiritum [illegible] et haec ut [illegible] non vita et
mortis [illegible] Unde haec magis admirans Centurio
dixit: Vere hic homo filius dei erat, sicut quod ipse volens
[illegible] passus [illegible] et spiritum tradidit [illegible] non [illegible]
[illegible] illata [illegible] talem. [illegible] Centurio videret
[illegible] Marcus [illegible] quod [illegible] | haec fuit maxima
[illegible] quod clamans [illegible] spiritum | [illegible]
credidit ipsum esse vere dei filium [illegible] | [illegible]

Per clamorem validum in agone mortis et [illegible]
Centurio credidit [illegible] esse dei filium.

[illegible] [illegible] cum [illegible] virum [illegible] tradidit spiritum. Haec
[illegible] quae [illegible] sunt [illegible] et [illegible]
cum esse filium dei

Est [illegible] hominibus morienti debilitatis corporis viribus
Est [illegible] hominibus morienti confortatis corporis viribus
Evidentissime [illegible] fuit quod cum clamore valido [illegible].

[illegible] Centurio [illegible] sed non [illegible]
[illegible] [illegible] Iudaeis [illegible]
[illegible] [illegible] est [illegible] Centurio [illegible] ~~[illegible]~~
~~[illegible]~~ [illegible] deum et publice [illegible] Iustum [illegible]
[illegible] Centurio ad [illegible]
quod vere filius dei [illegible] quod non [illegible]
[illegible] Iudaeum [illegible]
[illegible]
[illegible] et [illegible] | sed non [illegible]
qui [illegible] [illegible] ad [illegible]
non patent Centurio [illegible] sed [illegible].
~~[illegible] ad [illegible]~~
~~[illegible] [illegible] [illegible]~~

Iste ergo accepit quod videt / quia credidit quod non vidit. Non autem credidit ex eo quod videt sed ex eo quod audivit / quia fides est ex auditu. Auditus autem per verbum Christi.

Lira

Et centurio sive ut quidam dicunt / non solum confessi sunt sed [illegible] corroboraverunt in fide. Marcus scribit Videns hec centurio [illegible] gentiles confessi sunt significaverunt [illegible] ecclesiam gentilium confessuram [illegible] quam [illegible] Judeorum in Jerusalem. Unde Iohannes [illegible] quia gentiles [illegible] confiteretur et [illegible] Judeorum [illegible] ut [illegible]

Beda. Multa [illegible] Judeorum [illegible] domini [illegible] tunc in morte cum apparuerunt signa [illegible] et [illegible] gentilibus [illegible] conspexerunt / Unde [illegible] centurionis [illegible] designat / que velo [illegible] in morte domini [illegible] Jesum et vere iustum [illegible] dei filium [illegible] Ambrosius [illegible] Judeorum / [illegible] morte [illegible] / [illegible] Judeorum [illegible] / [illegible] et [illegible] est [illegible] in [illegible] et [illegible] / [illegible] mors [illegible] / [illegible] / [illegible] / [illegible]

[illegible] Christus [illegible] ut ab omnibus [illegible] ut ab omnibus audiretur. [illegible] ut [illegible] / [illegible] / [illegible] Christus patitur.

Ex quibus [illegible] Judeorum [illegible] clamore magno [illegible] / [illegible] clamor ille [illegible] et [illegible] fuit [illegible] et [illegible] clamor [illegible] non potest [illegible] morte / [illegible] in eo quod [illegible] et [illegible] / [illegible] et [illegible] quia [illegible] Christus [illegible] ut [illegible] Iohannes [illegible] Christi [illegible] ille [illegible] est [illegible] post [illegible]

U[trum] Xpus / Mortuus morte turpissima - debuit honorifica et gloriosa sepultura

Et arguitur quod non quia sepultura debuit carere Xpus mortuus sed fuit passus mortem abiectissimam secundum id Sap. 2 Morte turpissima condempnemus eum ergo ingloriosa debuit fuisse

Quod Xpo exhibita fuit honorabilis et gloriosa sepultura. Sepultus a magnatibus fuit tumulatus scilicet a Joseph ab Arimathia qui fuit decurio nobilis ut dicitur in littera et a Nicodemo qui erat princeps Judeorum ut habetur Joh. 3 ergo [illegible]

In oppositum est id quod Ysaie 11 Et erit sepulcrum eius gloriosum ergo [illegible] vera.

In contrarium est 3 articulus

Item primus articulus [illegible] 3

Et [illegible] ergo [illegible] exponitur [illegible] sepultura

[illegible] modo

secundum doctorem sanctum in 3 parte q. 51 articulo 2. Modus sepeliendi Xpi convenit quantum ad 3. Primo quantum ad confirmandam fidem mortis et resurrectionis Xpi

Secundo ad commendandam pietatem eorum qui eum sepelierunt unde Augustinus de civitate Dei [illegible] laudantur qui corpus eius de cruce acceptum diligenter atque honorifice tegendum sepeliendumque curaverunt

Tertio quantum ad misterium per quod informantur illi qui Xpo consepeliuntur in morte [illegible] ut mortuorum corpora variis aromatibus condirentur ut diutius durarent [illegible] unde [illegible] doctrinam Xpianam dicitur quod in omnibus talibus non usus rerum sed libido utentis in culpa est.

Et propterea dicit Augustinus quod in aliis personis plerumque flagitium est in divina [illegible] persona magne munditie signum est [illegible] mirra cum aloe [illegible] incorruptionem fuit sumpta per quam aliquatenus in sepulcro Xpus conservat absque corruptione [illegible] odor [illegible] sicut legitur [illegible] ad arguta [illegible] in 3 parte q. 51 art. 2 in solutione primi argumenti

Item [illegible] quantum [illegible] Xpus qui mortem passus fuit [illegible] sed in sepultura honorifica [illegible] mortuorum honorifice sepeliri [illegible] qui erant [illegible] mortuo [illegible]

Item quod est [illegible] mirra et aloe corpus Xpi [illegible] corruptione [illegible] quod valebat ad [illegible] quandam [illegible] unde [illegible] nobis informat et [illegible] passionis aliquibus [illegible] nostrum corpus conservandum

Margin: Fides

Margin: Pyetas

Margin: [illegible] Augustinus [illegible] Joh. [illegible] [illegible] Judeis [illegible] morem [illegible]

Margin: Misterium

Margin: Ad argumentum [illegible]

Margin: Modus sepeliendi salvatoris dedit fidelibus [illegible] informationem [illegible] fidem et commendationem [illegible]

Involutum autem corpus plurimis aromatibus ut sepeliretur quandam dominicam honestatem et in talibus simplicitatem ostenderet, quod non contemnit [illegible] hoc in sepulcro [illegible] Johannis 19

Nam ille in sindone munda involutus Jhesus, qui mente pura suscipit ipsum, et hinc, ut Beda dicit super Marcum, ecclesiae mos obtinuit ut sacrificium altaris non in serico neque in panno tincto, sed in lineo terreno celebretur, sicut corpus domini est in munda sindone sepultum.

Sepelitur autem Christus in orto ad designandum quod per mortem et sepulturam eius liberamur a morte quam incurrimus per peccatum Adae in orto paradisi commissum.

Christus dominus mortuus morte turpissima | Ex parte sepeliendi ... impensa est honoratior sepultura
Ex parte modi sepeliendi
Ex parte loci

Confutata est superbia Judaeorum per honorem Christo domino in eius sepultura impensum.
Excitata est devotio fidelium.

Circumstantiae? [illegible] in sepultura Christi talem diligentiam et honorificentiam est exhibitam ex parte sepelientium.

Fuerunt autem sepelientes Christum Nicodemus et Joseph. Et utrique fuit magnae reputationis homo, quia Nicodemus autem princeps Judaeorum, ut dicitur Johannis 3. Et Joseph fuit magnus in potestate, quia decurio, et justus, vir qui expectabat regnum dei, ut dicitur Lucae 23. Magnus autem in nobilitate, quia omnium nobilis et decurio, ut dicitur Marci [illegible]. Unde nunc dicit [illegible] ut dicit [illegible] audacter introivit ad Pylatum ut peteret corpus Jhesu. Cum enim dignus esset cum aliis [illegible] Judaeorum, [illegible] consilium habuit dignitatem et familiaritatem, quam habebat ad Pylatum.

Unde dicit Augustinus: Joseph fiducia dignitatis qua [illegible] fretus erat familiariter intravit ad Pylatum, jam nihil timens de Judaeis, quibus antea in audiendo dominum dederat, timiditatis causa. Cum Joseph cum [illegible] fuerit occultus Christi discipulus, deinde [illegible] timens [illegible] fervore fidei domini corpus petere, postea a ligno deposuit, comparans [illegible] magnanimitatem verborum modestia. Et Beda: Magnae quidem dignitatis Joseph ipse autem apud saeculum, sed majoris apud deum meruit fuisse laudem; ut et per justitiam meruit sepeliendo corpus domini dignum fieret, et per nobilitatem potentiae saecularis idem corpus accipere posset. Non enim quivis ignotus ad praesidem accedere et crucifixi poterat corpus impetrare.

Ex parte modi sepeliendi, quia sepultus est cum aromatibus, sicut mos autem Judaeis sepeliendi, ut dicitur Johannis 19. Super quo verbo dicit Augustinus: [illegible] in hoc monstratur in sepulturis hominum mortuorum praeparandis, quae [illegible] quaedam sunt Judaei sepeliebant corpora cum aromatibus ut diu servarentur illaesa. Sic Christus sepeliri voluit.

Ex parte loci, quia in monumento novo in orto posito, ita sicut in orto paradisi factum est hominis damnum, sic in orto [illegible] Christus est sepultus, factum est hominis redemptio. Unde autem tali diligentia et honore fuerunt firmata est in Christi sepultura, sunt in

superbia Judaeorum confutata, ut sicut Christus ostendit in morte patientiam, sic in sepultura ostenderet veritatem et potentiam, quia contra superbiam Judaeorum, cadaver eius, ipsi [illegible] honorifice et diligenter sepultum est.

Fuit autem [illegible] devotionis fidelium [illegible] maxime [illegible] ad exhibendum honorificum obsequium defunctis, oportunum est, cum legitur et refertur illa quae facta sunt in sepultura Christi [illegible]

Impensa est Christo domino sepultura studiosa et honorifica ad confutandum superbiam Judaeorum et ad excitandum devotionem fidelium.

Circa [illegible] questionem [illegible]

Ex causa ~~[illegible]~~ triplici [illegible] sepultus fuit Christus dominus sepeliri
probanda mortis veritate [illegible]

Veritas mortis

Est autem [illegible] Resurgentis [illegible] [illegible] in [illegible]
in sepulcro ostenderat [illegible] mortuus [illegible] sepeliendi [illegible]
[illegible] mortuus [illegible] Pylatus [illegible] volunt [illegible]
sepulture tradi [illegible] a [illegible] quod [illegible]
mortuum [illegible] Christus [illegible] mortuum [illegible] in sepulcro

Spes resurrectionis

Resurrexit [illegible] mortuis in sepulcris
[illegible] Ioh. [illegible] in [illegible]
[illegible] audient vocem filii dei et qui audierint vivent [illegible]

Alieno

In sepulcro [illegible] suo sepeliri [illegible] voluit [illegible]
[illegible] in alienam sepulturam [illegible]
[illegible] pro aliorum salute [illegible]
[illegible] sepulcrum [illegible] mortem
[illegible] Vel hec fuit [illegible] paupertatem [illegible]
in vita [illegible] in morte [illegible]
in sepulcro [illegible] voluit [illegible] resurgere [illegible]

Novo

In [illegible] [illegible] sepulcro
[illegible] resurrexisset [illegible]
[illegible] novo [illegible] Christo
[illegible]

Lapideo

In lapideo [illegible] Augustinus [illegible]
[illegible] sub [illegible] posuissent [illegible]
[illegible] Iohannes [illegible] in monumento
[illegible] in petra [illegible] lapidibus [illegible]
[illegible] sufficeret [illegible]
[illegible] apostoli [illegible] tunc

Simplex

[illegible] Iohannes et [illegible] simplicem sepulturam [illegible]
[illegible] mortui et in [illegible]
[illegible] pompa [illegible]
[illegible] sepulture [illegible] monumentum [illegible]
[illegible] mortuorum
[illegible] in sepulcro [illegible] non [illegible]
sed [illegible]
[illegible] in [illegible] corpus [illegible]
[illegible] Iohannes [illegible]
[illegible] corpus [illegible] non [illegible] non [illegible]
sed [illegible] involutum fuit [illegible]
[illegible] corpus [illegible] involutum fuit [illegible]
[illegible] in panno [illegible]
[illegible] sed [illegible]
munda [illegible] Et [illegible] munda
munda et in monumento novo [illegible] palliis [illegible]
[illegible] non [illegible] debet [illegible]
[illegible] in [illegible]
[illegible] non [illegible] deus [illegible] debet [illegible]
[illegible]

Theophilus Attende hunc cum
quod nobis suscepit paupertatis Nam
qui domum in vita non habuit
post mortem in alieno sepulcro
reconditur et nudus a vestibus
a Joseph recipitur

Valerius Paupertate sunt Xpistus
ut non in sua sed in aliena domo
nasceretur et vivens in hoc mundo non
habet ubi caput suum reclinaret
Nec moriens unde indueretur sui tegeret
nec mortuus unde involveretur Nec
sepulturam vel locum ubi corpus suum
christus in poneret.

Augustinus Valet in aliena sepultura pro
quam pro aliorum moritur salute
ut quid illi propria sepultura qui in
se mortem propriam non habebat

Ambrosius Id attendentes quod in se
habebat dominum a morte Nam cum
illi sepulcro mortis depositi
... de morte triumphum quibus habebat

3 Ad exemplum eius qui mortem xpi spiritualiter mortuus peccato et ei cum absconditur a conversatione huius mundi ad Coloss. 3 Mortui estis et vita vestra abscondita est cum xpo in deo unde et baptizati qui per mortem xpi mortui peccato quasi consepeliuntur secundum illud Ro. 6 consepulti sumus cum xpo per baptismum in mortem / Nam ad similitudinem sepulture baptizati sunt [illegible] cum diverse repraesentat triduanam sepulturam et per xpi sepulturam [illegible] apparuit [illegible] / [illegible] in baptismo [illegible] peccatum sed novum [illegible] [illegible] homo [illegible] sepelitur / [illegible] baptizatur [illegible] in aqua [illegible] sepelitur / [illegible] baptizatus / [illegible] habet [illegible] et passione et morte per baptismum apostolum mortuum passione / [illegible] in baptismo [illegible] baptizato / Mors [illegible] operata est salutem nostram / [illegible] sepulturam [illegible] / et [illegible] sepulturam xpi [illegible] / habet [illegible] sepulturam et [illegible] qui sunt [illegible] / [illegible] mortem et sepulturam [illegible]

[illegible]

[illegible] causa [illegible] fuit xpi dignissime sepelivit

2 Xpus [illegible] non habet sepulturam qui nec domum [illegible] habuit propriam nec [illegible] sed [illegible] morte

In sepulcro novo sepeliri voluit per quod [illegible] resurrectionem [illegible] et [illegible] [illegible]

In sepulcro lapideo in petra [illegible]

Ad [illegible] Iudeorum perfidie [illegible] Xpus [illegible] in sepulcro in petra [illegible] voluit habere sepulturam

7 [illegible] Simplex dum sepultura [illegible] multiplex [illegible]

Xo per [illegible]

Sunt [illegible]

domum in [illegible] habuit [illegible] mortem [illegible] in aliena sepultura [illegible] et [illegible] Joseph [illegible] 2 [illegible]

[illegible] xpi sepulturam [illegible] morte et [illegible] 3 [illegible]

[illegible] sepulcrorum [illegible] / Et [illegible] sepulchrum [illegible] / et [illegible] / [illegible] Hilarius [illegible] / [illegible] in petra [illegible] quondam [illegible] xpo [illegible] / [illegible] timore [illegible]

[illegible] operatur [illegible] in pectore nostro [illegible] lapis [illegible] / [illegible] Joseph [illegible] tempore xpi [illegible] et [illegible] in monte [illegible] lapidem [illegible] qua [illegible] / [illegible] et [illegible] valde [illegible]

Sermo quondam Mgri Augustini de Trecht lc x

Circa Articulum de Tempore quo iacuit in Sepulcro / Eodem sermone in 3 parte q 7 circa vltimum. Tempus quo Xpus in sepulcro mansit / effectum mortis eius representabit / Nam per Mortem Xpi sumus liberati a dupla Morte scilicet a Morte Anime et Morte corporis et hec signantur per duas Noctes quibus Xpus in sepulcro permansit Mors autem eius quia Non fuit ex peccato / sed ex caritate suscepta / Non habuit rationem noctis sed diei / Et de signatur per diem integrum quem Xpus fuit in sepulcro et quod tres fuit Vna die et duabus noctibus fuit in sepulcro Et quibus vero ? ....

Non ut mortem corporalem sed ut dampnacionem

Congruum fuit / Xpus duabus noctibus et Vna die integra in sepulcro quiesceret patet ex dictis in nobis Vnde de Aug / de Trin

Respexit puluere vsque ad diluculum Resurrectionis i. nox tota rectus dicitur et mortis tota.

Sed d a. Xpus dixit ut seq. .... (omnes fuit in Ventre Ceti tribus diebus et tribus noctibus Sic erit filius hominis in corde terre tribus diebus et tribus noctibus Et planum est quod corpus Xpi in Ventre terre fuit in sepulcro non fuerunt nisi duabus Noctibus et Vna die integra / quia dies Veneris in sero passus est in sepulcro / et resurrexit Mane diei dominice / dies autem integra et duabus noctibus integris in sepulcro quieuit Et patet quod

Quia Xpus sua morte Nos a dupla nostra Morte liberauit spiritualis scilicet et corporali / Non ut Non mortem corporalem sed ut nec dampnacionem perpetue / Et ideo Mors nobis debetur aut ex peccato // Ideo ille due Noctes a quibus ~~........~~ in ~~sepulcro~~ liberati sumus signi ficantur per duas Noctes quibus Xpus iacuit in sepulcro / Xpus autem licet Mortuus fuit semel Non tamen fuit debitor mortis // Ideo Mors eius significata est per diem integrum / Et quia de tribus diebus dicitur in Ventre terre ut dicit Glossa ....

Augustinus ad Exploratum .... ponit partem pro toto / ut totum reputatur pars / Hora quia dies Veneris ad noctem precedentem pertinet ad diem ipsum naturalem / Et illa Nox sequens quam sepultus est ad totam diem sequentem pertinet ad sequentem diem / Et proxima Nox tamen vsque ad diluculum Resurrectionis pertinet ad tertiam diem Eodem Aug (li ....) quando diluculum aliquid lucis apparet et adhuc tamen aliquid retinet noctis tenebrarum / Ideo ... diluculum et post noctis et partis diei dici potest / propter communicationem quam habet cum vtroque.

Cum [illegible] [illegible] mortui habeant [illegible] in terra per mortuis [illegible]
[illegible] [illegible] [illegible] [illegible] et habuisse sepulturam [illegible] non
[illegible] defunctis Et primo exemplo [illegible] [illegible] qui habuerunt
in sepulchro marmoreo sepulti sunt [illegible] ad corpus [illegible] cum sepulti
sunt in [illegible] lazarus [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] ad corpus sunt sepulti et [illegible] cum [illegible] est in [illegible]
Abrahe Secundo exemplo [illegible] quorum corpora [illegible] 2
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
Augustinus [illegible] [illegible] [illegible] [illegible] qui [illegible] corpus 3
[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] ac [illegible] [illegible]
[illegible] [illegible] [illegible] patres. Ut Abraham
Jacob et Thobias [illegible] [illegible] [illegible] [illegible] sunt
de corporibus eorum sepeliendis [illegible] [illegible] [illegible] et
habuisse sepulturam [illegible] [illegible] [illegible] defunctis [illegible]
[illegible]. Nam [illegible] defunctis [illegible] [illegible] [illegible] 1
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible] elemosinis [illegible] defunctorum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2
[illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] et [illegible] [illegible] et elemosinis [illegible] 3
[illegible] apud quorum sepulturam [illegible] [illegible]
[illegible] eligit sepulturam apud aliquem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 1
[illegible] non [illegible] [illegible] 3 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] ab [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 44 [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] 2
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 12 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] officia
12 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 3
[illegible] [illegible] [illegible] ipsa corpora [illegible] [illegible]
et [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] est.

[illegible] Maior [illegible] non [illegible] a factore agente [illegible] voluntate [illegible]
volunt [illegible] motu [illegible] quia hec [illegible] effectum [illegible]
[illegible] motu [illegible] putrefactum corpus quia [illegible] putrefactum

Utrum Corpus xpi in sepulcro derelictum per moram temporis fuisset tamen incineratum

Si diu sine virtute ad resurrectionem non fuisset incineratum

[illegible] arguitur [illegible] non incipit motum [illegible] non [illegible]
[illegible] ex 3 methaurorum 26 [illegible]
corruptio [illegible] est putrefactio [illegible] methaurorum Et [illegible]
incipit illum motum in [illegible] a corpore quia illa [illegible]
est [illegible] ad putrefactionem et resolutionem corporis in
[illegible] ut patet in aliis [illegible] videlicet corpus xpi
fuisset tamen putrefactum si diu [illegible] ad resurrectionem
[illegible] non fuisset incineratum [illegible]
[illegible] est [illegible] non debet [illegible]
corrumpi.

[illegible] 1 2 3

[illegible] quaestionem [illegible] Iohannis [illegible] in [illegible] 3 [illegible]
[illegible] 21 q [illegible] aliquid est factum [illegible] ad [illegible]
[illegible] non [illegible]
[illegible] non est factum [illegible]
[illegible]
[illegible] est [illegible] factum [illegible] corpus [illegible] et
[illegible] Non [illegible] factum [illegible] corpus [illegible]
[illegible] Adhuc [illegible] non [illegible]
[illegible] et mortuum fuisset [illegible] ad corpus
[illegible] videtur [illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible] Corpus xpi in morte fuisset putrefactum
[illegible] non fuisset [illegible] quia
habent [illegible] et [illegible]
[illegible] corpus [illegible]
[illegible] Et [illegible]
[illegible] non fuisset [illegible] ad [illegible] resurrectionem.
[illegible] illa fuit factum [illegible]
[illegible] non [illegible]
[illegible]

Corpus xpi in sepulcro derelictum per moram temporis [illegible]
fuisset [illegible] ad gloriam
resurrectionis non fuisset incineratum [illegible]
[illegible] non debet [illegible]
[illegible] corpus [illegible]
[illegible]

hunc fuisset [illegible] et [illegible] resurrectionem [illegible]

Petrus a[d] in scripto 3 dist. 21 art. 1 dicit: Christus non necessitate naturali sed
voluntate assumpsit defectus humanae naturae / non propter se sed propter nostram
redemptionem / assumpsit ergo illos qui conveniebant fini [illegible]
[illegible] redemptionis / non alios / cum ergo defectus [illegible]
mortem et ipsa mors redemptionem [illegible] / quia [illegible]
[illegible] sub [illegible] hoc assumpsit illos non qui [illegible] mortem
[illegible] / quia [illegible] redemptionem [illegible]

Doctor Sanctus in 3 parte q. 51 art. 3: Non fuit conveniens corpus Christi putrescere vel
quocumque modo incinerari. [illegible] putredo cuiuscumque corporis provenit ex infirmitate naturae
illius corporis quae non potest amplius corpus continere [illegible] / mors autem Christi non debuit
esse cum infirmitate naturae [illegible] ne crederetur non esse voluntaria / ideo
non ex morbo vel ex passione [illegible] voluit mori / cui se obtulit
sponte [illegible] / sed Christus ne mors eius naturae infirmitati ascriberetur
noluit corpus suum qualitercumque putrescere aut qualitercumque resolvi, sed ad
ostensionem virtutis divinae voluit corpus illud incorruptum permanere.
Unde Chrysostomus dicit: Aliud viventibus aliis hominibus hiis qui egerunt
strenue arridet [illegible] gesta hiis ac [illegible] [illegible] / Sed in Christo
[illegible] non ante [illegible] [illegible] / [illegible]
[illegible] est [illegible] [illegible] hominis [illegible]
[illegible] [illegible] [illegible]
[illegible] quod est in carne / sed [illegible] fuit in
[illegible] fuit incorruptibilis
Christi carne / ergo illa caro non fuit incorruptibilis [illegible]
[illegible] mors [illegible] fuit [illegible] [illegible]
[illegible] nostrorum / [illegible] [illegible] [illegible]
[illegible] ad redemptionem nostram ad [illegible] fuit [illegible]
[illegible] ad [illegible] est in illa resolubile

Sed dicitur: [illegible] ex [illegible] est in illa
corpus Christi [illegible] ex elementis [illegible] fuit in illa
resolubile ergo incorruptibile [illegible] corpus [illegible]
resolubile / [illegible] resolui [illegible] / sed corpus
resolubile / [illegible] [illegible] / [illegible] resolubile [illegible]
[illegible] resolubile [illegible] / sed corpus Christi [illegible] resolutum
ab [illegible] / unde et corpus illud [illegible]
et incorruptibile [illegible] non fuit [illegible] alia forma [illegible]
post mortem in illo [illegible] [illegible] elementorum [illegible]

Non corpus humanum [illegible] ad elementorum [illegible]
[illegible] in corpore humano [illegible] / [illegible]
[illegible] est [illegible] / [illegible] humanum
[illegible] in utero matris [illegible] corpus formatum et
quod est [illegible] in utero [illegible] resolubile [illegible] / [illegible]
organizato / et [illegible] corpus [illegible] et incorruptibile [illegible]
est [illegible] est [illegible] corruptibile ex elementis [illegible] / sed non
[illegible] / quia habuit corpus [illegible] corpus suum
[illegible] in utero [illegible] non fuit [illegible]
est formatum [illegible] corpus Christi non fuit [illegible] incorruptibile [illegible]
[illegible] resolubile sed corruptibile [illegible] mortem [illegible]
[illegible] / [illegible] [illegible]
[illegible] / [illegible] corpus Christi [illegible]
[illegible] ab illo corpore separari
[illegible] corpus [illegible] / [illegible] [illegible]
[illegible] [illegible] post mortem in illo [illegible] non fuit [illegible]
Unde et corpus illud [illegible] forma cadaveris [illegible]
alia forma [illegible] / quia illa materia [illegible]
[illegible] forma [illegible]

Con[illegible]

Corpora

Forma

Doctor Sanctus

[illegible] Joh. [illegible]

Ex quibus infero corpus quod [illegible] mortuum Christi et anima mortua aliorum hominum [illegible] non sunt corpus [illegible] Ideo [illegible] mortua [illegible] fuit informata [illegible] forma generis sed forma [illegible] [illegible] Maria non [illegible] [illegible] [illegible] Maria [illegible] Christi stetit unita [illegible] et [illegible] [illegible] et [illegible] unica [illegible] forma [illegible] et hoc [illegible] [illegible] et [illegible]

Et dicit [illegible] in 3 parte q. 71. art. 3. [illegible]

Christus [illegible] Cum non [illegible] petro [illegible] [illegible] voluntarie [illegible] mortem sustinuit propter nostram salutem [illegible] corpus [illegible] [illegible] [illegible] [illegible] salutem [illegible] [illegible] in [illegible] [illegible] in sanguine meo [illegible] [illegible] [illegible] [illegible] Christus de sepulcro [illegible] [illegible] [illegible] [illegible] [illegible] a sepulcro [illegible] [illegible] [illegible] [illegible] non solum [illegible] sepulchro [illegible] [illegible] Ideo non oportuit [illegible] post [illegible] sed sufficit [illegible] de sepulchro

Ex quibus infero [illegible] [illegible] mortuum

1 [illegible] corpus [illegible] a [illegible] [illegible] petro [illegible] doctor [illegible] corpus illud ab alia forma [illegible] [illegible] [illegible] ab [illegible] seu [illegible] in [illegible] illud [illegible] corpus [illegible] non potuit [illegible] [illegible] nova [illegible] [illegible] [illegible] non [illegible] non oportuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] ad [illegible] [illegible]

~~Ex quo [illegible] [illegible]~~

[illegible] corpus illud [illegible] nova forma [illegible] ad corpus [illegible] in sepulchro [illegible]

3 [illegible] [illegible] ab illo corpore [illegible] [illegible] [illegible]

[illegible] illud corpus [illegible] non fuit [illegible] [illegible] Christus in [illegible] [illegible]

6 Non est [illegible] [illegible]

Iam littera lectionis et bursarie [illegible] de dominica sepultura | Dicitur
et [illegible] et declarandum | Non [illegible] in littera in qua 82
Et eum iam sero esset factum quia erat parasceve quod est
ante sabbatum | Dicit Beda parasceve grece latine preparatio [illegible]
qua nomine Iudei [illegible] qui [illegible] sextam sabbati
qua [illegible] a [illegible] sextam feriam appellabant | In qua
[illegible] preparabant illa que in sabbato comedi debebant
[illegible] sabbato [illegible] vespere [illegible] ad sabbatum [illegible]
a quo [illegible] sabbati [illegible] | In quo ab omni opere cessandum erat [illegible]

Nota [illegible] Arimathia Ioseph et Nicodemus [illegible] sepelierunt domini
[illegible] et [illegible] vespera [illegible] | Deo [illegible] in [illegible]
Et [illegible] Arimathia [illegible] sepulturum | Ne
ad vesperum [illegible] parasceve [illegible] aliquid [illegible]
liceret | [illegible]
Nota [illegible] Abraham | Sabbato [illegible]
in sepulchro [illegible] resurrecturus que octava
[illegible] eventurum | Unde nostre
[illegible] devotionis et [illegible] placet [illegible]
| [illegible] in hac quod mundi [illegible] pace
et [illegible] ut septima die [illegible] | delectando [illegible]
[illegible] corporibus [illegible] facta
in pace [illegible] et post [illegible] oportet
[illegible]
[illegible]
[illegible] debeat [illegible]
[illegible] Septima dies in Genesi [illegible] vesperam
habuisse non legitur quam [illegible] quia in
illo [illegible] erit | Non [illegible] sed [illegible]
gaudio [illegible] adaugendum |
Nota [illegible] In hac sexta [illegible] in qua passus est
Christus | [illegible] et [illegible] diebus [illegible]
Salve festa dies que vulnera nostra coherces
Angelus est missus | est passus in cruce Christus
Est Adam factus et eodem tempore lapsus
Ob meritum decime cadit Abel fratris ab ense
Offert Melchisedech | Isaac supponitur aris
Est decollatus Christi baptista Iohannes
Et Petrus ereptus | Iacobus sub Herode peremptus

[illegible] et deus die illo ab omni opere [illegible] Unde et hanc diem sabbatum requiem [illegible]

[illegible]

Consequenter Nicodemus cum [illegible] Venit Joseph | Mortuo in cruce domino
Joseph [struck through] nobilis decurio et Nicodemus doctor eximius
et plures alii [illegible] lucerna [illegible] corpus ad sepeliendum
apostoli venerunt ad locum passionis et [illegible] flentes [illegible]
et adoraverunt dominum | quos cum Maria mater [illegible]
[illegible] de morte consurgens [illegible] videt
et [illegible] cum [illegible]
[illegible] | quo facto
[illegible] quod poterat
[illegible] alii
levans [illegible] et [illegible] stabat Maria
[illegible] super [illegible] et [illegible] in amplexu
[illegible] et [illegible] caput [illegible]
[illegible] | Magdalena [illegible]
pedes eius [illegible] peccatorum [illegible]
osculabatur eum lacrimis | Alii autem [illegible] et
omnes planctum magnum super eum faciebant et quasi
[illegible] plangebant Omnibus [illegible] virgo Maria
mater eius [illegible] flebat [illegible] lacrimis [illegible]
[illegible] | Nam [illegible] lacrimis [illegible] flebat
[illegible] et [illegible] in lacrimis [illegible]
Rigabat lacrimis faciem filii sui | [illegible] plagas
eius et totum corpus [illegible] lacrimis [illegible] madidabat
[illegible] in quo corpus eius positum erat lacrimis
madebat [illegible] adhuc [illegible] eius apparere dicitur
| qui [illegible] ecclesia [illegible] sancti sepulcri [illegible]
| [illegible] et [illegible] eum [illegible] et [illegible]
faciem eius [illegible] apparebat [illegible] corporis
eius faciem sputis et sanguine [illegible] et [illegible]
non poterat [illegible] Nec mirum
[illegible] lingua [illegible] quibus ipsa virgo lamentabatur
[illegible] fletibus et planctibus super corpus unici filii sui [illegible]
Apparebant pedes [illegible] perforatis et [illegible] et
sanguinolentis | et [illegible] flebat [illegible] dolorem
[illegible] Credendum [illegible] planctus
[illegible] dolor eius ad [illegible]
non [illegible] in quo [illegible] de eius passione et morte
habuit [illegible] deplorare [illegible]
[illegible] angelorum ad [illegible]
fuit [illegible] eum [illegible] flebant et angeli [illegible]
[illegible] habebat | Et [illegible]
Angelorum vel Archangelorum [illegible] cum [illegible]
Natura Auctor Nature [illegible] homo mortuus [illegible]
videbant corpus Christi [illegible] ab [illegible] lacrimabatur
[illegible] Maria [illegible] in [illegible]
[illegible] se [illegible] dolentium [illegible] Et [illegible]
|| poterunt ||

Margin notes:

apostoli

[illegible] lacrimis [illegible] omnes [illegible] ultra [illegible] lacrimas [illegible] largiebantur

|| Nec [illegible] explanari

Item Nota [illegible] ista depositio domini [illegible] non fuit [illegible] in [illegible]
quia corpus eius [illegible] Nec fecit ei in [illegible] sed propriam
[illegible] monumentum [illegible] corpus non fuit a Judeis [illegible] sed a
devotis fidelibus [illegible] diligenter [illegible] Judeis de
hoc [illegible] conduntur et
sepeliuntur [illegible] fuit laudabile [illegible]
[illegible] Nobiles [illegible] tractabant [illegible] cadaveri [illegible]
[illegible] cadaver non fuit [illegible] suppositum in quo corpus illud
[illegible] suscipiebat [illegible] corpus illud [illegible]
potuit aliquo [illegible]

Nota ulterius secundum litteram quod Joseph mercator Syndonem et
Johannes [illegible] In sepultura domini interfuit Nicodemus
ferens mixturam mirre et aloes quasi libras C
Primo unxerit corpus Jesu et involverit in
syndone munda quam Joseph emerat et ligaverit
illud linteis aliis et sudario quod capiti adhibebatur
et [illegible] quibus totum corpus alligabatur
que omnia [illegible] que ut [illegible] Nicodemus
attulerat et post cum Joseph Arimathia sicut mos est
Judeis sepelire [illegible] sepelierunt.
Erat autem in loco ubi crucifixus est ortus et in orto monumentum
novum quod Joseph sibi [illegible] fecerat et in petra excisum
[illegible] in [illegible] hominis [illegible]
in quo nondum quisquam positus fuerat in quo
sepelierunt eum devote et [illegible] cum [illegible] fletibus
cum magnis singultibus et suspiriis variis et validis
Ne dici vel [illegible] sepulture [illegible] vix [illegible] potuit
Consumata autem [illegible] monumento posuerunt magnum lapidem
quasi [illegible] clausuram ad hostium monumenti ne [illegible] locus [illegible]
esset [illegible] Posuit autem lapidem magnum qui non posset
de facili et sine auxilio multorum amoveri ne aliquis
removens posset corpus Christi [illegible] illud cum hostium esset
ad sepulcrum ingressus. Hinc patet virtus resurgentis
quod magnus lapis removeri non potuit per plures cum nichil
[illegible] patet. Nec quod dicitur in resurrectione cum omnis
suspicio [illegible] ab aliquo fieri potuit violencia
aut furtum [illegible] Et fuisset lapis parvus
[illegible] custodes [illegible] nobis
[illegible] Maximum magnum apparatum
ostendit non absque auxilio plurium sepulcrum potuisse reserari

Moraliter

Iuncturas sumi vngentum Ioseph petentis corpus ihesu et involuentis illud in syndone munda. In sindone munda xpm involuit

Sindon munda qui mente pura eum sumpsit sine [illegible] cum pura et sincera fide credit sine peccat in eucharistia manducando

Monumentum nouum Monumentum nouum est cor per gratiam renouatum de quo ps Cor mundum crea in me deus et [illegible]

Excisum in petra i in xpo [illegible] Attendite ad petram de qua excisi estis [illegible] vel in petra i [illegible]

[illegible] corpus ihesu [illegible] a malo [illegible] corpus [illegible] non est [illegible]

Si nouum habes monumentum in petra excisum [illegible] Ioseph i [illegible] in [illegible]

Sed vere Ioseph [illegible] in [illegible] et in [illegible] corpus ihesu

Ad sepulturam autem domini adveniunt Nicodemus et attulit mixturam mirre et aloes [illegible] duo [illegible]

Mixtura mirre

Aloes [illegible] est Ioseph et [illegible] Timor [illegible] in [illegible] est Nicodemus qui [illegible]

[illegible] corpus xpi [illegible] in petra [illegible]

[illegible] vel Nicodemus [illegible]

[illegible] potest [illegible]

[illegible] homo [illegible]

Linteamina Linteamina quibus [illegible] mundicia [illegible] corporis [illegible] homo

Aromata Aromata quibus [illegible]

Mixtura Mixtura mirre et aloes [illegible]

Aloes [illegible] et aloes

Lapis magnus Advolutus saxi ad hostium monumenti [illegible] hostium cordis est os [illegible] [illegible] et [illegible]

[illegible] ut [illegible] vel hostium est [illegible] corpus ihesu i [illegible]

perdat [illegible] timor dei [illegible] hostium

[illegible] Timor dei [illegible]

Ihesu [illegible]

[illegible] in voluntati in sindone munda i. suscipiat pura mente — Corpus mortuum conditum
ungentes cum aromatibus i. virtutibus et ferentes
diversas / desponsantes sibi habitantem in nostris cordibus
Cum mirra et aloe i. habens amaritudinem pure [illegible]
et compassionis [illegible] sua passione et morte / habens [illegible]
i. purgatum ab omni vetustate peccati [illegible]
Ut in eo Xpus [illegible] [illegible] sed [illegible]
In quo nichil aliud sit [illegible] [illegible]
Sit [illegible] in [illegible] stabilitas [illegible] monumentum lapideum
representa / [illegible] in bono proposito [illegible]
Pro quo [illegible] predicto [illegible] [illegible] est
adhibendus et [illegible] corpus [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] advolutum [illegible] sepulcro
in corde [illegible] advolutum [illegible] saxum magnum
adhesum / qui se claudit ne possit [illegible]
diligens [illegible] [illegible] ne Xpus
cum [illegible] a mortuis resurgere [illegible]
[illegible] [illegible] lapis advolutus et [illegible]
[illegible] habent Xpus diligentes [illegible]
[illegible] et [illegible] et [illegible]
Et [illegible] Et quia nichil [illegible]
in [illegible] nostra [illegible] lapis [illegible]
ut nichil [illegible]
Volunt [illegible] in monumento [illegible] Joseph [illegible]
[illegible] [illegible] in corde [illegible]
Est [illegible] [illegible] in meditacionibus [illegible]
[illegible] quid sit est / [illegible] [illegible]
[illegible] / [illegible] / [illegible] obediens
[illegible] [illegible] corpus est / [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
custodiam ut possit [illegible] [illegible]
ut quod [illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] / maior [illegible] / [illegible]
[illegible] [illegible] / [illegible] / [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Nona

Circa tertium notandum secundum doctores sententiarum. Nonam fuit xpus resurgere propter quattuor.

diuina iusticia

Primo quidem ad commendacionem iusticie diuine ad quam pertinet illos exaltare qui se propter deum humiliant secundum illud luce 1. deposuit potentes et exaltauit humiles. Quia igitur xpus propter caritatem et obedienciam dei se humiliauit usque ad mortem crucis oportebat quod exaltaretur a deo ad gloriosam resurreccionem unde ex eius persona dicitur in ps. Tu cognouisti sessionem meam i. humiliacionem meam in passione et resurreccionem meam i. glorificacionem in resurreccione sicut glossa exponit.

fidei instruccio

Secundo ad fidei nostre instruccionem quia per xpi resurreccionem confirmata est fides nostra circa xpi diuinitatem ut dicitur 2 cor ultimo. Et si crucifixus est ex infirmitate nostra sed uiuit ex uirtute dei. Et ideo 1 cor 15 dicitur Si xpus non resurrexit inanis est fides nostra et in ps dicitur Que utilitas in sanguine meo dum descendo in corrupcionem i. in effusione sanguinis mei descendo quasi per quosdam gradus malorum in corrupcionem. quasi diceret nulla. Si enim statim non resurgo corruptumque fuerit corpus meum nemini annunciabo nullum lucrabor ut exponit glossa.

Spei subleuacio

Tercio ad subleuacionem nostre spei quia cum videmus xpum resurgere qui est caput nostrum speramus et nos resurrecturos. secundum illud 1 cor 15 Si xpus predicatur quod resurrexit a mortuis quomodo quidam dicunt in uobis quoniam resurreccio mortuorum non est. Et Job 19 dicitur Scio s. per certitudinem fidei quod redemptor meus i. xpus uiuit a mortuis resurgens et ideo in nouissimo die de terra surrecturus sum. Reposita est hec spes mea in sinu meo.

[marginal note:] 1 cor 15 .20. xpus resurrexit [illegible] [illegible] [illegible]

vite informacio

Quarto ad informacionem vite fidelium secundum illud Ro 6. Quomodo xpus resurrexit a mortuis per gloriam patris ita et nos in nouitate vite ambulemus. Et infra xpus resurgens a mortuis iam non moritur. Ita et uos existimate uos mortuos esse peccato uiuentes autem deo.

[marginal note:] [illegible] ne moriamur [illegible] resurreccio [illegible] resurgere [illegible]

[illegible] et eciam mortem non [illegible] cum [illegible] esse valuit

Et si in illo resurgere desierit in nobis omnino desperaret.
Tamen quia die tercio resurrexit, quod in omnibus corpore [illegible] in ecclesiis sequitur
ostenderet, exemplo quid ipse nunciarat quod promisit in premio,
ut sicut ipsum resurrexisse fideles cognoscerent, sic in se ipsis in
fine mundi resurrectionis premia sperarent. Ecce nos per mortem
carnis usque ad finem mundi remanemus in pulvere, ille autem die
tercio ab ariditate mortis viruit et nobis divinitatis sue
potentiam ipsa innovatione sue carnis ostenderet. Habemus ergo
spem resurrectionis nostre, considerantes gloriam capitis nostri.
[illegible] spem resurrectionis roborant in nobis multorum sanctorum corpora,
que ipse sue resurrectionis cum ipso surrexerunt, qui nobis plus valent viva
homines fuerint, quibus homo non in se fieri presumat quod
in ipso factum fuisse cognoscit, quos veros homines sciebat.

~~Circa 2m articulum nota~~

Nota ad complementum nostre salutis. Sicut enim per hoc quod — *Complementum salutis*
mala sustinuit moriendo ut nos liberaret a malis,
Ita et glorificatus est resurgendo ut nos promoveret ad bona.
Secundum illud Rom. 4: Traditus est propter delicta nostra et
resurrexit propter iustificationem nostram.

Ex multiplici causa conveniens fuit necessarium resurgere Christum
Ut quod dicitur in Luc. ult. et illud Luc. ult. Oportebat Christum pati et resurgere a mortuis

Ad 1 dicendum quod Damascenus dicit li. 3 Resurrectio secunda est eius quod dissolutum est
et cecidit. Sed Christus non cecidit per peccatum nec corpus eius — *Con*
dissolutum est. Non ergo sibi competit resurgere.
Rp. Licet Christus non ceciderit per peccatum cecidit tamen
per mortem. Quia sicut peccatum est casus a iustitia
ita mors est casus a vita. Unde ex persona Christi
potest intelligi quod dicitur Michee 7: Ne leteris inimica
mea super me quia cecidi, consurgam.
Similiter licet corpus Christi non fuerit dissolutum per
incinerationem ipsa tamen separatio anime a corpore — *Con*
dissolutio quedam fuit.

Sed d. a. Quilibet resurgens ad aliquem promovetur gradum
quia resurgere est sursum moveri. Sed corpus Christi
remansit post mortem divinitati unitum, ergo ita
non potuit in aliquem altiorem promoveri, ergo non
competebat sibi resurgere. Rp. Divinitas erat unita
corpori Christi post mortem unione personali, non autem unione
nature sicut anima unitur corpori ut forma
ad constituendam humanam naturam. Et ideo per hoc quod
corpus eius unitum est anime promotum est in — *Con*
altiorem statum persone.

[margin: Altiorem statum nature non autem in]

Sed d. a. Ea que circa humanitatem Christi sunt ad
nostram salutem ordinantur. Sed ad nostram salutem
sufficiebat passio Christi per quam sumus a culpa et
a pena liberati. Ergo non fuit necessarium
ut Christus a mortuis resurgeret.
Rp. Passio Christi operata est nostram salutem proprie
loquendo quantum ad remotionem malorum, resurrectio
vero quantum ad inchoationem et exemplar bonorum etc.

tercia die

Circa articulum de fide tertium

Necesse fuit resurrectionem ad instructionem nostre fidei.
Est enim fides nostra de divinitate et de humanitate christi
Nec enim sufficit alterum sine altero credere ... ad
hoc quod consummaret fidem ... oportuit quod
christus resurgeret et cum resurrectionem non differret usque
ad finem mundi. Ad hoc enim quod consummaretur fides de
veritate humanitatis et mortis eius oportuit mortem
premittere mortem et resurrectionem. Et cum statim post mortem
resurrexisset christus videri posset quod eius mors vera
non fuisset. Et per consequens nec resurrectio vera

Ad veritatem mortis christi manifestandam sufficiebat
quod usque ad tertium diem eius resurrectio differretur
quia non contingit quod in tam brevi tempore in homine
qui mortuus videbatur non appareant
aliqua indicia vite christi. hoc autem quod tertia
die resurrexit convenit propter ternarium
qui est numerus omnis rei ... habens principium
medium et finem ut dicitur in .j. de celo

Ostenditur autem misterium quod christus una sua morte
que fuit lux christi iustitiam
duas in nostris mortes destruxit scilicet corporis
et anime que sunt tenebre christi ...
Et ideo die una integra et duabus
noctibus quievit in morte ut augustinus dicit
in 4to de trinitate. Per hoc autem significatur
quod per resurrectionem christi tertium tempus inciperet
Nam primum ante legem. Secundum sub lege
tertium sub gratia. Incipit autem in resurrectione
tertium statum. Nam primum fuit sub figuris
Secundum sub veritate fidei. Tertium erit in
eternitate glorie quam christus resurgendo inchoavit
Ex quibus patet ...

Conveniens fuit christum tertia die a morte resurgere
... quod ... et ... XX ...
... ad ... et tertia die resurgit.

¶ Et sicut Martem destruit tenebras usque
et petere | Et cum dicitur tercia die resurrexisse
accipiendo diem pro die naturali que continet
spacium xx horarum Et sicut dicit Augustinus in
quarto de trinitate. Nox vero ad diluculum
quo resurrectio domini declarata est / ad tertium
pertinet diem / Nam deus qui dixit
de tenebris lucem clarescere / ut per
gratiam novi testamenti et participationem
Resurrectionis xpi audiremus
Fuistis aliquando tenebre nunc autem lux in domino
Insinuat nobis quodammodo quod a
nocte dies sumat initium / Sicut enim
primi dies futurum hominis lapsum a luce
in noctem / Ita isti propter hominis reparationem
a tenebris ad lucem computantur
Ita patet quod cum dicitur tercia die
surrexisse passio dicta die tria cum
surrexisse tenendo de die naturali in synodo
[illegible]
Nunc autem cum in diluculo surrexerit
patet dicta quod tercia die surrexit
vere accipiendo diem artificialem
Tamen alterum quod puerum de [illegible] quam
Iam sol [illegible] [illegible]
[illegible] et cetera [illegible] quod [illegible]
ad monumentum orto iam sole
Quod non est contrarium [illegible]
Cum adhuc tenebre essent ut Augustinus
dicit de consensu evangelistarum quia die
surgente reliquie tenebrarum
magis extenuantur quanto magis oriente
luce | Quod autem dicit orto iam sole

Non sic corpus est tamen sol ipse iam
ortus super terram sed tamen eo proximo
veniente in hac parte et iam ipse
suis radiis spargeret et diffunderet
~~[illegible]~~
Surrexit igitur tercia die et requievit tribus diebus
in sepulcro. Non tamen tribus diebus integris et completis
sed [illegible] pro parte [illegible] et [illegible] [illegible]
dominice diei et [illegible] diem sabbati
Item quod [illegible] illa [illegible] [illegible] est
per synodochen et in hoc omnes sancti
concordant
Licet de hora [illegible] videtur ~~[illegible]~~ [illegible]
illam quando dicit dominus quod surrexit in
media nocte. Sciendum [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] corpus [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
ad nonam horam. [illegible] [illegible] [illegible] [illegible] [illegible]
ab [illegible] [illegible] quam [illegible] est et [illegible] [illegible]
[illegible] [illegible] super [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] ad mediam noctem [illegible] diem sabbati
et diem dominicam [illegible] [illegible] 36 horas
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] passus est. [illegible] [illegible] [illegible] [illegible]
[illegible] in quo positus fuit in sepulcro et
[illegible] [illegible] [illegible] ad [illegible] dominice diei
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
per 36 horas [illegible] [illegible] [illegible] [illegible] [illegible]

vide [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]

Est et alia questio / Cum [illegible] in 36 horis sint due noctes et vnus
dies / Item quia tunc solum est ponere simplex ad duplum vel e contra
Item sicut xpus vna sua simplici morte absoluit duas nostras
mortes / que quidem ostenditur per duas noctes et unum diem assignat
Aug. 4° de trinitate / Et hec eadem assignantur super illud Luce 24 Oportebat
oportebat xpm pati in glo. / Mercato vnum diem et duas noctes
in sepulcro mansit / quia lucem [illegible] sue mortis que fuit in carne
cum tenebris duplicis nostre mortis que in carne et anima [illegible]
et super illud Matt. 6 hec sententia quam vetus homo in glo.
Et hac ratione vnum diem et duas noctes quia duplicem nostram
mansit in sepulcro [illegible] sua simplici composuit / Et / [illegible] dicitur in [illegible]
[illegible] tempus [illegible] Mortis in hora [illegible]
[illegible] Cum [illegible] [illegible] sunt que [illegible] veritatem
[illegible] sunt que [illegible] / Et illi qui horam mediam noctis
assignant resurrectionis [illegible] quando [illegible] / Item [illegible]
assignant tempus quod [illegible] vel [illegible] resurrectionis sunt
inter horam medie noctis et mane [illegible] / Nam medium
[illegible] ab [illegible] aliquid [illegible] in media nocte
aliquid mane sine aliqua [illegible] / [illegible] per-
tinent in sepulcro [illegible] hec [illegible]
Et hec [illegible] sunt 3 dies [illegible] sunt 3 dies
et 3 noctes in ventre ceti sic filius hominis [illegible] 3 dies et 3 noctes

in tercia die — Ille Joh. 2. Solvite templum hoc et in triduo [illegible] illud. Et subiungit ewangelista: quia hec intelligebat de templo corporis sui.

Item in symbolo: tercia die resurrexit a mortuis. Et [illegible]

[illegible] [illegible] obscuritatem que mortem eius in die [illegible] voluit [illegible] resurrectionem in die tercia sicut dominica die.

Sed contra: [illegible] [illegible] [illegible] [illegible] post resurrectionem [illegible] [illegible] fuit post tempus [illegible]. Johannis 16 quia dormientibus ipsis ad medium noctis et [illegible] [illegible] [illegible] [illegible] quia Christus ipse ad tercium diem in sepulcro non [illegible]

[illegible] [illegible] quia [illegible] [illegible] in media nocte surrexit. [illegible] [illegible] hac [illegible] quia Christus non [illegible] [illegible] in sepulcro quia illa media nocte [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] media nocte [illegible] illos [illegible] [illegible] [illegible] [illegible] [illegible] nox eius die [illegible] [illegible] Christi resurrectionem.

Sed contra: Actuum 2. [illegible] [illegible] [illegible] a mortuis [illegible] quod impossibile erat detineri eum ab eo. Sed non poterat detineri [illegible] [illegible] [illegible] resurrexit [illegible] detineri [illegible] [illegible] Christus [illegible] [illegible] [illegible] ipsi ad tercium diem non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible]

Sed contra: [illegible] nostre [illegible] [illegible] per mortem [illegible] fuit [illegible] [illegible] non [illegible] [illegible] et [illegible] [illegible] Christus non [illegible] [illegible] [illegible] [illegible] in sepulcro [illegible] [illegible] [illegible] [illegible] in sepulcro [illegible]

Sed dicitur: Non sunt(?) Christi a mortuis resurgere tertia die quia membra debent capiti conformari sed nos qui sumus membra Christi non resurgemus a morte tertia die sed nostra resurrectio differtur usque ad finem mundi. Ergo videtur quod Christus qui est caput nostrum non debeat tertia die resurgere sed debuit eius resurrectio differri usque ad finem mundi.

Con[tra]

Respondetur: Caput et membra conformantur in natura sed non in virtute. Excellentior est enim virtus capitis quam membrorum et ideo ad demonstrandum ~~[illegible]~~ excellentiam virtutis Christi congruentius fuit ipsum tertia die resurgere aliorum resurrectione dilata usque ad finem mundi.

Con[tra]

Sed dicitur Actuum 2 impossibile erat Christum detineri ab inferno et morte sed quanto diutius aliquis est mortuus detinetur a morte. Ergo videtur quod Christi resurrectio non debeat differri usque ad tertiam diem sed statim in eadem die resurgere post passionem cum gloria superinducta debuit. Nullam esse utilitatem sanguinis Christi si non statim resurgeret. Respondetur: detentio continua quod importat Christus a nulla necessitate mortis teneretur astrictus sed erat inter mortuos liber. Et ideo tamen in morte mansit non quasi detentus sed propria voluntate quamdiu indicavit esse necessarium ad instruendam fidem nostram. Et ut etiam dicitur quod fit brevi in proposito [illegible].

Con[tra]

Sed dicitur a [illegible] mane videtur ab orto sole qui sua pura die surrexit sed ante ortum Christus resurrexit ut dicitur Joh. XX quod venerunt valde diluculo Maria Magdalena venit mane cum adhuc tenebrae essent ad monumentum et tamen Christus iam resurrexerat quia sepulchrum videt revolutum lapidem a monumento. Ergo non resurrexit Christus tertia die.

Respondetur: Christus surrexit cum diluculo die iam illucescente ad designandum quod sua resurrectione nos ad lucem gloriae induceret. Sicut mortuus est advesperascente iam die et tendente ad tenebras ad ostendendum

[illegible] Circa articulum Resurrexit tertia die scilicet.
Resurrectio est reparatio ad vitam / duplex autem
aliquis dicitur a morte ad vitam / Primo
mortem solum in actu ut scilicet aliquis vivere
incipiat qualitercumque postquam mortuus fuerat
Alio ut aliquis liberetur non solum a morte
sed etiam a necessitate / et quod plus est a
possibilitate moriendi / et hec est vera
et perfecta resurrectio / quam quidem aliquis
dicitur subire necessitate moriendi
quando a deo mors eius dampnatur sed in illud. Ro. 6.
Quod enim quod mortuum est propter peccatum
Aliud est quod probabile est esse scilicet quod dicitur esse
i. potentia / Et est quod illa resurrectio qua quis dicitur
solum ab actuali morte est resurrectio imperfecta
Dicendo ergo de resurrectione perfecta Christus est primus
resurgentium / quia ipse resurgendo primo pervenit
ad vitam penitus immortalem / sicut illud Ro. 6. Christus resurgens
ex mortuis iam non moritur / Quod resurrectionem imperfectam
quidam alii surrexerunt ante Christum ad premonstrandum quasi
in quoddam signum resurrectionis eius / Et quibus predicitur.
Etsi aliqui in veteri testamento et aliqui a Christo suscitati a
mortuis resurrexerunt tamen resurrexerunt imperfecte.
Christus tamen deus resurrexit resurrectione perfecta. Numquam
amplius moriturus et omnino liberatus non a necessitate
verum etiam a possibilitate moriendi ut in eius [illegible]
Nam in veteri testamento per Heliam et Elizeum
aliqui leguntur resuscitati sicut in Hebr. 11.
Et sic acceperunt mulieres de resurrectione mortuos suos
Et alios etiam Christus ante passionem suam tres mortuos
suscitavit / Illi tamen suscitati sic redierunt ad vitam
ut iterum morerentur / Et resurrectio eorum fuit imperfecta
solum autem Christi resurrectio fuit perfecta quia ille
resurgens numquam amplius est moriturus sed semper vivit

Et ideo | 1 Cor. 15 | Christus resurrexit a mortuis primitie dormientium
Glo[ssa] quia primus tempore et dignitate surrexit

Sed dicunt aliqui miraculum quod in Christi passione accidit
narratur per ewangelistas in capitulo 27 quod monumenta aperta sunt
et multa corpora sanctorum que dormierant resurrexerunt/
non tamen Christus fuit primus resurgencium.
Respondeo de illis qui surrexerunt cum Christo dicit glosa
credendum est esse quod redierunt ad vitam tanquam
non iterum morituri/ quia maius illis esset tormentum
si iterum morerentur quam si non resurgerent. Ieronimus hanc
intelligendum est sicut dicit Rabanus super capitulo quod prius autem resurrexit
quam resurgeret dominus tamen ... Glosa dicit quod exeuntes
de monumentis post resurrectionem eius venerunt in sanctam
civitatem et apparuerunt multis. Sed Augustinus in epistola
ad Evodium hanc opinionem ... dicit. Sed
quibusdam videtur per mortem domini Christi iam
talem resurrectionem prestitam iustis qualis nobis in fine
promittitur. Quia si non iterum repositis corporibus dormierunt
videndum est quomodo intelligatur Christus primogenitus ex
mortuis si iam illam resurrectionem tot precesserunt.
Respondeo si dicitur hoc dictum per anticipationem ut
monumenta illo terremotu aperta intelligantur cum Christus
in cruce penderet, resurrexisse autem istorum corpora non tunc
sed cum ille prior resurrexisset. Sed adhuc restat
quod moveat quomodo Petrus non de David sed de Christo
asserit fuisse predictum Carnem eius non vidisse
corrupcionem per hoc quod apud eos erat monumentum David.
Et illos non convinceret si corpus David ibi iam
non erat. Et licet ante in recenti sua morte
resurrexisset nec caro eius vidisset corrupcionem
possent monumentum illud manere. Durum autem videtur ut
David non sit in illa resurrectione iustorum
sed eius iam ostenditur est requiescens cum Christus
...
quod ... iam ... illud quod
ad ... de istis antiquis dicitur. Ne sine nobis perficerentur
si autem iam in illa resurrectione incorrupcione constituti
sunt que nobis promittitur in fine promittitur.
Sed quomodo sciatur videtur quod resurrexerunt iterum morituri.
Ad quod ... videtur quod Rabanus dicit super capitulo quod
sicut Lazarus resurrexit sic et multa corpora sanctorum
resurrexerunt ut dominum ostenderent resurgentem.
... hec in summa de Aquino sub dubio relinquitur.
Circa dictum Christi de corporibus istorum que post mortem dormierunt
et Christo resurgente in corporibus surrexerunt ... in patriam
... redierunt ... Cum Christo ... ascendit ...
De hiis corporibus dicit Evangelium capitulo quod monumenta aperta sunt etc. ... alibi.

Nomen in ...

Mortuum

Con[clusio]

Sed dicendum quod sicut Christus ~~passus~~ per suam resurrectionem est causa nostre resurrectionis / ita est causa nostre gratie per suam gratiam secundum Joh. I De plenitudine eius omnes accepimus sed alii qui tunc gratiam habuerunt quam Christus / sicut omnes patres veteris testamenti / ita etiam alii patres ad resurrectionem corporalem pervenerunt quam Christus in ipse fuerit et qui precesserunt Christi adventum fuerunt preparatoria ad Christum Ubi gratia est dispositio ad gloriam / Ideo ea que sunt glorie sive quantum ad animam sicut perfecta dei fruitio sive quantum ad corpus sicut resurrectio gloriosa / prius debent esse in Christo sicut in auctore glorie / gratiam vero convenebat prius esse in hiis que ordinabantur ad Christum /

Causa

Circa articulum iiij notandum secundum doctorem sanctum

Per mortem divinitas non fuit separata ab anima nec a corpore potest considerari Christi mortuum quantum ad eius operationem divinitatis vel secundum virtutem anime create [aliquo vero divinitatis unite]

Secundum igitur virtutem divinitatis unite / et corpus recuperavit animam quam deposuerat / et anima resumpsit corpus quod ~~[illegible]~~ dimiserat / Et hoc est quod dicit Christus de 2 Cor. ultimo Etsi enim Christus crucifixus est ex infirmitate nostra sed vivit ex virtute dei

Sed et separatum animam et corpus Christi mortui secundum virtutem nature create / sic non potuit sibi reuniri / sed oportuit ut resuscitaretur a deo

Ex quibus patet questio

Et Christus non fuit causa sue resurrectionis secundum virtutem nature create fuit tamen causa secundum virtutem divinitatis unite / patet ex dictis in [illegible] quod dicit dixit Jo. X Nemo tollit animam meam a me sed ego pono eam / et iterum sumo eam / sed nichil aliud est resurgere quam iterato animam sumere / ergo Christus virtute propria non surrexit sed virtute divinitatis unite

V Apres dn̄s Petrus presumpsit a Mortuis
Beck sit suscitatus veritate dimittitur

Sed d. a. Quecumque suscitantur ab alio non est causa sue resurrectionis — Con

Xpus est suscitatus ab alio, scilicet a deo patre, sicut dicit Act. 2:
Quem deus suscitavit solutis doloribus inferni.
Et Ro. 8: Qui suscitavit Ihesum Xpum a mortuis
vivificabit et mortalia corpora nostra, ergo Xpus non est causa sue resurrectionis.

R. Eadem est divina virtus et operacio patris et filii,
unde hec duo se se consequuntur, scilicet Xpus est suscitatus
divina virtute patris et [illegible]. — Con

Sed d. a. Nullus debet mereri vel petere aliquid ab alio
cuius est causa, sed Xpus suam propriam meruit resurrectionem,
sicut dicit Aug. super Iohannem: per humilitatem passionis
meritum est glorie resurrectionis. Ipse eciam petivit se a
patre suscitari, sicut in ps.: Tu autem domine miserere mei
et resuscita me, ergo Xpus non fuit causa sue resurrectionis.

R. Xpus orando peciit et meruit suam resurrectionem
in quantum homo, non tamen in quantum deus.

Sed d. a. Sicut Damascenus ponit in 3° libro, resurrectio — Con
non est nisi eius quod cecidit per mortem.
Corpus autem non potuit [illegible] quod est eo
[illegible], ergo illud quod resurrexit in Xpo non
potuit esse causa sue resurrectionis.

R. Corpus secundum naturam creatam non est principium
[illegible] secundum virtutem divinam corpori unitam.
Anima Xpi est tamen principium secundum virtutem divinam unitam;
[illegible] ~~[illegible]~~ cum ~~[illegible]~~ potencie est semper sibi divinitas unita,
non secundum naturam creatam, [illegible] secundum virtutem divinam
tempus et cum invicem se resumpserunt. Nam autem sibi unitam
natura creata.

Resurrectio Christi [illegible] omnibus hominibus debuit manifestari / vel solum quibusdam / ex gratia [vel] munere speciali. Et arguitur quod sic omnibus / quia passio Christi fuit omnibus manifestata eo publice pateret quam gloria resurrectionis; cuius omnibus manifestari debuit eo publice resurgente. contra ...

In oppositum est quod dicitur Actuum X. Quem deus suscitavit tertia die et dedit eum manifestum fieri non omni populo sed testibus praeordinatis a deo. Et hoc [illegible] in littera V manifestum est pro [illegible]. quam [illegible]

In responsione est 3 articuli 1
Circa primum [illegible] 2
[illegible] 3

q. II. art. 1. ... quae [illegible] Sicut [illegible] dominus [illegible] Dionysius in libro de celesti hierarchia. Hec est lex divinitus instituta / ut a deo immediate superioribus revelentur / quibus mediantibus deferantur ad inferiores / sicut patet in ordinatione celestium spirituum / [illegible] quae pertinent ad futuram gloriam / [illegible] communem hominum cognitionem excedunt [illegible] Isaiae 64. Oculus non vidit deus absque te quae praeparasti diligentibus te. Et ideo huiusmodi non [illegible] ab omnibus immediate divinitus revelata fuerunt sed apostolis et [illegible] Nobis revelavit deus per spiritum suum [illegible] Christi [illegible] resurrectione [illegible] eius resurrectio non omni populo manifestata est sed quibusdam / quorum testimonio deferretur in aliorum notitiam [illegible] ut quibusdam mediantibus [illegible] apostolis [illegible] ut mulieri quae [illegible] manifestata est Christi resurrectio [illegible] in gloria [illegible]

Cyrillus [illegible] quae quando [illegible] fuerunt [illegible] resurrectionis [illegible] propter et [illegible] / [illegible] absolutionem et [illegible] / [illegible] hoc [illegible] ad statum gloriae [illegible] defunctum [illegible] sexus sed et magna [illegible] Magnam cum gloria ex [illegible] / [illegible] in [illegible] sepulcrum [illegible] in gloria resurgentem [illegible]

Resurrectio Christi non omnibus hominibus debuit manifestari sed solum quibusdam ex gratia munere speciali. Probatur [illegible]

1. Resurrectio Christi prima [illegible] est [illegible] per illud in [illegible]
2. Resurrectio Christi [illegible] [illegible] ... Quem deus
3. Resurrectio Christi [illegible] suscitavit tertia

Quod mulieri non permittitur publice docere in ecclesia / permittitur tamen
ei privatim domesticos admonere aliquos instruere / Et ideo
dicit Ambrosius super Lucam Ad eos femina mittitur
qui domestici sunt Non ei mittitur ad hoc ut resurrectionis
testimonium ferat ad populum / Et ideo primo mulieri apparuit
ut mulier que primo initium mortis ad hominem detulit
primo etiam nuntiaret resurrectionem Christi in gloria
Unde et dicit Cyrillus femina que quondam fuit
mortis ministra venerandum resurrectionis mysterium prima percepit
et nuntiat / Adeptum est ergo femineum genus et ignominie
absolutionem / et maledictionis repudium / Simul etiam
per hoc ostenditur quantum ad statum glorie pertinet
nullum detrimentum patietur sexus femineus / sed si maiori
caritate fervebit maiori etiam gloria ex visione
divina potietur / Et eo quod mulieres que dominum tam arcius
amaverunt ut ab eius sepulcro
discipulis recedentibus non recederent primo viderunt
dominum in gloria resurgentem ...

Sed contra. Sicut publice peccatum debetur pena publica / sed
1 Thim. 5. peccantes coram omnibus argue / ita merito
publico debetur ~~meritum~~ premium publicum / sed
claritas resurrectionis est premium publicum passionis
ut dicit Aug super Johannem Cum ergo passio Xpi fuit
omnibus manifesta eo publice paciebatur / videtur quod etiam
gloria resurrectionis cum omnibus manifestari debuit /

~~Preterea Sicut dicit Aug de questionibus evangelii non omne
quod fingimus mendacium est sed cum illud quod
fingimus nichil significat tunc est mendacium~~
Cum autem ficcio nostra refertur ad aliquam significacionem
non est mendacium sed aliqua figura veritatis
Alioquin que a sapientibus viris et sanctis vel etiam ab
ipso domino ficte figuraliter dicta sunt reputabuntur
quia secundum usitatum intellectum non consistit veritas
in talibus dictis

Passio Xpi peracta est in corpore adhuc habente naturam passibilem
que in lege ... est nota omnibus / et ideo passio Xpi omnibus
... manifestari oportuit / resurrectio autem Xpi facta est
mediante ... patris ut dicitur Apoc 6 / et ideo omnibus
... mediate non est manifesta / sed quibusdam
... publice peccantibus publica pena imponitur
... autem publice ... patris videtur / et premium publicum
... publice ... ut aliis provocentur
ad ... / sed pene et premia futura non publice
omnibus manifestantur / sed specialiter illis qui adhuc
preordinati sunt a deo.

Sed contra. Sicut passio Xpi ordinatur ad nostram salutem
ita et eius resurrectio secundum illud Ro 4. Resurrexit propter
iustificacionem nostram / sed illud quod ad utilitatem omnium
pertinet debet omnibus manifestari / ergo resurrectio Xpi debuit
omnibus manifestari et non quibusdam specialiter /

~~Preterea Aug dicit de ... causas ...
... in alio ... ab illis~~

Resurrexit sicut est ad communem omnium salutem
... ad notitiam omnium pervenit / non sic quod omnibus
immediate manifestaretur / sed quibusdam per quorum
testimonium referretur ad omnes /

Sed contra. Illis quibus est manifestata resurrectio fuerunt
resurrectionis testes / unde dicitur Act 2 ... Cum eis
... surrexit cum eo ... testes ...
hec autem testimonia referebant publice predicando
quod quidem non convenit incredulis
... Thim 2. ... multis in celo ...
... viderunt ... resurrectio Xpi manifestata fuit
... prius mulieribus quam aliis hominibus

... et dedit eum
manifestum fieri
non omni populo
sed testibus preordinatis
a deo

Utrum Resurrectio xpi debuit convenienter hominibus per angelos nuntiari

Et arguitur quod non quia convenientius videtur fuisse quod apostoli viderent xpm a mortuis resurgere. Probatur quia ad apostolos pertinebat resurrectionem xpi testificari. Patet Act. 10. Virtute magna reddebant apostoli testimonium resurrectionis domini nostri Jhesu xpi. Sed certissimum est testimonium de visu, quod convenientius fuisset ut ipsi resurrectionem xpi viderent. Item ad certitudinem fidei habendam de resurrectione xpi videretur. Patet Act. 1. Videntibus illis elevatus est. Sed plus oportuit de resurrectione xpi certam fidem habere. Ergo videtur quod discipuli videntibus debuit xpus resurgere. Praeterea discipuli viderunt resurrectionem Lazari, que fuit figura resurrectionis xpi. Ergo et cetera, quod xpus videntibus apostolis resurgere debuit. Et quod sic [illegible].

In oppositum est littera: De resurgens domini mane prima sabbati apparuit primo Marie Magdalene. Sed Maria Magdalene non vidit eum resurgere, sed eum cum quereret in sepulcro audivit ab angelo: Resurrexit dominus. Non est hic. Ergo nullus vidit illum resurgere, quod quod est verum. 1

In corpore circa 3 articulos. 2

Circa primum articulum nota. 3

Oravit ut dicit apostolus Ro. 13: Que a deo sunt ordinata sunt. Est autem hic ordo divinitus constitutus ut ea que supra homines sunt hominibus per angelos revelentur, ut patet per Dyo. 4 c. ce. gerar. Xpus autem resurgens non rediit ad vitam communiter omnibus notam, sed ad vitam quandam immortalem et deo conformem. Patet Ro. 6: Quod enim vivit, vivit deo. Et ideo ipsa xpi resurrectio non debuit immediate ab hominibus videri, sed eis ab angelis nuntiari. Unde dicit Hylarius super Mat.: quod ideo angelus prior resurrectionis est index, ut quodam famulatu paterne voluntatis resurrectio nuntiaretur. Et quibus potest esse.

Resurrectio xpi convenienter debuit hominibus per angelos nuntiari.

Pro isto nota tria:

.1. Angeli dei resurrectionis domini primo fuerunt conscii.
.2. Per angelos dei resurrectionis domini homines fuerunt conscii.
.3. Resurrectio xpi non debuit ab hominibus immediate videri.

Et quia resurrectio xpi transcendebat communem hominum rationem, et quoad terminum a quo, quia fuit redditus ab inferis et corpus de sepulcro clauso exivit, et quoad terminum ad quem, scilicet quod est adeptus vitam gloriosam. Ideo apostoli non transcendebant eandem communem rationem, sed solum quoad terminum ad quem. Et ideo discipuli potuerunt videre xpm post quoad terminum a quo, scilicet quod rediit a mortuis. Non autem viderunt ipsum quoad terminum ad quem, quia non viderunt eum vitam gloriosam in celo [illegible]

[Margin:] Apostoli non potuerunt testificari resurrectionem xpi de visu, et quoad quod per resurrectionem non viderunt, sed viderunt quem mortuum sciverant. Sed per auditum verbi angelici ad quod fides servit, ad Christum resurgentem pertinent homines per ea que per angelos audierunt.

2 Ad 2m patet ex predictis.

De 3o. Lazari resurrectionem esse ut viderent ad vitam quandam quam [illegible] qua [illegible] non rediit Christus non resurrexit et ideo non est simile.

Verum Circa articulum Nota secundum [illegible] li x

Illud resurgere dicitur quod cecidit / Corpus autem Christi per mortem cecidit in quantum ab eo Anima separata fuit que actus eius formalis perfectivus. Unde oportuit ad hoc quod esset vera Christi Resurrectio ut idem corpus iteratum eidem Anime uniretur. Et quia veritas Nature corporis est ex forma / quibus est quod Corpus Christi post passionem / et verum corpus fuit / et eiusdem Nature cuius fuerat ante passionem / Si autem corpus eius fuisset fantasticum non fuisset vera Resurrectio sed apparens. Et quibus [illegible].

Christus dominus post suam gloriosam Resurrectionem habuit corpus non fantasticum sed corpus verum. patet quia dicitur in [illegible] Ad quod facit illud Luce ultimo Cum Christus discipulis apparuisset conturbati et conterriti existimabant se spiritum videre. quasi non haberet corpus verum sed fantasticum / Ad quod removendum ipse postea subdit / palpate et videte quia Spiritus carnem et ossa non habet sicut me videtis habere / per quod se asserebat habere corpus verum et non fantasticum.

Contra

In eodem loco

Sed dicitur. Verum corpus non potest simul esse cum alio corpore in eodem loco / Sed corpus Christi post suam Resurrectionem simul cum alio corpore in eodem loco fuit / Intravit enim ad discipulos Januis clausis sicut dicitur Johannis xx. ergo videtur quod Christus post suam Resurrectionem non habuit verum corpus.

Respondetur. Corpus Christi post Resurrectionem non quod miraculo sed ex conditione sicut quidam dicunt Januis clausis ad discipulos intravit / et cum alio corpore in eodem loco fuit / Non quod non esset corpus / sed patet quod virtute divinitatis unitum illud corpus ad discipulos licet verum esset Januis clausis intravit. Unde Augustinus dicit in [illegible] paschali Quidam sic disputant / Si corpus erat Si hoc resurrexit de sepulcro quod pependit in ligno / quomodo per hostia clausa intrare potuit Videlicet Si comprehendis modum non est miraculum Ubi deficit ratio ibi est fidei edificatio / Et plus

Tertium dicitur Moles corporis ubi divinitas erat hostia clausa non obstiterunt / Ille quippe

uti est aperto intrare potuit sicut nascente virginitas
matris inviolata permansit / 7 lib 8o gg^e m
Omelia de octava pasche

Sed dicit aliquis verum corpus non evanescit ab aspectu
intuencium nisi forte corrumpatur / sed corpus Xpi
evanuit ab oculis discipulorum cum intrarent / ut dicitur
luce ultimo / igitur videtur quod non habuit corpus verum
Xpus resurrexit ad immortalem glorie vitam
hec autem est dispositio corporis gloriosi ut sit spirituale
spiritualem sopitum ut dicit apostolus j cor 15 Ad hoc autem
quod sit omnino corpus spirituale spiritui requiritur quod
omnis actio corporis subdatur spiritus voluntati
Ad hoc autem aliquid videatur fit per actionem visibilis in
visum ut patet 2 de anima / 7 ideo quicumque habet
corpus glorificatum / in potestate sua habet videri
quando vult et quando non vult non videri / hec autem Xpus
habuit non solum ex condicione corporis gloriosi / sed
ex virtute divinitatis / per quam fieri potest ut etiam
corpora non gloriosa miraculose non videantur
Sicut prestitum fuit sancto Bartholomeo miraculose
ut si vellet videretur / non autem videretur si non vellet
Dicendum igitur quod Xpus ab oculis discipulorum evanuit / non quia
corrumperetur aut resolveretur in aliqua invisibilia
sed quia sua voluntate desiit ab eis videri
vel eo presente vel etiam eo absente per dotem agilitatis

Sed dicit aliquis cuiuslibet veri corporis
est determinata figura / sed corpus Xpi
apparuit discipulis in alia effigie luce ultimo
ergo videtur quod Xpus non habuit corpus verum
Ad hoc dicit Severinus in sermone paschali
Nemo putet Xpum sua resurrectione suam vultus effigiem
commutasse quod est intelligendum quantum ad lineamenta membrorum
quoniam inordinatum et deforme fuerat in corpore Xpi
per illum suum corporum / quod in resurrectione corrigendum
esset accepit tamen in resurrectione claritatis gloriam quae
illi subdidit sed mutatur effigies dum efficitur ex mortali
immortale / 7 hoc sit acquisisse vultus gloriam non vultus substantiam
perdidisse / Nec illis discipulis in specie glorie apparuit
Sed sicut in potestate eius erat ut corpus suum videretur

Cor
evanescit

Cor
in alia effigie

vel non videtur. Ita in parte cum aer vel ex cum
asperitate fuerit in aliquibus intencionum vel in forma
glosa vel non glosa. [illegible] circa [illegible]
vel ex qualitercumque se habens in medio [illegible] sufficit
differencia ad hoc ex quibus videtur in aliena
effigie apparere.

Glosum

Cum scilicet non habet dictus [illegible]
Corpus Christi in resurrectione fuit gloriosum. Et hoc
apparet triplici ratione. Primo quidem ratione resurrectionis
Christi fuit exemplar et causa nostre resurreccionis
sicut habetur [illegible] Cor. 15. Secundo ratione in resurreccione habebunt
corpora gloriosa sicut [illegible] in [illegible]
surgent in gloria. [illegible] causa sit [illegible]
causato et exemplar exemplato. Multo magis corpus
Christi resurgentis fuit gloriosum.

Causa [illegible]

Secundo ratione per humilitatem passionis meruit gloriam
resurreccionis [illegible] et ipse dicebat. Nunc autem [illegible]
[illegible] et postea subdit
[illegible] est quod [illegible] ad passionem. Et postea subdit
[illegible] ita [illegible] qui petit gloriam resurreccionis
petere claritatem [illegible] fuit gloriosa.

humilitas passionis

Tercio ratione [illegible] a principio sue concepcionis fuit gloriosa
per [illegible] dispensacione factum,
per [illegible] ad hoc quod
[illegible] non redundaret gloria in corpus
mysterium redempcionis nostre sua passione impleret.
Et ideo hac impleta passione [illegible] anima Christi
[illegible] in corpus Christi in resurreccione [illegible] demonstrat
[illegible] corpus gloriosum [illegible]
gloriam. Et ita [illegible] est illud corpus gloriosum.

[illegible] gloria

impleta

Exigente ratione multiplici gloriosum fuit in Resurreccione corpus Christi.
[illegible] Philippenses 3 reformabit
[illegible] configuratum corpori claritatis sue
corpus humilitatis nostre. [illegible] Mat. 13

Sed queritur an Corpora gloriosa sint fulgencia. [illegible]
fulgebunt iusti sicut sol in regno patris eorum. Sed corpora
[illegible] non [illegible] colores. [illegible]
videntur [illegible] sub colore [illegible] et [illegible] videbatur
corpus Christi [illegible] fuit sub colore [illegible]
[illegible] fuit gloriosum. [illegible] quod [illegible] in
aliquo [illegible] anima [illegible] gloria corporis
[illegible] ab anima. Et [illegible] Augustinus ad Dioscorum fulgor
[illegible] corporis glorificati est [illegible] colorem corporis humani
[illegible] coloratum [illegible]
naturalem. Sicut [illegible] colores [illegible] modum sui coloris
[illegible] gloriosum est ut corpus eius
Sicut [illegible] in parte cum est
videatur vel non videatur. Ita in parte cum est et
[illegible] cum videatur vel non videatur. [illegible] in suo
colore

Cor

Lux

sine aliqua claritate videri | Et hoc modo xpus fuit discipulis
post resurrectionem suam apparuit |

Con[tra] / Palpabile

Sed dicitur Corpus gloriosum est incorruptibile sed corpus xpi non
videtur fuisse incorruptibile | fuit enim palpabile per ipsum dicentem
luce ultimo palpate et videte | Et dicit glossa in gen. Omne quod
corrumpitur necesse est quod palpatur et palpari non potest quod
non corrumpitur | Ergo et corpus quod fuit gloriosum post suam resurrectionem

Respondeo. Corpus aliquid dicitur esse palpabile | non solum ratione resistencie
sed eciam ratione qualitatum tangibilium sive | Ad racionem dicitur et [illegible]
scilicet calide et frigide | calidi et frigidi | et aliarum huiusmodi quia
que sunt principia corrupcionis corporum elementorum
Unde corpus quod est impalpabile humano tactu
nullum est incorruptibile | Sed dicitur potest aliquod corpus resistens
tactui quod non potest disposicionem secundum predictas qualitates
que sunt proprie obiecta tactus humani | sed est corpus
celeste tale corpus non potest dici palpabile | Corpus autem
xpi post resurrectionem fuit ex elementis compactum habens
in se tangibiles qualitates secundum quod requirit natura
corporis humani Et ideo naturaliter erat palpabile |
Si autem nichil aliud habuisset preter naturam humanam
fuisset eciam corruptibile | habuit autem aliquid aliud
quod ipsum incorruptibile reddidit | non quidem naturam
corporis celestis ut quidam dicunt | sed gloriam redundantem
ab anima beata ut dicit augustinus ad dioscorum
Tam potenti natura deus fecit animam | ut ex eius
plenissima beatitudine redundet in corpus plenitudo
sanitatis id est vigor incorrupcionis | Et ideo dicit gregorius
[illegible] Corpus xpi post resurrectionem fuisse eiusdem nature
sed alterius glorie [illegible] corpus xpi in resurrectione [illegible]

Con[tra] / Visibile

Sed dicitur Corpus gloriosum non est visibile sed [illegible]
[illegible] sed corpus xpi post resurrectionem [illegible] fuisse visibile
[illegible] discipulis [illegible] et [illegible]
[illegible] corpus xpi post resurrectionem non fuit gloriosum
Et dicit [illegible] Salvator noster post
resurrectionem tamquam in spiritali carne sed tamen vera
[illegible] a [illegible] sumpsit [illegible] alimentorum
indigenciam sed ista quam hoc potuit [illegible] | Nam [illegible]
Beda [illegible] Aliter absorbet aquam terra sicienda | Aliter
[illegible] [illegible] | Illa indigencia | Iste potencia
[illegible] post resurrectionem [illegible] quasi [illegible] indigens
sed ut eo modo naturam corporis [illegible] astrueret
[illegible] non sequitur quod fuit eius corpus [illegible] quod est
hoc. indigens [illegible]

Artic 4

Circa Articulum de dotibus corporum sequitur

Corpus Christi in resurrectione fuit eiusdem nature sed alterius glorie.
Unde quicquid ad naturam corporis humani pertinet totum
fuit in corpore Christi resurgentis. Manifestum est autem quod ad
naturam corporis humani pertinent carnes et ossa et sanguis
et alia huiusmodi. Ergo hec in corpore resurgentis Christi ista
fuerunt. Et etiam integraliter absque omni diminutione.
Alioquin non fuisset perfecta resurrectio si non fuisset
reintegratum quicquid per mortem ceciderat.
Unde et dominus fidelibus suis promittit dicens [illegible]
Vestri autem et capilli capitis omnes numerati sunt.
Et Luce 16 dicit: Capillus de capite vestro non
peribit. Dicere autem quod corpus Christi carnem et ossa
non habuit et alias huiusmodi partes humani corporis
pertinet ad errorem Eutichii Constantinopolitane
urbis episcopi qui dicebat quod corpus
nostrum in resurrectionis gloria erit impalpabile
et ventis et aere subtilius. Et quod dominus post
resurrectionem cordibus discipulorum palpandum prebuit illud
quod palpari potuit in subtilitatem
aliquam [illegible] et ibidem [illegible].
Item corpus Christi post resurrectionem immortale
non fuit sicut dicitur Ro 6. Christus resurgens ex
mortuis iam non moritur. Unde et illud quod
[illegible] in morte retinuerunt. Et est intelligendum
est ut Christus alterius nature corpus suum gestavit
aspectu, utpote celeste. Sicut Valentinus asseruit
[illegible] [illegible] est quod in resurrectione
alterius nature corpus assumpsit quam corpus
in resurrectione resumpsit ad verum mortalem
quod in conceptione assumpsit ad eternum mortalem
quod in [illegible]

~~Christus dum resurrexit integraliter totum quicquid ad naturam~~
~~corporis humani pertinet resumpsit et nihil de eius substantia~~
~~pertinentibus [illegible] diminutum~~ ||| Sed quod dicitur in [illegible]
Et sicut dicit Lucas 24. In resurrectione discipulis suis loquens ait
Spiritus carnem et ossa non habet sicut me videtis habere.
Et iam resurgente domino anima vivens fuit corpori quod
in morte reliquerat. Et corpus illud ultimum habebit
dimensiones sed cum [illegible] et
ceteris corporis lineamentis

...inxit deus ita ut in ipsa resurreccione
...angelicam in sua forma resumpsit et
...mina que sunt de veritate humane nature

...ecipit enim corpus Christi in resurreccione dotes
...incorruptibilitatis quia Christus resurgens
ex mortuis iam non moritur Romanorum 6
...ter ullum passionis sustinere potest scilicet calorem, frigus, famem, sitim nec aliud contrarium
...agilitatem quia corpus eius
...nulla gravedine retardatur
...quin libere possit esse ubi vult
...claritatem quia corpus eius velud sol refulgebit
...subtilitatem sicut ... apparet
...nichil resistere potest quod omne
...corpori glorioso penetrant

Incorruptibilitatis
Agilitatis
Claritatis
Subtilitatis

Sed obiciebat Euticius episcopus constantinopolitanus in hoc libro XIIII et X moralium c Z
Cum scriptum sit / Caro et sanguis regnum dei ~~possidebunt~~ possidere
non possunt / qua ratione credendum
resurgere carnem . Cui beatus gregorius respondit
In sacro eloquio aliter caro dicitur iuxta naturam
aliter iuxta corruptionem vel culpam
Caro quippe iuxta naturam sicut scriptum est
Hoc nunc os ex ossibus meis et caro de carne mea
Et verbum caro factum est et habitavit in nobis
Caro vero iuxta culpam dicitur sicut scriptum est
Non permanebit spiritus meus in hominibus istis
Eo quod caro sunt / et sic psalmista ait
Memoratus est quia caro sunt spiritus vadens
et non rediens / et paulus apostolus
dicebat Vos autem in carne non estis sed in
spiritu / Neque enim in carne non erant quibus epistolas
transmittebat / sed quia passiones carnalium
desideriorum vincebant / iam liberi per
virtutem spiritus in carne non erant /
Quod ergo paulus apostolus dicit quia Caro et
sanguis regnum dei possidere non possunt
Carnem videlicet secundum culpam intelligi voluit
non carnem secundum naturam unde et mox
quia Carnem secundum culpam diceret ostendit
dicens Neque corruptio incorruptelam possidebit
In illa ergo celestis regni gloria caro secundum naturam
erit sed secundum passionum desideria non erit
quia devicto mortis aculeo in eterna
incorruptione regnabit

Sed d. a. De integritate corporis humani scilicet carne et sanguine que x[pist]i
patet ex Apostolo 1 cor 15 caro et sanguis
regnum dei non possidebunt | Ipse ait respondet ad gloriam regni dei
que videlicet non habet carnem et sanguinem
Natura
Ipse caro et sanguis | non accipitur ibi pro natura carnis et
sanguinis sicut dicit glosa | sed pro corruptione et culpa
carnis et sanguinis | Unde ut dicit Augustinus ad Consentium
In resurrectione carnis non erit corruptio et mortalitas
carnis et sanguinis. Caro que sedem regni possidebit regnum dei et natura
sed qui dicitur est | Spiritus carnem et ossa non habet sed me videtis
habere | Sed caro cum sic corruptibilis intelligitur non possidebit
regnum dei. Unde statim additum est in verbis Apostoli neque
corruptio incorruptelam | dicit hugo de sancto victore
Sed d. a. Sanguis est quem habent alia animalia
habent sanguinem | Sed caro non habet in corpore christi aliquid
quod animalibus corruptum in corpore est aliquid
quae significatur quod corpus xpi fuit corruptibile
quod est mystice | Non quod habent carnem et sanguinem
Ipse sicut dicit Augustinus ad Consentium | Fortasse
accepta occasione sanguinis urgebit molestior
perscrutator | et dicit si sanguis in corpore quod
resurrexit fuit | cur non et pituita id est flegma
cur non fel flavum id est colera et fel nigrum id est
Melancolia | quibus quatuor humoribus naturam carnis
temperari etiam medicine disciplina testatur
Sed quodlibet quisque addat cumque corruptioni addere curat
ne sue fidei sanitatem castitatem que corrumpat
valde cavendum | Magna et varia de stupenda capax.
invictibili natura corporum quibuslibet humoribus
auferre quas voluit qualitates ut absit livor
per corruptionibus. Absit effugium. Absit morbus.
Absit fatigatio. Absit vergendi pluvius | Absit
cerandi necessitas

Sed d. a. Corpus xpi quod resurrexit ad celum
ascendit | sed aliquid de sanguine eius in
quibusdam ecclesiis reservatur per reliquias | Non quod
corpus xpi resurrexit cum integritate sanguinis sui omnium
Ipse totus sanguis xpi qui de corpore fluxerat | cum ad
veritatem humane nature pertineat in corpore resurrexit
et idem non est de omnibus particulis ad veritatem et
integritatem nature humane pertinentibus | Sanguis autem ille
qui in quibusdam ecclesiis pro reliquiis observatur | non
fluxit de latere xpi sed miraculose dicitur effluxisse de
de quadam ymagine xpi percussa

Cicatrices

Circa articulum nonum secundo dubitatur sic:
Conveniens fuit animam Christi in resurrectione corpus cum
cicatricibus resumere.

Gloria Christi

Primo quidem propter gloriam ipsius Christi; dicit enim Beda super Lucam
quod non ex impotentia curandi cicatrices servavit
sed ut in perpetuum victorie sue circumferat triumphum.
Unde Augustinus dicit in XXII de civitate Dei: forte in illis
martyribus in corporibus videbimus vulnerum
cicatrices que pro Christi nomine pertulerunt. Non enim
deformitas in eis sed dignitas erit, et quedam
in corpore non corporis sed virtutis pulchritudo fulgebit.

Firmitas in fide

Secundo ad confirmandum corda discipulorum circa fidem
resurrectionis sue. Tertio ut patri supplicans
pro nobis quale genus mortis pro homine

Supplicatio pro

pertulit semper ostendat. Quarto ut sua morte
redemptis quam misericorditer sunt adiuti, propositis
eiusdem mortis indiciis insinuet. Postremo ut

Iustitia et adiutorium

in iudicio quam iuste damnentur ibidem annunciet.
Unde Augustinus dicit in libro de Symbolo: Sciebat
Christus quare in suo corpore cicatrices servaret.
Sicut enim demonstravit Thome non credenti
nisi tangeret et videret, ita etiam inimicis demonstraturus
est sua vulnera, ut convincens eos veritas dicat:
Ecce hominem quem crucifixistis; videtis vulnera
que inflixistis; agnoscitis latus quod pupugistis,
quoniam per vos et propter vos apertum est, nec tamen
intrare voluistis. Ex quibus [illegible]

Ad confirmandum corda discipulorum in fide

Conveniens fuit corpus domini resurgere cum cicatricibus
notanter propter dictum in Iohannis XX quod dixit dominus
Thome: Infer digitum tuum huc et vide manus
meas, et affer manum tuam et mitte in latus meum.
Iohannis XX.

Contra

Sed dicitur, videtur quod Christus cum cicatricibus non debuit
resurgere, quia dicitur I Cor. 15: mortui resurgent
incorrupti; sed cicatrices et vulnera pertinent ad
quandam corruptionem et defectum. Videtur igitur quod non fuit
ut Christus qui resurrectionis auctor est absque cicatricibus
resurgeret. Respondeo: cicatrices ille que in corpore
Christi permanserunt non pertinent ad corruptionem vel defectum
sed ad maiorem cumulum glorie, inquantum sunt quedam
virtutis insignia. Et propter hoc in illis locis vulnerum
quidam specialis decor apparebit.

Sed contra. Corpus integre resurrexit sed apertura vulnerum
[illegible] distinctionem corporis quia per eas designatur corpus
non ergo remanserunt videtur fuisse quod in Christi corpore apertura
vulnerum remanserunt. Et si remanserunt ubi quedam vulnerum
insignia que sufficiebant ad apertionem [illegible] Thomas
credidit in deum et [illegible] me credidisse.

Con

Ad illud respondetur quod sicut in quadam collecta
[illegible] [illegible] hec vestigia per Maximum dicentem
glorie ut corpus non sit minus integrum sed magis perfectum.
Thomas autem non solum vidit sed etiam vulnera tetigit
quia ut dicit Leo papa Sufficiebat sibi ad fidem vidisse quam
quod viderat sed nobis operatum est ut tangeret quod
videbat.

Con

Sed contra Damascenus libro 4 capitulo 3 quod post resurrectionem de
Christo dicuntur quedam vere, quedam non secundum naturam
sed secundum dispensationem ad certificandum quod ipsum quod
passum est corpus resurrexit, ut cicatrices. Cessante
autem causa cessat effectus. Igitur videtur quod cessante dispensatione
et sua resurrectione cicatrices ulterius non habent.
Sed non conveniebat immutabilitati glorie quod aliquid
assumeret quod in eo perpetuo non remaneret. Igitur videtur
quod non debent corpus cum cicatricibus resumere in resurrectione.
Respondetur Christus in suo corpore voluit cicatrices vulnerum remanere
non solum ad confirmandum discipulorum fidem sed etiam propter alias
causas. Ex quibus apparet quod semper in eius corpore cicatrices
remanebant. Sicut dicit Augustinus ad Consentium:
De resurrectione carnis domini corpus Christi in celo esse
credo ut erat quando ascendit in celum. Et [illegible] [illegible]
Si quid in ~~resurrectione~~ Christi corpore post resurrectionem potest
inveniri [illegible] Venerabilis Beda [illegible] post resurrectionem [illegible]
redijt in mortem quod quis dicere vel scribere presumat
nisi qui veram eius carnis resurrectionem negat.
Unde patet quod cicatrices quas Christus post resurrectionem in suo
corpore ostendit [illegible] post [illegible] ab illo corpore [illegible]

Utrum Xpus dominus post suam gloriosam Resurrectionem
vere comedit et cibum sumptum sibi incorporavit
et arguitur quod non ut dicit Augustinus 83 q. Omne quod fallit
veritas non est. Unde nulla fictio decet Xpum
qui est veritas. Item arguitur ratione si non vere cibum sibi
cibum incorporaret quem ipse comedit videbatur
vere quod comedit et cibum sumptum sibi incorporat
Sed contra est quod Damascenus dicit li. 3 c. Xpus
sumpsit cibum post Resurrectionem sed non lege nature
sed dispensationis modo veritatem credere
faciens Resurrectionis. Ex hoc quod caro est que
passa est et Resurrexit. Pro veritate sumptionis
Aliquid dicitur esse bis dupliciter. Pro veritate nature speciei
Thomas de hoc 3a p. q. 7
Erat pro vera est veritate sumptionis
que fit quando quod est veritas a natura speciei
dependet ex parte speciei. Non a ex similibus vel
ipso vero ex illis quorumque modo conveniunt
Unde licet dicitur non veritate nature speciei
quam sumpsit nulli insunt et quorum animalis
quam de similibus imaginarie? Item sit a
perfectione quando ymaginarie vera sit a
nullo credit quod est effectus consequens naturam
Sicut a in scriptura ab ipsis vere et angeli comedunt
dicitur et Xpus post Resurrectionem vere
Item Xpus post Resurrectionem vere ut dicit Augustinus in sermone dei
comestio fuit vera ut dicit Augustinus 12 de civitate dei
sed defecit In angelis comestio fuit vera veritate
significationis. Unde ut Augustinus dicit ibidem angeli
comederunt Non quia indigebant sed quia volebant
et poterant ut hominibus quadam sua misteria
humane conveniret In Xpo autem fuit vera comestio
veritate nature speciei fuit cum veritate nature
Item sed eum ordinatum Et cum fuit
etiam veritate significationis cum non habuit veritatem
nature in corpore Resurgente. Ex a cibus quantum
in corpore sed est quod dictum est consequens comestionem
Unde comestio in ullis sed cibus non quantum sed
statim per voluntatem creatum. Nihilominus fuit
comestio que precessit. Non autem conveniebat
ut in corpore cibus quantum quasi iam esset
et stabilitum gloriosum et incorruptibile. Unde

Cibus ille fuit vere et resolutus in precedentem
materiam non tamen conversus in corpus Christi et ideo fuit
illa comestio absque aliqua fractione

Christus autem probando suam gloriosam resurrectionem comedit
Nec tamen cibum comestum postea incorporavit

Comestio enim vera est cibum
- Sumere
- Frangere
- Masticare
- Manducare

et sine saporis perceptione
cibum in ventrem trahere et Christus sic comedit

Effectus vere comestionis est per digestionem cibi substantia eius
In carnem
In sanguinem et
ossa convertere et
glossa cunctis
et Effectus comestionis
in Christo non fuit quia
ille cibus non per digestionem
in carnem Christi sed virtute
divina in aliam formam
conversus est sicut
aliter absorbet aquam terra
siccus aliter radius solis
calens quamvis ex indigentia
aer et terra radius solis
ex potestate virtute

Iustificatur · ad 2ᵐ

V. Xpus resurgens a mortuis in alia effigie debuit apparere discipulis [illegible] quia [illegible] apparere [illegible]

quod non esset [illegible] in xpo non fuit nisi vera effigies [illegible] xpus in alia effigie apparuit non fuit apparens [illegible] fictum [illegible] inveniens [illegible] sicut dicit Augustinus [illegible] 83 q. [illegible] non est [illegible] est [illegible] xpus [illegible] debuit discipulis in alia effigie apparere [illegible]

In opposito est littera [illegible] post hec autem duobus [illegible] ambulantibus apparuit in alia effigie euntibus in villam [illegible]

In corpore [illegible] 3 articuli 1

Circa primum [illegible] 2

[illegible] 3

[illegible] resurrectio x manifestanda fuit hominibus [illegible] modo quo eis divina revelantur [illegible] secundum quod diversi [illegible] affecti [illegible] illi qui [illegible] mentem [illegible] dispositam [illegible] veritate divina percipiunt [illegible] illi autem qui non [illegible] mentem [illegible] dispositam divina percipiunt [illegible] quadam [illegible] [illegible] dubietatis vel erroris [illegible] cum [illegible] [illegible] sed [illegible] dicit ut [illegible] 2 [illegible] 2 [illegible] xpus quibusdam [illegible] post resurrectionem apparuit in sua effigie [illegible] illis autem in alia effigie apparuit qui iam videbantur [illegible] fidem tepescere [illegible] dicebant [illegible] [illegible] [illegible] vide Gregorius in [illegible] dicit [illegible] [illegible] in corpore [illegible] apud illos erat in mente [illegible] adhuc in eorum cordibus peregrinus erat [illegible] longius fingeret [illegible] peregrinus [illegible]

Xpus resurgens a mortuis in alia effigie [illegible] discipulis [illegible] dicit [illegible] Augustinus [illegible] [illegible] potuit [illegible] [illegible] in alia [illegible] [illegible] effigies [illegible] [illegible] in [illegible] quod [illegible] passionum [illegible] est in [illegible] [illegible] [illegible] est [illegible] impedito [illegible] a sathana [illegible] [illegible] [illegible] dicit [illegible] [illegible] [illegible]

[illegible] 3 [illegible] aliqua [illegible] ad fidem [illegible]

1 [illegible] appuit in effigie [illegible] ad fidem [illegible]

1 x [illegible] discipulis apparuit in effigie [illegible] quorum [illegible] ad fidem [illegible]

3 x [illegible] Marie Magdalene apparuit [illegible] [illegible] apostolis [illegible] gaudium.

dispositi
non dispositi

ad certitudinem

de se [illegible] [illegible] debuit apparere

Sed d(icitur) a(ngelus) Michael potest in alia effigie apparere quam in ea
quam habet Christus ... aliquibus prestigiis deluditur
hominis d(icitur) ... prestigium cum fiant magicis artibus non convenit
Christo ... 2 cor 6 Que conventio Christi ad Belial
... non delectat in alia effigie apparere
Sicut d(icit) Aug(ustinus) de ... dominus potuit ...
... sicut ut in alia ut vera ... effigies ab
illa qua solebat ... in terris ... ut ...
Sed d(icitur) ... per ... fides nostra certificatur
per exempla certificanti sicut de fide resurrectionis
per Christi apparicionem sicut d(icit) Aug(ustinus) ... ad ...
Sed si ... in fidem ... inveniatur
tota ... in ... vel
in ... apparicione Christus ... apparuit aliter
quam esset ... quatenus per resurrectionem
... in Christo quod est ... debuit in alia effigie apparere
Illa ... potuit ... ab alterius effigiey ...
non ... ad ... Christi effigiem
Illa sicut d(icit) Aug(ustinus) ... a Christo factum est
... per ... corpus tenebant
... ad ... panis ut ...
... intelligentiam impediunt
... ut Christus posset agnosci ... unde ...
subditur quod ... sicut ... corpus ... cum
... ante ... fecit ...
... aliquid ... quod ...
... quod ... aliquo ... aliquis humor
solet efficere

Ad argumentum in ... dicendum sicut
d(icit) Aug(ustinus) in ... non omne quod fingimus
mendacium est sed quando illud ... significat
est mendacium ... nostra ... ad
aliquam significationem non est mendacium sed aliqua figura
veritatis ... que a ... et ...
... ab ipso Christo ... figurativa mendacia
... intellectum
non ... veritas in talibus ... sicut ...
... et ... sunt mendacia
ad aliquam rem significandam ... est
sicut ... est

Dubium a mortuis resurgens

Utrum Christus post suam gloriosam resurrectionem debuit continue cum discipulis conversari et usque ad finem seculi cum ...

Et arguitur quod sic quia ad hoc Christus discipulis post resurrectionem apparuit ut eos de fide resurrectionis confirmaret et consolaretur ... Johannis xx° ... [illegible]

... Johannis xx° ... per dies octo Christus discipulis apparuit ... [illegible]

1 ...
2 ...
3 ...

... [illegible]

... resurrectionem Christi ... [illegible]

Utrum Christus post suam gloriosam resurrectionem non debuit cum discipulis continue ... [illegible]

1. Christus facta resurrectione non semel debuit discipulis suis apparere
2. Christus facta resurrectione plures suis debuit discipulis apparere
3. ... [illegible]

... [illegible] ... apparuit ... [illegible]

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Sed d[icitu]r a Xpus resurgens a mortuis non statim ascendit in celum
sed p[er] xl dies ut h[abe]t[ur] Act. 1. Et illo [tempore] ... in [illegible]
nulla alia potuit q[uae]rere ... [illegible] ... cum [illegible]
... q[uo]d ... [illegible] ... ad eos debuit conversari [illegible]
Xpus ideo non [illegible] ... cum discipulis, quia hoc indu[illegible]
... q[uo]d [illegible] ... discipulos ... in maiori

Premitur [illegible] et tertio
Sed d[icitu]r a. Illa die[bus] ... Xpus legitur apparuisse ut [illegible]
... Mulieribus, ad Mariam [illegible]
... et in [illegible] ...

2o [illegible] ... a Monumento
3o Petro
4o Duobus euntibus in castellum
5o pluribus in Iherusalem ubi non erat Thomas
Item legitur q[uod] alias [illegible]
ante suam Ascensionem duos [illegible]
plures apparuit

Ideo p[ri]ma d[ici]t[ur] [illegible]
plures apparuit [illegible]
plura ... ut a [illegible]
admonendi ut a [illegible]
a [illegible] Resurrectionis
recipiunt. Postq[uam] ... cum
recipiunt non apparebat [illegible] et secundum [illegible]
apparitionibus [illegible] in Evo ut legitur [illegible]
apparuit eis quinquies / sicut d[icitu]r [illegible]
apparuit eis ubi vidit cum Thomas / VIIo ad
mare Tyberiadis in [illegible] / VIIIo in
monte Galilee [illegible]
Nonum [illegible]
Decimo [illegible] / [illegible] in [illegible]
sed [illegible] in celum ascendit
sed non [illegible] sicut [illegible]
[illegible] non [illegible] ascendit
in celum / [illegible] / [illegible] 1 Cor. 17
d[icitu]r q[uod] visus est plus quam [illegible] fratribus simul
[illegible] visus est Iacobo / De quibus [illegible] in
Evo non habetur [illegible]

Sed d[icitu]r a. [illegible] ante passionem dixit Mt. 26
postquam resurrexero precedam vos in Galileam
quod [illegible] discipulis per Resurrectionem [illegible] dixit
... ante ea in Iherusalem visus est ab eis [illegible]
Resurrectionis [illegible] ut legitur Joh. 20
non [illegible] per Resurrectionem cum discipulis [illegible]
R[esponsio] [illegible] Mt. 26 / [illegible] est.
Postquam resurrexero precedam vos in Galileam
[illegible] in longinqua [illegible]
sed in [illegible] in qua [illegible] regionibus in quibus
plures cum eo [illegible] ut [illegible]
[illegible] est [illegible] qui et resurrexit
[illegible] in Galileam [illegible] ut a
a timore [illegible] / [illegible] Ambros[ius]
super Lucam d[icit] [illegible] discipulis suis ut in

Galileam venit et ibi eum videbunt sed illis ob metum
intra Galileam residentibus dominus ipse se obtulit.
Vere est hoc promissum [illegible] sed [illegible]
[illegible] impletum [illegible] in [illegible]
illis Galileam peruenit.
Nichil obstat si dominum pavidos intra Galileam
quam pluries in monte fuisse. Vel sicut dicit Eusebius
Cesariensis Lucas et Iohannes solum XI quibus scribunt
apparuisse in Ierusalem. Ceteri vero duo in Galileam
[illegible] non solum XI sed universis discipulis et
fratribus dixerunt Angelum et Saluatorem
vidisse, de quibus Paulus meminit dicens: Deinde
apparuit plus quam quingentis fratribus simul.
Est et verior solucio, quod prius in Ierusalem latitantibus
semel vel bis visus est ad eorum consolationem.
In Galileam vero non clam aut semel aut bis
sed cum multa potestate ostensionem sui fecit
prebens eis se vivum post passionem in signis
multis ut Lucas testatur in actibus.
Vel sicut Augustinus dicit de consensu evangelistarum quod ab angelis
et a domino dictum est quod precedet vos in Galileam
~~[illegible]~~ est accipiendum In Galileam quod
secundum interpretationem significationem [illegible]
[illegible] de [illegible] transmigrationem ad gentes quibus
~~quibus~~ apostoli predicantibus non crederent, nisi ipse viam
in cordibus hominum pararet. Et hoc intelligitur precedet vos
in Galileam. Secundum illud quod Galilea revelacio
interpretatur. Non in forma servi intelligendo, sed in illa
in qua equalis est patri, quam promisit dilectoribus
dilectoribus suis qua nos perdendo non deserunt.

mente conspirat, atque ad spem fortem convalescit, quia quod in suo capite
vult capite [illegible] in [illegible] corpore, quod vero ipsum est ab
[illegible] [illegible] dominus [illegible] vite [illegible] tollerit et
[illegible] [illegible] gratia ad penam eternam [illegible]. [illegible] sic [illegible]
de spiritu, quia Resurrectionis [illegible] [illegible] [illegible] [illegible] [illegible]
patrum [illegible] [illegible] de quibus [illegible] [illegible]
dubietatem non habet, quia [illegible] [illegible] fidele testimonium Resurrectionis
[illegible] [illegible] ecclesia tenet.

Luce 24 | Articulum [illegible] [illegible] Doctoris Angelici [illegible] q. 76

Licet adventus [illegible] in mundo [illegible] magis necessarius [illegible] salute | tamen non fuit necessarium | quod usque ad finem mundi cum hominibus conversaretur | Ideo quia hoc [illegible] [illegible] [illegible] ascendit [illegible] [illegible] [illegible] commune [illegible] aliis hominibus [illegible] | [illegible] ~~[illegible]~~ et cum [illegible] alios homines [illegible] | Sed ex [illegible] [illegible] quam [illegible] in [illegible] [illegible] [illegible] [illegible] subtraheret | magis [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] quando ad [illegible] [illegible] fuit [illegible] ascendit nisi [illegible] absentiam [illegible] [illegible] ad [illegible] munera magis [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] non [illegible] ad [illegible] | [illegible] [illegible] [illegible] nullam [illegible] [illegible]

7 Augustinus de [illegible] Volunt [illegible] [illegible] [illegible] Ascendit [illegible] [illegible] [illegible] ut [illegible] ad [illegible] et certe hic est | [illegible] [illegible] [illegible] ascendit [illegible] [illegible] [illegible] [illegible] | tamen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] et [illegible] [illegible] [illegible] [illegible] nostrae [illegible] [illegible] [illegible] quippe [illegible] nostrae ascendit cum [illegible] nostro | Et [illegible] hoc corpus suum gloriosum | [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] post resurrectionem suam habuit corpus immortale [illegible] 6 ad [illegible] incorruptibiles [illegible] [illegible] | hoc [illegible] [illegible] | [illegible] non [illegible] [illegible] [illegible] [illegible] usque ad finem [illegible] | sed [illegible] cum ascendit ad dexteram dei [illegible] [illegible] [illegible]

Christus post suam gloriosam resurrectionem usque in finem seculi non debuit [illegible] [illegible] [illegible] suis fidelibus [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]

Corpus Christi gloriosum [illegible] ipsum ab hoc [illegible] [illegible] | [illegible] suis fidelibus [illegible] [illegible] | Christus [illegible] suum [illegible] ascendit [illegible] [illegible] [illegible] [illegible] | Ratio quia corpus gloriosum non [illegible] [illegible] | Ad quem quod

[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] | [illegible] | et [illegible] | Ascendit [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] | Ideo [illegible] ascendit ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] ascendit | [illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ascendit [illegible] ascendit [illegible]

[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] 2 Ascendit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] ~~[illegible]~~ | [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] ut in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | pater [illegible] volo ut [illegible] [illegible] [illegible] [illegible] | quia [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] Sancta Ecclesia Resurrectionem [illegible] [illegible]

Quare Christus ascendit et quare non semper hic nobiscum stetit

Secundo ut

Vita spiritualis [illegible]

Primo ut homines amplius viverent spiritualiter [illegible] in anima [illegible] quia vita spiritualis tunc [illegible] erat [illegible] et [illegible] non posset in cordibus hominum [illegible]. [illegible] autem Christus [illegible] carnaliter ipsum dilexerunt. Et hoc est quod dicit Johannes: Expedit vobis ut ego vadam; si enim non abiero Paraclitus non veniet. Et [illegible] ad notitiam dei per [illegible] invisibilem non [illegible] ut [illegible]. Quod [illegible] necessarium est ad salutem [illegible]. Et si nomen Christi [illegible] non nomine

Firmitas fidei

Augustinus in sermone: Ascensio domini est fidei nostre confirmatio.

Secundo ut homines magis firmarentur in fide. Propter magis [illegible] altius [illegible] et [illegible] quem [illegible] intellectus [illegible]. [illegible] est [illegible] quem Christus in [illegible] dicebat. Et [illegible] homines [illegible] fidem habuerunt [illegible] et [illegible] Christi et [illegible] est fides quia [illegible] ad [illegible] habuerunt [illegible] in [illegible] ut [illegible]. Et [illegible] fides [illegible] bona [illegible] illud [illegible] credidit [illegible] quod [illegible] Christum abiisse ut opera [illegible] facerent Johannes: [illegible] credit in me opera que ego facio [illegible]

Sublevatio spei

Augustinus in sermone: Dum noster [illegible] humanum [illegible] portavit [illegible] celum [illegible] et [illegible]

Tertio ut homines sublevarentur in spe et tota mente [illegible] tenderent in celum, quia [illegible] frater noster et caro nostra [illegible] est totum [illegible] nostrum et in quem totum desiderium nostrum tendere debet ad celum [illegible] habebunt [illegible] ad [illegible] [illegible] quod [illegible] pro nobis. Johannes: [illegible] abiero et preparavero vobis locum iterum veniam et assumam vos ad me ipsum ut ubi sum et vos sitis.

Natura humana exaltatur

Quarto ut natura humana per peccatum depressam super omnia exaltaretur. [illegible] exaltare super celos deus et super omnem terram gloria tua. Hanc exaltationem cognoscit [illegible] angelus quando a beato Johanne [illegible] quod [illegible] ab hominibus [illegible] in [illegible] veteris testamenti. Apocalypsis: Ego [illegible] sum ut adorem ante pedes angeli qui mihi hec [illegible] et dixit mihi: Vide ne feceris; conservus enim tuus sum ego et fratrum tuorum [illegible] hanc dignitatem

cognosceret peccator qui pro nobis dominus ... submittit se dyabolo
[illegible] pro nobis ... [illegible] vendidit honorem
[illegible] hebreos ||

Quinto ut in [illegible] ubi omnia nostra examinant et
iudicantur advocatum habemus valde bene possumus
esse securi quia talem [illegible] habemus
quia quis [illegible] talem advocatum ubi habemus
sicut [illegible] et fratrem nostrum | Iohannes advocatum
habemus apud patrem Ihesum Christum nostrum || Bernardus
[illegible] habes accessum ad deum o homo ubi habes
[illegible] habes [illegible] et filium ante patrem. Mater ostendit
[illegible] et [illegible] filius et pater [illegible] et vulnera
nulla ergo poterit esse repulsa ubi tot [illegible]
[illegible] Adamus [illegible] filium ad
[illegible] ut [illegible] [illegible] et
[illegible] in angelo et [illegible]

Sexto ut gratias et donum maximum nobis donavit
[illegible] X Ascendens in altum captivam duxit
captivitatem dedit dona hominibus | Eph [illegible]
[illegible] possessionem [illegible]
magna donavit [illegible] [illegible]
[illegible] Christus [illegible] | Nam [illegible]
[illegible] spiritum sanctum in quo omnia [illegible]
Christus [illegible] nobis donavit
Bernardus [illegible] [illegible]
[illegible] captivum [illegible] [illegible]
Gregorius [illegible]

Septimo ut Maiestatem suam Angelis in celo ostenderet et [illegible]
qui [illegible] suos [illegible] et [illegible]
[illegible] angeli [illegible]

| Petri | [illegible] [illegible] [illegible]
Iohannes | Hic est [illegible] [illegible] [illegible]
[illegible] Ihesum Christum [illegible] [illegible]

[illegible] ascendit ut [illegible] [illegible] Oportet ut [illegible]
[illegible] ascendit ut [illegible] [illegible] ascendisse [illegible]
[illegible] corde ubi [illegible] [illegible] [illegible] amor
[illegible] [illegible]

[illegible] Attollite portas principes vestras

[illegible] [illegible] ascensione | ad [illegible]
[illegible] [illegible] | et [illegible]
clamant [illegible] [illegible] ingressus
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Ut advocatus noster fieret et pro nobis interpellet

Ut donum nobis donaret

Angelos letificaret

Circa Articulum qui est de causa [illegible] Resurrectionis Christi sit causa nostre salutis [illegible]

nostre Resurrectionis | Nota [illegible]

[illegible] est [illegible] causa omnium [illegible] que [illegible] | [illegible] Resurrectionis fuit [illegible] Christi | [illegible] oportet quod Resurrectio Christi sit causa nostre [illegible] | [illegible] est quod [illegible] | [illegible] Christus resurrexit a [illegible] corruptionem | [illegible] quod [illegible] Mors et per [illegible] Resurrectio mortuorum | [illegible] [illegible] est [illegible] | [illegible] fontis vite | [illegible] et ipse [illegible] Johannis [illegible] pater suscitat mortuos et vivificat sic et filius quos vult vivificat | habet autem hoc [illegible] ordo [illegible] institutum | ut quelibet causa primo operetur in id quod est sibi propinquius | et per illud operetur in alia magis remota [illegible] primo [illegible] corpora [illegible] | [illegible] primo illuminat [illegible] sibi propinquius per quas illuminat magis remotas [illegible] | [illegible] primo [illegible] vita mortalis [illegible] sibi [illegible] | et per [illegible] operatur Resurrectionem in omnibus aliis [illegible]

Sed [illegible] Resurrectio Christi non est causa Resurrectionis corporum nostrorum [illegible] causa sufficiens [illegible] | ut [illegible] Resurrectio Christi est causa [illegible] Resurrectionis corporum [illegible] Resurgentes [illegible] mortui resurgere [illegible] | [illegible] Resurrectio Christi est causa nostre Resurrectionis per virtutem [illegible] | [illegible] voluntatem | et [illegible] oportet quod [illegible] sequatur effectus [illegible] Christo [illegible] in [illegible] | [illegible]

Sed [illegible] causa Resurrectionis mortuorum est [illegible] corpora [illegible] vel [illegible] | [illegible] in Jerusalem et [illegible] | [illegible] Justicia [illegible] | [illegible] resurrexisset | [illegible] Christo non resurgente [illegible] Christus [illegible] mortui resurgerent | Non ergo Resurrectio Christi est causa resurrectionis corporum | ~~Resurrectio Christi est causa Resurrectionis~~

~~nostre [illegible]~~ [illegible] est causa [illegible] nostre Resurrectionis | Resurrectio [illegible] Christi est causa [illegible] | [illegible] | Licet [illegible] [illegible] ad hoc [illegible] | [illegible] est [illegible] per hoc [illegible] | [illegible] causa effectus | [illegible] est [illegible] non est

Circa | Con | Con | Causa | voluntas | [illegible]

Xpus racione humane nature qua deus et homo Me-
diator / unde gratia donum a deo in homines provenit
sicut et a morte spirituali liberavit nos peccatis
per donum gratie dimittens debitum / ita nos a
morte corporali nos per resurrectionem gratia vite
eterne / Et de sicut Xpus per unitatem gratie
semper dimittens / ita cum gratia est causa nostre
vite / quia de plenitudine eius omnes accepimus
Johannis / [illegible] gratia inchoata est
Et de sua resurrectione causa est nostre
resurrectionis / in duplici genere cause scilicet efficientis
et exemplaris. Et quibus [illegible]
~~surrectio nostri salvatoris est causa nostre resurrectionis~~
~~duplici genere cause scilicet efficientis et exemplaris~~
Pro eo enim Xpus [illegible] est causa prima
nostre resurrectionis [illegible] Sed [illegible]
est causa [illegible] et [illegible] nostri
resurrectionis / Causa [illegible] agens
[illegible] in plenitudine forte sive unde

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No solum est cu effus sed et exemplaris
respectu eius efficitur sit + de hoc lacius Scotus ...

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... xpi et resurrectionis que magis indiget ... sed ex parte resuscitatoris
quorum oportet illi resurrectionem conformari secundum illud Phi 3
reformabit corpus humilitatis nostre configuratum corpori claritatis sue
Et licet efficacia resurrectionis xpi se extendat ad resurrectionem tam
bonorum quam malorum. Communis tamen eius extendit se specialiter ad
bonos qui sunt facti conformes similitudini eius [illegible]

Ad 3 a. Cum mors sit privatio vite nichil videtur aliud
destruere mortem quam reducere vitam quod pertinet ad resurrectionem
sed xpus moriendo mortem nostram destruxit ergo mors
xpi est causa resurrectionis nostre. Non ergo eius resurrectio

Con

Respondeo dicendum quod secundum rationem efficientie que dependet ex virtute divina
communiter tam mors xpi quam eius resurrectio est causa
tam destructionis mortis quam reparationis vite sed

Efficacia

secundum rationem exemplaritatis mors xpi per quam
recessit a vita mortali est causa destructionis
mortis nostre resurrectio autem eius per quam
inchoavit vitam immortalem est causa reparationis
vite nostre. Passio tamen xpi est insuper causa
meritoria etc.

Exemplaritas

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Sermo Petri de Tharantasio dis. 43 q. 1 art. 2

Sicut dicit apostolus Ro. 5 Sicut Adam est principium mortis sic Christus vite

Adam vero est causa mortis tam pene quam culpe / Sic Christus causa remissionis

ut vite morte / Ipse enim est mediator dei et hominum in redeundo

ad deum / Sicut Adam in recedendo seu recidendo / unde ipse mediator

dependet a deo in habendo omnes effectus ad mediatum pertinentes / Ergo

Sicut est causa vite resurrectionis animarum et corporum / Est autem causa

resurrectionis duplex [?] sunt duas naturas in ipso existentes / Nam

In quantum deus est causa prima et non univoca sed sol plantarum

In quantum homo causa proxima et quasi univoca sicut planta prima univoce [?]

plantarum aliarum in eadem specie / In quantum deus causa est duplex

Est enim causa effectiva prima / et causa exemplaris per omnium rerum /

In quantum homo similiter causa est duplex / Est non causa effectiva instrumentalis [?]

per virtutem in ipso / Et est causa exemplaris in eo quod [illegible]

resurrectionis / Sed de a resurrectione nostra sua est causa [illegible]

Passio 3 per modos:
- Meriti [?] ut causa materialis [?]
- Exempli [?] ut causa efficiens [?]
- Exemplaris [?] ut causa formalis [?]

Resurrectio 3 per modos:
- Influentie [?] ut causa finalis
- Exempli [?] ut causa [illegible]
- Exemplaris [?] ut causa [illegible]

Iustificant nos
passio et
resurrectio
sed differenter

obligata ad resurrectionem nostram. (efficaciter) Per resurrectionem Christi
potuit eciam alio modo deus nos liberare quam per Christi passionem
et resurrectionem. Ergo non decuit hoc modo liberare. Manifestum
est quod resurrectio Christi est causa nostre resurrectionis.

Tercium. Si resurrectio Christi est causa resurrectionis corporum, aut
igitur causa exemplaris, sive causa efficiens, aut causa meritoria.
Sed non est causa exemplaris, quia resurrectionem corporum deus operabitur
secundum illud Iohannis 5: Pater suscitat mortuos. Sed deus
non indiget respicere exemplar extra se. Similiter non est
causa effectiva, quia causa efficiens non agit nisi per
contactum vel spiritualem vel corporalem. Manifestum est
autem quod resurrectio Christi non habet contactum corporalem
ad mortuos qui resurgent propter distanciam temporis
et loci. Et similiter nec per contactum spiritualem ~~[illegible]~~
qui est per fidem et caritatem, quia eciam infideles
et peccatores resurgent. Neque eciam est causa meritoria,
quia Christus resurgens iam non erat viator, et ita non
erat in statu merendi. Et ita nullo modo resurrectio Christi
videtur esse causa nostre resurrectionis.

Ad hoc: Resurrectio Christi non est proprie loquendo causa meritoria
nostre resurrectionis, sed est causa efficiens et exemplaris.
Efficiens quidem inquantum humanitas secundum quam resurrexit quodammodo est
instrumentum divinitatis ipsius et operatur in virtute eius.
Et ideo sicut alia que Christus in sua humanitate ~~[illegible]~~ fecit
vel passus est ex virtute sue divinitatis sunt nobis
salutaria, ita et resurrectio Christi est effectiva causa
nostre resurrectionis virtute divina, cuius proprium est
mortuos vivificare. Que quidem virtus presencialiter
attingit omnia loca et tempora, et talis contactus ~~spiritualis~~
virtualis sufficit ad huius efficienciam. Et quia ut dictum est
principalis causa resurrectionis humane est divina
iusticia, ex qua Christus potestatem habet iudicium facere
inquantum filius hominis est, virtus effectiva resurrectionis
eius se extendit ~~non solum~~ non solum ad bonos sed
eciam ad malos, qui sunt eius iudicio subiecti.

Sicut autem resurrectio corporis Christi ex eo quod corpus illud
est personaliter verbo unitum est prima tempore et dignitate
et perfeccione, sicut dicit glosa 1 Cor. 15, semper autem illud
quod perfectissimum est exemplar quod imitantur minus perfecta
secundum suum modum. Et ideo resurrectio Christi est exemplaris
causa nostre resurrectionis.

Ad quartum dicendum quod licet meritum est

Tercium

Exemplaris

Effectiva

Meritoria

Efficiens

Exemplaris

Item articulum quod est causa nostre resurrectionis —
Nota secundum doctores sententiarum(?)

Resurrectio Christi agit in virtute divinitatis, que se extendit non solum ad resurrectionem corporum sed etiam ad resurrectionem animarum. Et ideo cum sit quod anima vivit per gratiam et quod corpus vivit per animam, ideo resurrectio Christi habet instrumentaliter virtutem effectivam non solum respectu resurrectionis corporum sed etiam respectu resurrectionis animarum. Aliter etiam habet rationem exemplaritatis respectu resurrectionis animarum quia Christo resurgenti debemus etiam secundum animam conformari, ut dicit Apostolus ad Romanos 6: Christus resurrexit a mortuis per gloriam patris, ita et nos in novitate vite ambulemus. Et sicut Christus resurgens ex mortuis iam non moritur, ita et nos existimemus nos mortuos esse peccato ut iterum vivamus cum illo secundum Christum. Et cetera.

Resurrectio nostri salvatoris est causa nostre resurrectionis in triplici genere cause videlicet efficientis, finalis et formalis(?)

Et ut dicitur ibidem resurrectio Christi agit in virtute divinitatis [illegible]

Conclusio [illegible] — Secundum doctorem angelicum super [illegible]: Corpora resurgent per dispensationem humanam sed anime resurgent per gratiam dei, sed resurrectio Christi non pertinet ad gratiam dei sed ad dispensationem humanam. Ergo resurrectio Christi est causa resurrectionis corporum, non tamen(?) est causa resurrectionis animarum.

Respondeo dicendum quod resurrectio animarum fit [illegible] anima [illegible] pertinet ad preparationem quia sicut preparande per gratiam dei [illegible] humanum(?) anime sunt instrumenta(?) et hoc non ad preparandum quamcumque creaturam. Unde cum dicitur anime resurgunt per gratiam dei sub [illegible] participationem dei ~~[illegible]~~ anime sunt preparando gloriam corporis et efficiuntur corpora nostra gloriosa.

Conclusio [illegible] — Secundum dicitur corpus non agit in spiritum sed resurrectio Christi pertinet ad corpus eius quod cadit per mortem. Ergo resurrectio Christi non est causa resurrectionis animarum.

Respondeo: efficientia resurrectionis Christi pertingit ad animas non per propriam virtutem ipsius corporis resurgentis [illegible]

Nota causa nostre resurrectionis est tam passio quam resurrectio Christi sed differenter. Nam passio Christi meruit nobis per modum triplicem(?) [illegible]. Item passio Christi est causa nostre resurrectionis in triplici genere cause videlicet efficientis et formalis [illegible] prima(?)

Sed per virtutem divinitatis personaliter unite

Sed dicitur: ad. Resurrectio Christi est causa resurrectionis omnium corporum
quia omnia corpora resurgent. 1 Cor 17 Omnes quidem
resurgemus / sed non omnium animarum / quia non omnes ad resurgent
iam quod ibidem in supplemento tertie partis cap. 27 Ergo Resurrectio
Christi non est causa resurrectionis animarum

Ad. Resurrectio animarum pertinet ad meritum quod est
effectus iustificationis ~~[illegible]~~ / sed resurrectio corporum ordinatur
ad penam vel premium / qui sunt effectus iustitie divine
Ad Christum autem non pertinet iustificatio animarum sed mediatio
et ideo omnes spiritualiter secundum corpus sed non secundum animam

Sed dicitur: ad. Resurrectio animarum fit per remissionem peccatorum
sed hoc factum est per passionem Christi secundum illud Apoc. 1
Lavit nos a peccatis nostris in sanguine suo / Ergo resurrectionis
animarum magis est causa Christi passio quam resurrectio eius

Ad. In iustificatione animarum duo concurrunt scilicet remissio
peccatorum et novitas vite per gratiam / quantum
ergo ad efficientiam que est per virtutem divinam tam
passio Christi quam resurrectio eius est causa iustificationis
quantum ad utrumque / Sed quantum ad exemplaritatem
tunc passio Christi et mors est causa remissionis
culpe per quam ~~per quam~~ morimur peccato / Resurrectio
autem est causa novitatis vite que est per gratiam
sive iustitiam / Et ideo apostolus Ro 4 dicit Traditus est
~~est Christus~~ in mortem propter delicta nostra scilicet tollenda
et resurrexit propter iustificationem nostram / ~~Sed passio~~
~~Christi est causa remissionis resurrectionis in ipso quo causa~~

Nunc est causa per modum meriti intercedentis ad
meritum quod disponit ad iustificationem nostram
Ideo reducitur ad causam materialem

2o per modum exempli allicientis / qui modus reducitur ad
causam efficientem / quia allicit et ordinat ad bonum
Nam passio excitat nos ad dilectionem dei vel Christum
allicientis

3o per modum exemplaris regulantis / qui modus reducitur
ad causam formalem / quia regulariter formant in bonis
unde insinuat quod vivere debemus per ea et passio est ut
regula vitam nostram disponens / De qua 1 Pet 2
Christus passus est pro nobis / vobis relinquens exemplum
ut sequamini vestigia eius / Et Ro 6 Si complantati sumus
facti sumus similitudini mortis eius simul et resurrectionis eius
erimus ~~[illegible]~~
[illegible] Resurrectio iustificat nos per modum exemplaris

Cap

Ro 8 [illegible]

Cap

Remissio culpe collatio gratie

Meritum

Efficiens

Formalis

Ideo

Vel causa est triplex resurrectionis nostre in hoc loco ...
Primo per modum quotantis qui nos reducunt ad causam
finalem. Secundo per modum exempli allicientis quia
resurrectio excitant nos ad iustitiam ut eam in gloria
assequi valeamus. Tercio per modum exemplaris relucentis
quam spiritus celebratam ... in novitate vite
in medicina nostre ... Ro 6. Quomodo Christus
resurrexit a mortuis per gloriam patris ita et nos
in novitate vite ambulemus.

Quarto ... vide supra vel infra

Utrum Christus dominus veritatem sue resurrectionis probare debuit variis et sufficientibus argumentis

Et arguitur quod non quia dicit Ambrosius Tolle argumenta ubi fides queritur. Sed circa resurrectionem requiritur fides. Non ergo habuerunt locum argumenta. Item dicit Gregorius fides non habet meritum cui [illegible] prebet experimentum. Sed ad Christum non pertinebat meritum fidei evacuare. Ergo ad eum non pertinebat resurrectionem per argumenta affirmare. Preterea Christus venit in hunc mundum ut per eum homines beatitudinem consequerentur secundum Jo. X Ego veni ut vitam habeant et habundantius habeant. Sed quidam [illegible] argumentorum [illegible] videntur beatitudinem impedire [illegible]. Dicitur enim Jo. XX [illegible] qui non viderunt et crediderunt. Ergo [illegible] non debuit per aliqua argumenta resurrectionem suam probare.

In oppositum est lucas [illegible] quod [illegible] multis argumentis [illegible] in quibus Christus ostendit se in multis argumentis et angelis et mulieribus [illegible].

In dispositione et 3 articulo 2

Item [illegible] 3

[illegible]

q. 77. art. 7. [illegible] aliquod [illegible] alicuius veritatis manifestationem [illegible] [illegible] arguere [illegible] Christus non [illegible] resurrectionem per argumenta [illegible] argumentationem [illegible] aliquibus [illegible] quod [illegible] notis [illegible] nichil [illegible] quia [illegible] aliquid notum [illegible] arguere [illegible] vel [illegible] confirmationem ad fidem resurrectionis [illegible] rationis [illegible] [illegible] Christus assumere ut dicitur [illegible] resurrectionem suam per [illegible] que est fidei fundamentum [illegible] oportet impleri omnia que scripta sunt in lege et prophetis et psalmis de me [illegible]. Ideo [illegible] argumenta [illegible] Christus suam resurrectionem argumentis declarasse [illegible] [illegible] signa [illegible] sed [illegible] locum argumentis [illegible] quod est credendis [illegible] ad [illegible]. Item quando [illegible] resurrectionis Christus ostendit [illegible] [illegible] quod non sunt [illegible] ad hoc [illegible]

Dequo

Alii scilicet apparentes ut [illegible] et in multis argumentis loquens [illegible]

[illegible] Christus veritatem sue resurrectionis [illegible] non [illegible] diversis [illegible] probare [illegible] argumentis [illegible] [illegible] ad [illegible]

Ad argumentum primum Ambrosius ubi loquitur de Augustino et cum homines [illegible]

que miracula sunt ad ea que sunt fidei ostensiva

Ad 2m. Meritum fidei est ex hoc quod homo [illegible] credit

quod non videt unde illa ratio non meritum excludit quia

facit videri puram id quod credendum est [illegible] et talis est [illegible]

hominis ac rationes [illegible] non inducit ad suam [illegible]

consentiendum | [illegible] quod meritum fidei non excludit | [illegible]

Ad 3m Meritum [illegible] quod [illegible] ea que [illegible] | sed quia aliquis ea esse non

Nec tollitur nisi [illegible] credere nisi ea que [illegible] tollit fidem [illegible]

videt credit per aliquod signum visum non tollit fidem [illegible]

Nec meritum eius | [illegible] et Thomas cum [illegible] est | [illegible]

[illegible] vidisti me credidisti aliud vidit et aliud credidit | [illegible]

[illegible] et credidit Deum | [illegible] fidei que

non requirit hoc [illegible] ad credendum | [illegible] ad argumentum [illegible]

[illegible] Deus dicit et [illegible] Nec [illegible] et [illegible]

fidem in [illegible] | et [illegible] hoc [illegible] qui sunt

[illegible] non credidit | et [illegible] non [illegible]

[illegible] prompti animi ut credant Deo [illegible] non [illegible]

[illegible] ad illos qui non credunt nisi talia videant

Contra [illegible] non [illegible] probari in illa [illegible] sed [illegible]

[illegible] fidei [illegible] Corinthios [illegible] per quam

est Deus de [illegible] fidei [illegible] | [illegible] probari est

[illegible] probatione persuasionem et a [illegible] | [illegible]

[illegible] probatione [illegible] id [illegible] de quolibet

[illegible] | [illegible] et negari et de illis [illegible] | Cum [illegible] recipit

[illegible] et negari

Circa   Articulum de sufficientia argumentorum Xpus Resurrectionem suam de-
monstravit scilicet testimoniis et argumentis [illegible] Xpus Resurrectionem suam dem-
[illegible] sunt [illegible] Xpus [illegible] est [illegible] signis et brevis manifestationis
ut [illegible] [illegible] ipse ut [illegible] est duplex [illegible] eum [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] / et [illegible] testimonium [illegible] ad manifestandam suam Resurrectionem
Resurrectionis [illegible] / ut patet per omnes [illegible] [illegible] Aliud autem est testimonium
Scripturae / quibus ipse [illegible] ad ostensionem sue Resurrectionis ut [illegible]
Dixit autem fuerit ad ostendendam suam Resurrectionem veram et [illegible] Luce ultimo
[illegible] sunt Resurrectionem veram et ~~[illegible]~~ ostendit. [illegible] [illegible]
Circa quod primo ostendit / Primo quod esset corpus verum et solidum [illegible] corpus
fantasticum vel [illegible] [illegible] est [illegible] / Et hoc ostendit per hoc quod
corpus suum palpabile [illegible] / unde ipse Luce ultimo dixit palpate et
videte quia spiritus carnem et ossa non habet sicut me videtis habere
Secundo ostendit quod esset corpus humanum ostendendo eis veram effigiem quam
[illegible] / Tertio ostendit quod esset [illegible] corpus quod prius
habuerant / ostendendo eis [illegible] cicatrices / unde Luce ultimo dixit
eis videte manus meas et pedes meos quia ego ipse sum
Tertio ostendit eis veritatem sue Resurrectionis [illegible] [illegible]
[illegible] corpus [illegible] / et hoc [illegible] per opera [illegible] vite
Primo quod per opera vite nutritive / et hoc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Luce ultimo Secundo per opera [illegible] [illegible] / et hoc [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
ostendebat se videre et audire / [illegible] [illegible] [illegible]
Tertio per opera [illegible] [illegible]

In eo quod circuibant & discipulis assistebant / Ut quid docerent ad resurrectionem manifestandum / contra quod [illegible] galilee [illegible]
[illegible] miraculum quod fecit in piscatoribus capiendis /
Item per hoc quod eis videntibus ascendit in celum [illegible]
qui descendit de celo filius hominis qui est in celo /
Clausis autem suis resurrectionis ostendit discipulis / [illegible] ad eos ianuis clausis intravit / [illegible]
[illegible] carnem suam [illegible] quam ianuis clausis introduxit
Et post resurrectionem corpus suum [illegible] et aliis [illegible]
[illegible] ad [illegible] et [illegible]
[illegible] subito ab oculis discipulorum evanuit [illegible]
quam [illegible] videbant [illegible] in eum [illegible]
non videre / quod [illegible] corpus [illegible] glorificatum
Sed [illegible] videtur quod [illegible] quod xpus induxit non sufficiant manifestandum veritatem resurrectionis eius.
[illegible] discipulis [illegible] resurrectionem quod [illegible]
angeli hominibus apparebant [illegible] ostenderunt vel non
ostendere potuerunt / Nam angeli [illegible] in humana
effigie se hominibus ostenderunt / et cum eis loquebantur &
conversabantur et comedebant [illegible] hominibus
[illegible] patet [illegible] / de angelis quos Abraham
suscepit hospicio Et in libro Thobie de angelo qui
eum duxit & reduxit / Et tamen angeli non
habuerunt vera corpora [illegible] quod
requiritur ad resurrectionem / [illegible] xpus exhibebat
discipulis fuerunt [illegible] ad resurrectionem eius manifestandam
[illegible] argumentorum non sufficientia ad
manifestandam xpi resurrectionem / [illegible]
[illegible] xpi resurrectionem manifestant
Maxime [illegible] testimonium / & angelorum [illegible]
[illegible] xpi assertionem miraculorum [illegible]
Angeli et non asserebant se homines esse sicut
asseruit xpus [illegible] / & [illegible] xpus
~~manifestavit~~ [illegible] & alii angeli
[illegible] corpora ab angelis assumpta non erant corpora
[illegible] / Ideo non erat [illegible]
[illegible] quod videbantur [illegible] in interiorem
[illegible] corporis assumpta / Unde et angelus dixit Thobie
Cum essem vobiscum videbar quidem manducare et
bibere vobiscum sed ego cibo invisibili utor
Sed quia corpus xpi [illegible] vera sunt
[illegible] ut ait [illegible]
Non [illegible] corporibus resurgentium
[illegible] Unde [illegible] Beda dicit xpus manducavit
[illegible]

Item vel [illegible] / Nemo ascendit in celum [illegible]

Cor.

Angeli

Vnusa

Con[clusio] Sed dicis: Christus resurrexit resurrectione gloriosa, id est habuit post
humanam naturam statum gloriae; sed quod Christus cum discipulis con-
versabatur ipse veram naturam humanam, sicut quod ab oculis corporalibus
et quod ad eos januis clausis intravit, manducavit et bibit cum
eis gloriosus; putant quod manducavit et bibit, quod eos habuit velut
veritatis. Ergo videtur quod Christus magis non fecit sufficienter ... convenienter
ad fidem resurrectionis ostendendam.

Item argumentum quod inducebantur a Christo ad veritatem naturae humanae
et ... ad gloriam resurgentium ... a humanae
naturae secundum quod in se conceditur ... ad statum naturae
gloriae ... I Cor. 15: Seminatur in corruptibile
et resurget in incorruptione. Et ideo ea quae inducuntur ad
ostendendum ... gloriae videtur habere ... ad naturam
humanam non semper sed ... statum ... Dicit ... [illegible]

Ad ... et ... humanam ... sibi ... gloria
... ostenderet ... per resurrectionem suam corpus suum
et incorruptibile et tamen palpabile demonstravit.

Con[clusio] Sed dicis: Corpus Christi non erat tale post resurrectionem
ut tangi deberet ab homine mortali. Unde ipse dixit
Mariae Magdalenae: Noli me tangere, Joh. XX.
Nondum enim ascendi ad patrem meum. Non ergo fuit conveniens
ad manifestandum veritatem suae resurrectionis corpus
discipulis palpabile exhibere.

Et dicit super Johannem: Et haec dicit: Noli me
tangere, nondum enim ascendi ad patrem meum. Ut in illa
femina figuraretur ecclesia de gentibus quae in Christum
non credidit, nisi cum ascendisset ad patrem.

Aut sic in se credi voluit Ihesus, hoc est sic
spiritualiter tangi quod ipse et pater unum sunt. ... quodammodo
in intimis sensibus quoddam dicitur ascendit ad patrem
in ... profecerit ut patrem agnoscat aequalem
... carnaliter adhuc in eum credebant quem
sicut hominem flebant. Ad Mariam alibi
legitur ... quando simul cum aliis mulieribus
accessit et tenuit pedes; quaestionem non fecit. Ut
Severianus dicit: Sed quod illud de figura est, hoc de sexu;
illud divinae gratiae, hoc de humana natura.

Vel sicut dicit, volebat mulier adhuc cum Christo
conversari sicut et ante passionem prae gaudio. Nihil
magnum cogitabat, quamvis caro Christi multo melior
fuit facta resurgendo. Et ideo dicit: Nondum ascendi ad patrem
meum, q. d.

Non est[illegible] me eam [illegible] verum ang[illegible] q cum in terra
me vides hoc est quod nondum ascendi ad patrem meum
sed impremtum est q ascendam vade et dic fratribus meis ascendo
ad patrem et patrem vestrum

C vij

Sed q a inter dotes glorificati corporis precipua videtur
claritas quare hanc in resurrectione illo angelus ostenderet
Christus videtur quod insufficienter fuerint illa signa ad manife-
standam veritatem resurrectionis Christi
Ad hoc dicit Augustinus ad Orosium Clarificatum corpus domini
resurrexit sed noluit in ea claritate discipulis suis
apparere quia non possent oculis talem claritatem
prospicere Si enim antequam moreretur pro nobis et resurgeret
quando transfiguratus est in monte discipuli eum videre non
potuerunt quanto magis glorificatum corpus domini cum videre
non potuerunt Hec [illegible] est [illegible] et post
resurrectionem dominus hoc precipue volebat ostendere q
idem ipse esset qui mortuus fuerat quod multum
poterat impedire si eis sui corporis claritatem ostenderet
Nam immutacio que fit secundum aspectum maxime ostendit
diversitatem eius quod videtur quia sensibilia communia inter que
est unum et multum idem et diversum maxime diiudicat

visus || sed ante passionem - Ne insimulatem passionibus cum discipuli
desperarent maxime retrahebat eis Xpus gloriam maiestatis sue ostendit
Et ideo ante passionem gloriam suam premonstravit ... et claritatem quam
post resurrectionem aliis per ... in ...

quam magis demonstravit claritatis

Item videt duos angelos. Possumus intelligere unum angelum
visum a mulieribus et sic dicit Marcus. et Lucas ingressi in
monumentum ... aliquod ... quod erat
... ibi vidisse angelum sedentem a dextris quod dicit Marcus
Deinde dum retrospiciunt locum in quo iacebat corpus domini
visos ab eis duos angelos post quidem sedentes ut dicit
Johannes et post eis apparuisse ut ... stantes ut dicit Lucas

sicut quod discipuli fidem resurrectionis acciperent / unde ipse est eis
Luce ultimo · O stulti et tardi corde ad credendum / Item h[ec]
in latino d[icitur] quod apparuit manducantibus illis et duriciam cordis
Exprobravit ut [illegible] signa eis ostendit, infirmitatem eorum testificans
[illegible] Joh[ann]is · Qui viderunt, audierunt et manus nostre
contrectaverunt hec testimonia. Et quatuor post ipso.

Xpus veritate sue resurrectionis cunctis debuit variis et
sufficientibus argumentis / ideo quod dicitur in actibus 1 s[ecundu]m act. 1.
quod Xpus apparuit discipulis per dies XL in multis argumentis
loquens de regno dei · [illegible] · [illegible]

1 Signo visibili · induxit scilicet Apostolos ad credulitatem resurrectionis filii dei
2 Signo audibili induxit scilicet Apostolos ad credulitatem resurrectionis filii dei
3 Signo tangibili induxit scilicet Apostolos ad credulitatem resurrectionis filii dei

Rationabiliter igitur Xpus fecit quod non statim post resurrectionem ascendit
cum tamen statim post mortem [illegible] aliquam omnino qui
bene vixit / Ut videlicet per multos dies et plura
[illegible] se gloriosum resurrexisse probaret / Erat enim hoc
valde difficile credere / Cum nullus unquam resurrexerit
gloriosus / Unde hoc mortalium pectora nullo modo capere
subito potuissent / Cum ad per [illegible] tempus
vix capere potuerunt / De quo ad eos mirabantur
sed cum viderunt ligari lumbos corpus eius [illegible]
clausis in sepulcro / Si vero statim resurgens
ascendisset ne diceret Judei furatum corpus eius
ne ab hominibus tolleret. Sicut ergo Judei crediderunt
Apostolos ipsum furatos fuisse / Ut pro [illegible] ut
ipse [illegible] custodiens sepulcrum ne forte.
Iulle [illegible] custodiens sepulcrum ne forte
fuit [illegible] omnino [illegible] Xpum sua resurrectione plura
[illegible] probavit / Ne de sua resurrectione postea dubitarent
Unde Leo papa · dubitatum est ab illis ne nos
dubitaremus / probatum est illis ut nos firmiter crederemus
· timemus / Per hoc autem Mariam et discipulos de
tristicia mortis sue consolatus est / Et precipue
in discipulis suis [illegible] fidem / spem et caritatem
fecit crescere et augmentari / quibus virtutibus ipse eam [illegible]
per deitatem [illegible] Luce ultimo Nos autem sperabamus [illegible]
sed amplius non speramus / Et ideo apparuit illis ipsum
ut intelligerent scripturas / quia sic oportuit pati et
sic Xpus [illegible] Amicus et [illegible]
fuit [illegible] propter passionem et exultationem sue
[illegible] amicorum [illegible] oblivisci [illegible] succedebat per
ut [illegible] Joseph / Sed [illegible] ad[illegible] lingua
[illegible] sanctis [illegible] in memoria [illegible]

Circa Octavum In quo querit^r Quare Xpus dns post suam Resurreccionem stetit hic xl diebus et non pluribus Nec paucioribus. Ad hunc assignat^r quadruplex racio

xl diebus

1 Prima Ad ostendendum quod sicut deus xl diebus pluit aquam tribulacionis et vindicte in diluvio per quam totum mundum subvertit Sic iam xl diebus pluit aquam gracie et misericordie omnibus volentibus accipere Ymo in maiori copia quam se effunderet tunc quia misericordia dni plena est terra / Et fuerunt illas pro misericordia quod redundaverit usque ad nos et ad tot annis illis quod redundabit / Circa omnes posteros nostros redundabit / Circa omnes presertim quod sit apostolo quem se adeuntem / in ipsis sunt gratis omnis fecit apostolo Joh 1a Non rege pro eis tamen sed pro eis et rebus Cedat De ipsis eciam quam credituri sunt per verbum eorum De ipsis eciam plenitudine nos omnes accepimus Nos quippe sumus filii apostolorum qui nobis thesaurizaverunt. Ero quod patres filiis thezaurizant 1 cor.

2 Secundo Ad ostendendum quod Multo plura requiruntur ad evidenciam probandam Resurrexionem quam mortem et corporalem et spiritualem Et ideo triduum sepulture sufficit ad probandam mortem et quadragenarium ad probandam Resurrexionem Ad vitam enim ulterius requiritur Ad mortem autem sufficit unum solum Ad vitam spiritualem ulterius requiruntur scilicet omnes plures Ad mortem autem unum sufficit scilicet mortale peccatum Jaco Si quis totam legem servavit offendat autem in uno factus est omnium reus

Septem dona spiritus sancti
Sacramenta Ecclesie

3 Tercio Ad ostendendum quod postquam homo resurrexit a morte peccati quam requiritur Resurreccio prima in Apok xx Beatus homo qui habet partem in Resurreccione prima quod fit per veram contricionem et confessionem Non statim apprehendit celum Nisi per xl dies id est post plenariam satisfaccionem et completam penitenciam / quod per quadragenarium numerum designatur. Est enim satisfaccio per quadragenalis preciso hec figuratur est in Helya qui postquam dormivit sub Junipero ambulavit xl diebus et xl noctibus, ut habetur 3 Reg.

4 Quarto Ad ostendendum quod Consolaciones quas deus dat suis sunt comparatae ad tribulaciones quas permittit eis evenire: que habent se ad invicem sicut [illegible] dies ad horam

Consolaciones quas adeo fidelibus conferuntur valde excedunt tribulaciones quas ipsi pro deo paciuntur

ecce in vita ista. Et alium cum apli fuerunt xl horis in
desolacione in morte xpi tantum cum iacuit mortuus
voluit quod eos consolari xl diebus sua presencia gaudiorum
et leticiarum etc Exemplum accipitur

Ubi stetit

Queritur [illegible] ubi stetit iste xl diebus.
Xpus dominus resurgens a mortuis secundum dicit eius Augustinus
vel Origenes nunc que erat in huius scilicet patres ista quod
ille locus omni vanitate [illegible] Et stetit cum eis in hoc
mundo. Sed ubi stetit in tota scriptura non invenitur
Nec aliquis prophetarum qui ante facta xpi predixerunt
de hoc aliquid intimavit Nec [illegible] Nec aliquo
doctores de hoc aliquid determinat [illegible]
anime quod anima et corpus glorificum non limitantur ad
aliquem locum Nec a loco aliquid accipiunt sed habent
potestatem super omnia loca et locata. Et quando volunt
ostendunt se et cum volunt non se ostendunt. Et
[illegible] volunt se ostendunt sive glorificati vel non glorificati
Unde xpus apparuit aplis non ostendebat corpus
suum glorificum quia oculi mortales non potuissent illud
ferre et videre [illegible] unde corpus glorificum
et suum existens in terra nichil patitur ab igne
Et ab anima patitur ab igne inferni
hoc non est nisi quantum ignis est instrumentum
divine iusticie Sicut [illegible] nobilem [illegible]
[illegible] et miser [illegible]
Secundo ad ostendendum quod beatitudo non consistit in aliquo loco
sed solum in visione dei. Unde anima xpi existens
in inferno et ubicumque sit est in gloria. Unde Luce 23
hodie mecum eris in paradiso. Et tamen anima illius
latronis ivit ad infernum. Unde dicit doctor
quod angeli qui nobiscum morantur sunt semper in gloria dei
etc. Sed angeli semper vident faciem patris mei qui
in celis est. Exemplum. Sicut sol lucens in mundo
omnes tenebras fugat et omnia alia lumina offuscat
Sic deus existens in sua gloria in qua
quamvis consistit gaudium glorie [illegible]
a corpore excludit ex redundancia anime ad corpus
et omnium aliorum elementorum [illegible] facit angelis
[illegible] semper omnes curas. Et quod celum

Corpora glosa perdunt omnem locum
Nec ipsa locum ad superiorem corpori glosa sit aliquatenus dignum.

Empireum dicitur locus brightest hat ubi est et esse glorified et bene esse / Eo quod in ipso deus ostendit gloriam suam

B. Tertio ad ostendendum quod nullus locus nec aliquid vero de istis inferioribus est condigna anime et corpori glorificato cum ipsa perdunt omnia inferiora / Hec audit celum et terram que vadunt in terram ad videndum ipsum eius dulcedinem / Indignum est quod ille qui habitat alicubi aliud / Unde sicut de quodam rege / Videns aliquis virginem sibi apparentem creavit sibi aliud quo eam videt / Et dixerat quod libentius creavit sibi aliud / eam ibi videt / tantum semper delectatur

.X. Tertio ad ostendendum quod ipse est verus deus qui est ubique et non magis in uno loco quam in alio

De Monte. Circa ascensionem christi Quare de monte ascendit
Ubi nota quod christus ascendit celum quod fecit ad instanciam nostram. 1. Unde comedit
Unde quod descendit celum in matre nos fac deum 2. Egressus est ambulans
3. Ascendit montem
4. Benedixit discipulos

Madnea. Pius est debemus corpus christi digne et devote manducare Iohannis 6. Nisi manducaveritis carnem filii hominis non habebitis vitam in vobis / Augustinus Cibus sum grandium et cresce et manducabis me / nec tu me mutabis in te / Iste cibus vocatum appellatur / unde vas dicitur ad vitam eternam / hoc figuratum fuit in eo quod Helyas .. ambulabat ad montem dei Oreb. Angelus dei attulit ei subcinericium panem / quod figurat corpus christi designabat / in cuius virtute ipse ad montem dei ambulabat 3 Reg. 19.

Egressus est ambulans. Secundo debemus opere meritorio / unde in mare in maria descendere fundo / Et pius in istis ab eis tollentes tolle et solum speculantes ubi .. ex Gen. 12. Egredere de terra tua et de cognatione tua et de domo patris tui / hic dicit celum illud multos qui de domo patris / tua quia nec bonum relinquebat flevit in morte autem quia deceptus erat quod postea apparuit dictus quia decipiebatur erat

Ascendit montem. Tertio debemus ascendere montem fide et spe per contemplationem debemus christi creder et sperare vitam eternam / Dabo in Thobia filiis sanctorum sumus et illam vitam eternam expectamus .X.
Debemus igitur erga celum dirigere oculos mentis nostre.

sicut ad locum nostre quietis / Sicut fecit beatus Martinus
qui [illegible] [illegible] ait / Sinite me celum videre ut spiritus
dirigatur ad dominum / Et beatus [illegible] ante septem dies
obitus sui septem pro [illegible] [illegible] sicut in parrochia
ad celos fugit / Mandavit eciam quod [illegible] ad eum
ut totus ad celestia intentus fuisset //

Sexto debemus omnibus benedicere i. cunctis parcere et bonam
voluntatem habere Sicut fecit Christus dum pater dimitte
illis quia nesciunt quid faciunt luce 23 Sicut beatus
Stephanus dixit / Domine ne statuas
illis hoc peccatum Act 7

Omnibus benedicere

Sed quare de monte Oliveti magis quam de alio
monte ascendit / Ad hoc respondetur quod hoc fecit propter significationem
Nam mons oliveti duo significat scilicet quod homo non
potest ascendere et propter quod homo celum ascendit
Primus mons significat altitudinem fidei.
Secundo mons oliveti significat opera misericordie que per
celum descendunt / sine istis aut non possumus celum ascendere
de fide hebreorum 11 Sine fide impossibile est placere deo
/ De operibus misericordie Mt 5 beati misericordes quoniam ipsi
misericordiam consequentur / [illegible] solum fecit
[illegible] de operibus misericordie et quod ipsi habent
[illegible] et [illegible] Luce 16 [illegible] ad
[illegible] est / Et propter de [illegible] sicut
ille qui virgines fatue [illegible] a regno celorum
ut habetur Mt 25

Oliveti

Ano

Cum [illegible] [illegible] ascendit [illegible] quod ascendit
quadruplicat scilicet
[illegible] [illegible]
cum magna victoria
cum magno triumpho
patenter

Primo ascendit [illegible]
i. merito sue [illegible]
[illegible] [illegible]
propter quod et deus exaltavit illum Sic et nos debemus ascendere
merito nostrorum operum [illegible] gratia dei / Sed [illegible]
[illegible] [illegible] volunt ascendere solum in virtute aliorum
[illegible] in vita sua [illegible] / sed solum in meritis aliorum
[illegible] / [illegible] in morte [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] et [illegible]
non [illegible] illud Mt 25 Ne forte non sufficiat
nobis et vobis. / [illegible] est / [illegible] quis
alienis [illegible] [illegible] et volunt ascendere
sine merito ut [illegible].

Prius vibus

Victoria ✓ Tertio ascendit cum magna victoria ... quia vicit mundum

Sic et nos debemus vincere si volumus cum ipso ascendere. Apoc. 3 || vincenti dabo ... de ligno vite. 2. Tim. 2. Non coronabitur nisi qui legittime certaverit | Sed heu: hodie nos vincunt et diabolus et demones et homines et vita et mors et dyabolus et potentes. Et apparuerunt bestie terribiles. Quod utique prodest si ... Quare non possumus et ubique possidebimus. Et sicut Constantinus et ... Ut ait Constantinus et ... Celum ascendere non possumus nec paradisum obtinere | quia victoriam ait || Regnum celorum vim patitur et violenti rapiunt illud.

Quarto ascendit cum magno triumpho et gaudio. ps. 46.

Laudes. Ascendit deus in iubilatione et dominus in voce tube. | Sed quomodo in sua ascensione voluit tantum iubilum et honorem habere. Certe ut nos animaret ad fortiter dimicandum et vincendum | quia si nos vicerimus eundem honorem habebimus. Luce 22. Ego dispono vobis.

Et historia. 6. Sicut honorabant quondam reges volentes honorare ... in hystoriis Romanis legitur. Cum enim aliquis Romanus ... redibat cum victoria plena. Imperator et Senatores redibant et obviam et ponebant eum in curru aureo ... et ... et arcum triumphalem ... ut alii ad victoriam animarentur. Sic et deus pater ... fecit Christo cum ... angelis obviaverunt | et posuit eum in nube candida ... in curru aureo | et cum magno triumpho ... ad celum et ad suam dexteram collocavit ut nos ad victoriam animaret.

Pater. Quinto ascendit potenter | quia ... claritatem ... est. Sic et nos ... ad regnum celorum ... et ... in morte ... sicut ... et ... ad celum. Luce 12. Sint lumbi vestri precincti et lucerne ardentes in manibus vestris. i. opera clara et lucida. Quando in vita sua et in morte ... et ... aliquis qui ... ad vitam ut ad mortem ... paciter petere ... qui in vita obliti est ... in fine ... deum ... ad mortem.

vicit ... alio ... [illegible]
17 Marcii

Sed d(icitu)r a(liquis): Cum ergo Christus non resurrexit videntibus apostolis
sicut ascendit videntibus ipsis | ut potuissent validum
de resurrectione testimonium perhibere | Respondetur: Licet apostoli ipsum hominem
resurgentem non viderunt | viventem tamen iterum viderunt
viderunt | palpaverunt | comederunt cum eo et vulnera
viderunt | et cum hiis et aliis quampluribus argumentis testes ydonei
esse potuerunt | Sed quia ascendit in celum ultimo
non erat apostolis visibiliter appariturus nisi in fine
mundi | Ideo convenientius fuit ut ipsam eius
ascensionem oculis corporeis viderent.

Moraliter. Nunc ascensio Christi facta est manifesta [illegible]
Per hoc intelligitur quod Christus voluit suam ascensionem
que respicit ad Dei honorem et discipulorum consolacionem
exemplum esse manifestum | Resurrectionem vero suam
voluit esse occultam | quia quando velit quo
clauso tumulo resurrexit nullus sciunt | Per hoc
insinuatur nobis opera virtuosa | que Deo
nunc sanctum aliis velle non esse manifesta
sed solum propter Dei honorem et proximorum edificacionem
opera vero eius delicatum [illegible] aliis propter vanam gloriam
retinendum. Unde Gregorius in moralibus li. 7.

Sanctorum virorum est bona que faciunt abscondere.
Ne glorient nec lapsum elacionis incurrant | Unde Christus
sermone ipsam vitans dicit: Attendite ne iusticiam
vestram faciatis coram hominibus ut videamini ab eis
Hinc est quod David cum in regno nimis secretus elemosinas
faceret dicit: Vultis non quibus vos scitat | Sequitur illico
spiritu est quia illi abeuntes dispensaverit cum
probitatem in visu illam | Sed quid est hoc | quod operatores
dicit cum hoc est velle quod prius | et terre viatores
suos velut et hii ab hiis qui elemosinas sunt qui
inventum indicant | Nisi quod sunt suis significantibus
exemplum dedit | ut ipsi quidem virtutes suas interiores
absconderent | et hii ut alii corpore exemplo proficerent manifeste
prodierunt | et facta quidem sua occultando se ipsos
custodirent | sed dum prodirent invenirent bona
ad proximos suos exempla transmitterent |

Sed ad eum finem ante referetur ut non ipsi eius opera sed patrem eius qui in celis est glorificent

Reliquerunt hec sunt dicta | Virtutes [illegible] publicantur
et corpore exemplum sit custodiam propria | corpore publicantur
sit exemplar alienum | Dispensatio quippe est | nec [illegible]
accendit lucernam et ponit eam sub modio sed
super candelabrum ut luceat omnibus qui in domo sunt
et in fine | Sic luceat lux vestra coram hominibus ut
videant opera vestra bona et glorificent patrem vestrum
qui in celis est |. Nam Sancti hanc aliquam
coram hominibus compellitur bona facere et eadem narrare

Circa articulum credimus Christus ascendit super omnes
celos Ephe. 4. Qui descendit ipse est qui et ascendit
super omnes celos ut [illegible] maiestate et altitudine loci
ascendit maiestate bonorum que sunt in celis.
Ascendit igitur super omnes celos & mobiles & spirituales
qui sunt angeli et sancti in primo (?) [illegible]
Celi continent celum [illegible] placuit ad celum supernale
sancte trinitatis. ubi sedet in dextera dei patris [illegible]
in equalitate [illegible] in quantum homo in [illegible].
Illud autem celum ad quod ascendit [illegible] empireum
nominatur non a colore sed a splendore quod celum
ut dicit [illegible] totum est lucidum. Sed [illegible] creatum
mox factum est sanctis angelis repletum. quod quidem
celum [illegible] sive [illegible] immobile [illegible] omnis claritatis
habet eminentiam et amplitudinem ut in eo deus et
alii beati eterna beatitudine & felicitate fruantur.
In hoc celum Christus ascendit ipso tamquam pontifex
in signum [illegible] & misericordie ut pro nobis patrem [illegible]
interpellet Hebr. 4. habentes pontificem magnum [illegible] sanguine
[illegible] celos [illegible] qui [illegible] interpellet
[illegible] qui penetravit celos [illegible] pro nobis.
Deinde tamquam rex [illegible] Isa. 6.
[illegible] ad solium patris maiestatis
super solium David et super regnum eius [illegible]
[illegible] tamquam iudex et dux [illegible] potentie.
Ideo tamquam iudex [illegible] [illegible] 27. [illegible]
[illegible] sedem maiestatis sue [illegible] omnes angeli
[illegible] in maiestate sua [illegible] cum [illegible]
[illegible] super sedem maiestatis sue [illegible]
[illegible] vivos et mortuos [illegible] congregabuntur [illegible]
[illegible] omnes gentes [illegible] eos ab invicem
sicut pastor separat oves ab hedis &
statuet oves quidem a dextris suis
hedos autem a sinistris. Et dicet rex hiis qui
a dextris erunt Venite benedicti patris mei
possidete paratum vobis regnum a constitutione mundi.

Ascendit autem
[illegible] [illegible]
celum supernale

Ho Richel prohibet peccatum quod est gravius sed [illegible]

Utrum peccatum infidelitatis inter sit exprobrandum existens maxi[mum]
in omnibus peccatis contingentibus in perversitate morum
~~existens maximum~~ sit et videtur quod non quia Augustinus dicit
[illegible] vite catholicum pessimus
ut habetur [illegible] quod hereticus est
moribus alium hereticum in omni vita preter quod hereticus est
non inveniant homines quod reprehendant preter [illegible]
non videor peccare sed heresis est infidelitas ergo
non est semper [illegible] Infidelitas sit maior [illegible] ideo non est inter exprobrandum
In oppositum est Augustinus exponens illud Johannis [illegible]
Si non venissem et eis locutus non fuissem peccatum non haberent
Magnum inquit quoddam peccatum sub generali nomine vult intelligi
hoc enim est peccatum infidelitatis quo tenentur cuncta peccata
ergo infidelitas est maximum peccatum et inter exprobrandum [illegible]

In dispositione est 3 articuli: 1 utrum infidelitas sit peccatum; 2 utrum infidelitas sit maximum peccatum; 3 de dubio

Circa primum articulum notandum [illegible] 2 2e q. 10 articulo 1
Infidelitas potest accipi dupliciter. Uno modo secundum puram negationem
ut dicatur infidelitas ex hoc solo quod non habet fidem
Alio potest intelligi infidelitas secundum contrarietatem ad fidem quia
sit aliquis repugnat auditui fidei vel etiam contempnit ipsam
secundum illud Ysaie 53 [illegible] Domine quis credidit
auditui nostro. Non enim omnes obediunt evangelio [illegible] hoc est infidelitas
[illegible] infidelitatis secundum hoc [illegible]
est peccatum Si autem accipiatur infidelitas secundum puram
negationem sicut in illis qui nichil audierunt de fide
non habet rationem peccati sed magis pene quia talis
ignorantia [illegible] ex peccato primi parentis [illegible]
[illegible] sunt infideles dampnantur
[illegible] que sine fide remitti
[illegible] alia peccata [illegible] dampnantur propter infidelitatis peccatum
non possunt non autem dampnantur propter infidelitatis peccatum
Unde dominus dicit Johannis XV Si non venissem et eis
locutus non fuissem peccatum non haberent [illegible] exponens
Augustinus dicit [illegible] loquitur de illo peccato quo
non crediderunt in Christum [illegible]
Si infidelitas capitur pure negative non habeat rationem peccati
sed magis pene / capitur tamen positive ut est fidei contraria
peccatum mortalis est [illegible] patet ex [illegible]
Nam [illegible] fides est virtus [illegible]
contrarius infidelitas ergo infidelitas est vicium

Negative

Positive

este mors [illegible] secundum aliquos [illegible] Augustinus volunt [illegible] de malis catholicis et hereticis [illegible] non permitte [illegible] peccatum heretici [illegible] est [illegible] aliquis [illegible] aliter [illegible] catholica [illegible] generaliter

Qui est infidelis est ex illo peccato

[illegible]

Sed dicitur contra. Septem sunt peccata capitalia ad quae reducuntur omnia
peccata alia. Sub nullo autem illorum videtur contineri infidelitas.
Ergo infidelitas non est peccatum. Respondeo: Thomas posset dici
quod sicut virtutes theologicae non reducuntur ad virtutes cardinales
sed sunt priores eis, ita et vicia opposita virtutibus theologicis
non reducuntur ad vicia capitalia. Dicendum tamen quod infidelitas
secundum quod est peccatum oritur ex superbia, ex qua contingit quod
homo intellectum suum non vult subicere regulis fidei
et sano intellectui patrum. Unde dicit Gregorius 31 moralium c. 4 quod ex
inani gloria oriuntur novitatum praesumptiones.

Sed dicitur contra. Damascenus libro 2: Omne peccatum est contra naturam.
Sed infidelitas non videtur esse contra naturam. Nam dicit Augustinus
in libro de praedestinatione sanctorum: posse habere fidem
sicut posse habere caritatem naturae est hominum;
habere autem fidem est fidelium. Ergo non habere fidem,
quod est infidelem esse, non est peccatum.
Respondeo: habere fidem non est in humana natura,
sed in humana natura est ut mens humana non repugnet
interiori instinctui et exteriori veritatis praedicationi.
Unde infidelitas secundum hoc est contra naturam.

Sed dicitur contra. Nullus peccat in eo quod vitare non potest,
quia omne peccatum est voluntarium. Sed homo infidelitatem
non potest vitare nisi habendo fidem. Dicit enim apostolus Romanorum X:
quomodo credent ei quem non audierunt? Quomodo autem
audient sine praedicante? Ergo infidelitas videtur non esse peccatum.
Respondeo: ista ratio procedit de infidelitate prout importat
simplicem negationem, quae non est peccatum sed poena.

Cum ergo auctoritas dicit quod peccatum formaliter consistit in aversione a deo unde quanto peccatum aliquod est magis quanto per ipsum homo magis separatur a deo. Per infidelitatem autem homo maxime elongatur a deo quia nec veram dei cognitionem habet, per falsam autem cognitionem ipsum non appropinquat ei sed magis ab eo elongatur. Nec potest esse quod quantum ad aliquid deum cognoscat qui falsam de eo habet opinionem quia illud quod ipse opinatur non est deus. Unde patet quod peccatum infidelitatis maius est omnibus peccatis que contingunt in perversitate morum. Et omnibus concludo.

Infidelitatis peccatum est maximum in omnibus peccatis que contingunt in perversitate morum. Patet ex dictis in textu et per Augustinum super Johannem ut allegatum est in argumento in oppositum.

Sed dicitur contra illud quod diminuit vel excusat peccatum non videtur esse maximum peccatum. Sed infidelitas diminuit vel excusat peccatum. Dicit enim apostolus I ad Thi. I. prius fui blasphemus et persecutor et contumeliosus sed misericordiam consecutus sum quia ignorans feci in incredulitate. Ergo infidelitas non videtur esse maximum peccatum.

Respondetur infidelitas habet ignorantiam adiunctam habet et renisum ad ea que sunt fidei et ex hac parte habet rationem gravissimi peccati. Ex parte autem ignorantie habet aliquam rationem excusationis et maxime quando aliquis ex malitia non peccat sicut fuit in apostolo.

Sed dicitur contra maiori peccato debetur maior pena secundum illud Deut. 25 pro mensura peccati erit et plagarum modus. Sed maior pena debetur fidelibus peccantibus quam infidelibus secundum illud Hebr. 10 Quanto magis putatis deteriora supplicia mereri qui filium dei conculcaverit et sanguinem testamenti pollutum duxerit in quo sanctificatus est. Ergo infidelitas non est maximum peccatum.

Respondetur infidelis pro peccato infidelitatis magis punitur quam alius peccator pro quocumque peccato alio considerato genere peccati. Sed pro alio peccato puta pro adulterio si committatur a fideli et ab infideli ceteris paribus magis peccat fidelis quam infidelis tum propter notitiam veritatis ex fide, tum etiam propter sacramenta fidei quibus est imbutus quibus peccando facit contumeliam.

Cum 3 art(iculum) ... porro ...

Mortuo xpo dns exprobrat incredulitatem aplorum quia
hiis qui viderant eum resurrexisse non crediderunt

Et a exprobrare reprehendere verbis — increpare, vituperare, superare — Exprobrat a xc dicit incredulitatem aplorum quantum ad veritatem fidei et duritiem cordis

Auditam et visam resurrectionem quod non crediderunt quia cum multis signis
quantum ad tarditatem credendi quia non crediderunt
Resurrectionis ... tamen crediderunt
Resurgentem quod xpus a mortuis ... viderunt
Resurgentem eum viderant
Angeli ... resurgentem eum viderant
Resurrexisse a ... Maria Magdalena
... a monumento venientes
... in Emaus euntes
viderunt ... cum ... viderant eum resurrexisse
... non crediderunt ... hac
... reprehenduntur
... et ... cordis ... credentium
... [illegible]
... eum resurrexisse ... non crediderunt
... aplorum ... Thome
... crediderunt Thome crediderunt
... exprobravit ... aplis
... Emaus
Et forte ... cordis ad credendum
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... incredulitatem et duritiem
... [illegible]
... incredulitatem ... resurrectionis
... [illegible]
... [illegible]
... [illegible]
... incredulitatem ... [illegible]
Resurrectionem xpi non credendo ...
Mariam ... [illegible]
... [illegible]
... [illegible]
... et non crediderunt illis

Quod autem discipuli sic fuerunt tarde ad credendum resurrectionem Christi
Gregorius dicit quod causas duas. Una quia [illegible] infirmitatis
eorum. Secunda est quod Christi resurrectio per multa argumenta
dei cognosceretur. Beda. Ratione nostre futurum firmitatis
fuit ut dicit Leo. Non permisisset deus tantum discipulos
suos dubitare de resurrectione nisi eorum dubitatio
nostre fidei fuisset confirmatio. Illi quod dubitaverunt
quemadmodum [illegible] nostra posset dubitare. Leo. Quod
nostri apostoli dubitaverunt, per dubitationem eorum tollitur
nostra dubitatio argumentis instructionibus ab illis ne dubitemur
a nobis [illegible] et Gregorius. Minus nobis Maria
Magdalena prestitit que citius credidit quam Thomas
qui diu dubitavit. Ille enim dubitans vulnera
cicatricum tetigit et de nostro pectore dubitationis
vulnus amputavit.

V. Credere aliquid supra rationem naturalem sit necessarium ad salutem

secundum doctorem secunda secunde q. 2 art. 3

In naturis ordinatis invenitur quod ad perfectionem nature inferioris concurrunt duo
unum quod est secundum proprium motum, aliud autem secundum motum nature superioris.
Sicut aqua secundum proprium motum movetur ad centrum, secundum autem motum lune movetur
circa centrum secundum fluxum et refluxum. Similiter etiam orbes planetarum
moventur propriis motibus ab occidente in orientem, motu autem primi orbis
ab oriente in occidentem. Sola autem natura rationalis creata habet
immediatum ordinem ad deum, quia cetere creature non attingunt ad aliquid universale
ad aliquid particulare, sed solum ad aliquid particulare, participantes divinam bonitatem
vel in essendo tantum, sicut inanimata, vel in vivendo et cognoscendo, sicut plante,
vel in essendo vivendo et cognoscendo singularia, sicut animalia bruta.
Natura autem rationalis, inquantum cognoscit universalem boni et entis rationem,
habet immediatum ordinem ad universale essendi principium. Sic ad deum.
Perfectio ergo rationalis creature non solum consistit in eo quod ei competit
secundum suam naturam, sed etiam in eo quod ei attribuitur ex
quadam supernaturali participatione divine bonitatis. Unde etiam supra
dictum est quod ultima beatitudo hominis consistit in
quadam supernaturali visione. Ad quam quidem visionem homo
non potest pertingere nisi per modum addiscendi a deo doctore,
secundum illud Johannis 6: Omnis qui audivit a patre et
didicit venit ad me. Huius autem disciplinae fit homo
particeps non statim, sed successive, secundum modum sue nature.
Omnis autem talis addiscens oportet quod credat, ad hoc
quod ad perfectam scientiam perveniat, sicut etiam philosophus dicit quod oportet
addiscentem credere. Unde ad hoc quod homo perveniat ad perfectam
beatitudinem, scilicet ad visionem fruitionem et beatam dei,
praeexigitur quod credat deo tamquam discipulus magistro docenti.
Patet etiam quod homo per fidem perveniat ad beatitudinem
sanctis patribus veteris et novi testamenti [illegible] in sacra
scriptura [illegible] hoc tamen credere [illegible].

Necessarium est homini ad salutem credere credibilia supra rationem naturalem

Patet per apostolum ad Hebreos 11: Sine fide
impossibile est placere deo. Credere enim oportet accedentem
ad deum quia est, et inquirentibus se remunerator sit. Ratio naturalis
sufficit homini [illegible] naturale, ipse apparet per [illegible]
[illegible] perfectam [illegible] habet rectum [illegible]
[illegible] hoc modo est per [illegible]
[illegible] homini apparet [illegible]
Non ergo ratio naturalis sufficit homini ad salutem, sed necesse est ut credat
[illegible] supra rationem, secundum illud Eccl. 3:
Plura supra sensum hominis ostensa sunt tibi.

Et Paulus et Barnabas [illegible] [illegible]
[illegible] apostolorum ad [illegible] fuit [illegible] patet in Actibus Apostolorum

Item alia sunt simbola duo videlicet Athanasii et Nicenum concilium addita sunt ad maiorem fidei explanationem et ad [illegible] hereticorum

In simbolo apostolorum / sufficienter [scilicet] continentur omnia illa que principaliter requiruntur et sunt necessaria ad salutem et ad fidei professionem

Et dicit quod [illegible] [illegible] in simbolo apostolorum fides et fidei professio sufficit [illegible] Simbola alia scilicet Athanasii et Nicenum concilium [illegible] supplent [illegible] [illegible] [illegible] / quod in illo sit [illegible] [illegible] [illegible] [illegible] [illegible]

In opere [illegible] argumentis [illegible] [illegible] [illegible] [illegible] [illegible]
li. 6 [illegible] Simbolum latine [illegible] collatio [illegible]
[illegible] collecta [illegible] ab apostolis [illegible] [illegible] [illegible] [illegible] fide
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / totum in simbolo / colligitur [illegible] [illegible] [illegible] [illegible]

In [illegible] et 3 articuli
1 Confessio est actus fidei
2 Confessio est necessaria ad salutem
3 [illegible] De questione

Circa primum articulum [illegible] [illegible] [illegible] [illegible] 2 2 q 2 art. 1.
Actus exteriores illius virtutis proprie sunt actus / ad quos finis [illegible] [illegible] pertinet / sicut [illegible] [illegible] [illegible] [illegible] ad finem abstinere / Confessio autem [illegible] quod est fidei [illegible] [illegible] [illegible] ordinatur sicut ad finem ad illud quod est fidei [illegible] illud 2 Cor. 4. Habentes eundem spiritum fidei credimus / propter quod et loquimur / Exterior enim [illegible] ordinatur ad [illegible] illud quod in corde concipitur [illegible] illud Phi. 1 [illegible] [illegible] [illegible] [illegible] que sunt [illegible] que [illegible] in [illegible] passione [illegible] / [illegible] [illegible] [illegible] [illegible] exterior [illegible] quod sit fidei est proprie actus et [illegible] et exterior confessio. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est confessio peccatorum [illegible] ordinatur ad deletionem peccati que est finis [illegible] / [illegible] [illegible] ad [illegible]
Alia est gratiarum actionis sive laudis et ista est actus latrie [illegible] [illegible] est finis latrie ordinatur [illegible] ad honorem dei [illegible] exhibendum quod est finis latrie [illegible]
Alia est eorum que sunt fidei. Et ista est proprie actus fidei exterior utpote relata ad fidei finem / quia fides [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mediante / nulla alia virtute [illegible] [illegible]. Et [illegible] [illegible]
Confessio est actus [illegible] fidei productus a fide [illegible] nulla virtute mediante / [illegible] [illegible] in [illegible] / [illegible] illud [illegible] [illegible] virtute [illegible] [illegible] .1.

[illegible] apostoli [illegible] 2. Et opus fidei in virtute [illegible] [illegible] opus fidei / confessione que [illegible] [illegible] opus fidei /

Con. [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] aliquis ad [illegible] [illegible] [illegible] aliquod exteriora bona opera fidem [illegible] [illegible] [illegible] ad aliquid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fides per dilectionem operatur [illegible] [illegible] actum fidei / [illegible] [illegible] confessio [illegible] alia exteriora bona [illegible] [illegible] [illegible] [illegible] [illegible] exteriores [illegible] fides [illegible] mediante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] virtutibus mediantibus aliis virtutibus [illegible] [illegible] nulla alia virtute mediante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Circa 2 articulum no(tandum) q(uod) [illegible] / Ea que sunt necessaria ad salutem credere sub precepto divine legis / Confessio autem fidei [illegible] sunt quedam preceptum affirmativum [illegible] sub precepto affirmativo / [illegible] est de necessitate ad salutem [illegible] sub precepto affirmativo divine legis / precepta autem affirmativa [illegible] ad [illegible] obligant / obligant autem pro loco et tempore et alias debitas circumstancias / [illegible] hominem [illegible] ad hoc quod sit actus virtutis / [illegible] fidei [illegible] quod loco est de necessitate salutis [illegible] sub precepto [illegible] honor debitus deo [illegible] impedienda [illegible] [illegible] fidei [illegible] de necessitate salutis

Quando honor dei vel utilitas proximi [illegible] fidem [illegible] [illegible] [illegible] ad salutem.

Sed contra [illegible] ad salutem [illegible] finem virtutis [illegible] fidei est [illegible] ad veritatem [illegible] quod sit [illegible] confessio [illegible] fidei [illegible] debet ad finem caritatis / que est amor dei et proximi [illegible] honor dei vel utilitas proximi hoc [illegible] [illegible] debet [illegible] fidem [illegible] veritatem divine [illegible] fidem [illegible]

Sed contra [illegible] fidem sum [illegible] [illegible] est [illegible] [illegible] ad fidem [illegible] fidelis [illegible] fidem [illegible] vel [illegible] fidelium / vel Confirmacionem / vel ad [illegible] infidelium insultacionem / Et [illegible] ad omnes fideles

Sed contra [illegible] in periculum [illegible] est necessaria ad salutem [illegible] [illegible] [illegible] ad [illegible] confessio [illegible] est necessaria ad salutem

[illegible] Si turbacio infidelium [illegible] confessio fidei [illegible] [illegible] fidem [illegible] fidelium [illegible] fidem publice [illegible] [illegible] [illegible] [illegible] aliquam [illegible] fidei [illegible] infidelium [illegible] fidem publice [illegible] [illegible] [illegible]

V. Vniuersaliter gestiens saluari teneatur credere et baptizari / et [illegible] quorum [illegible] sufficiant [illegible]

[illegible] fides habeas. Credere oportet accedentem ad deum

[illegible]

[illegible] est [illegible] baptizatus sunt saluus erit. [illegible]

[illegible] articulis — De necessitate fidei / de necessitate baptismi

Circa primum articulum / [illegible]

[illegible] quidam paruuli quidam adulti / [illegible] qui

[illegible] fides propria [illegible]

[illegible] adulti [illegible] fides propria / [illegible] adultis in baptismo / [illegible]

[illegible]

1. [illegible] paruulis qui [illegible] baptizandi [illegible] fides propria [illegible] sufficiat fides aliena.

2. [illegible] adultis [illegible] baptizandis [illegible] fides propria [illegible]

[illegible]

Pro quo [illegible] apostolis / [illegible] fidem [illegible] adultos et [illegible] / et non paruulos / [illegible] in fide [illegible] et [illegible] baptismum [illegible] ad fidem [illegible] / ut [illegible] ea que [illegible] fidei / [illegible] in fide instructi [illegible] baptizabantur / [illegible] baptizandi [illegible] et fide [illegible] / [illegible] articulos / [illegible] baptizabantur.

[illegible] / [illegible] baptizabantur [illegible] in [illegible]

[illegible]

Cum [illegible] baptizari [illegible] in fide [illegible] / qui in baptismo [illegible] / [illegible] fidem [illegible] / [illegible] ad credendum eos in fide in adultis / [illegible] baptizari [illegible]

[illegible] fidem baptismi / [illegible] baptizari [illegible]

[illegible] ardo.

[illegible] fidem [illegible] non est [illegible] baptismum

Ex quibus concludis ... ausus [?]

Adultis fides [?] ad salutem est necessaria

2 ... interior cordis fides ... utrumque ... adultis necessaria est saluti

3 ... professio exterior fidei ... utrumque ... adultis necessaria est saluti

Corde creditur ad iustitiam ore autem fit confessio ad salutem

Circa 2m Arti[culum] ... triplex est baptismus scilicet fluminis, flaminis, sanguinis ... in scripto ... 2

Arti. 2. Baptismus ... baptismus fluminis scilicet aque in quo est ablutio corporis et interior et ... et baptismus flaminis et sanguinis in quibus solum est ablutio interior ... Hic baptismus ... vel in voto ... scripto

In adultis — In adultis non ... salus sed ... baptismus ... dicto ... salus ... quia baptismus est ... solum in ... in scripto ... Joh. 3 ... aqua et spiritu ... non ... intrare in regnum dei ... supplere ... Martirium ... cum non ... fides et conversio supplent defectum ... de vero bap. ... Baptismus ...

Et cum parvuli ... non valentibus suffert baptismum ... adulti suffert ... valentibus baptizari. Maior est ... fides ... aqua ... nemo est ... supplet ... sunt ... fides ... fides ... affirmativa ... ligat ...

In parvulis — In parvulis ... non ... salus ... baptismus fluminis vel sanguinis ... in ... privilegium ... baptismus ... parvuli ... supplere ... baptismus ... Martirium ... supplere ... Baptismum ... in parvulis ... Martirium ... supplere baptismum fluminis ... parvuli non ... arbitrium ...

De lege communi — ... adultus ... baptizari ... baptismus ... in ... baptizari. Baptismus ... vel in voto ... In parvulis ... baptizari ... baptismus ... baptismus sanguinis ... fides ... paganus ... baptismus sanguinis ... supplet ... baptismus fluminis ... aque. Et dixi in ... baptismus ... vel ... scripto ... baptismus ... scripto

In adultis ... salus ... de vero baptismo ... et ... baptismum

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In hoc viij illud occurrit Quibus modis [illegible] circumspectus religiosus

Et quod clare constat

Absque sacro baptismo aliquis homo potest salvari

[illegible] Prima conclusio in [illegible] valens et non

valens baptizari baptizatur per [illegible] [illegible] fluminis vel aque salutis

hac enim aliquid est factum [illegible] [illegible] potest fieri [illegible]

Secunda semel [illegible] est possibile est fieri [illegible]

[illegible] de illo [illegible] recedente cum [illegible] nostro in te et de

[illegible] in paradiso [illegible] patet et de Valentiniano [illegible]

[illegible] refert Ambrosius quod [illegible] [illegible] quam postulabat

non accepit licet morte preventus gratiam baptismi non accepit

Vel cum homo [illegible] absque sacro baptismo [illegible]

[illegible] [illegible] potest salvari fieri absque sacro [illegible]

baptismi fluminis seu aque licet non absque [illegible]

[illegible] baptismo flaminis

Secundo clare constat Baptismum sacrum ad salutem non est necessarium

Prima conclusio ex salutis potest fieri [illegible] ad salutem non est

necessarium [illegible] et quamvis necessarium [illegible] necessarium est [illegible]

ad fieri [illegible] Aliud patet quia per fidem potest salutis fieri

Tercio sequitur Quod fides refusa ad salutem est necessaria

Prima conclusio ex salutis non potest fieri [illegible] est necessaria

[illegible] quamvis [illegible] [illegible] prima [illegible]

fidei [illegible] in adulto vel [illegible] in [illegible] non potest

salus fieri [illegible] ad [illegible] Sine fide impossibile est

placere deo [illegible] Credere oportet accedentem ad deum

Inferest quod [illegible] fides maior est sacro baptismo

Unde Augustinus dicit quod potest magnus fides

[illegible] non [illegible] [illegible] [illegible]

Apostolus Corde creditur ad iusticiam ore autem fit confessio ad salutem

[illegible]

Circa [illegible] Non de necessitate fidei

[illegible] in [illegible] [illegible]

Sed contra Clamant publice [illegible] et [illegible]

Doctores [illegible] quod Baptismus est sacramentum necessitatis

[illegible] Baptismus est sacramentum necessitatis non simpliciter sed respective

[illegible] [illegible] sacramentorum [illegible] et hec [illegible]

[illegible] et [illegible] sacramentum [illegible]

[illegible] et non alia sacramenta

Vel [illegible] Non est [illegible]

[illegible] [illegible]

In [illegible]

Utrum omne opus infidelium sit dampnacionis eterne demeritorium

Et arguitur quod sic quia omne opus infidelium est peccatum ... Omne quod non est ex fide peccatum est ... omnis vita infidelium est peccatum ... omne opus infidelium est dampnacionis eterne demeritorium ...

In oppositum arguitur. ... bonum est ... in infidelibus ... infideles ... quia ... dampnacionis eterne demeritorium ...

In dampnacionem ... 1
... 2
... in peccato 3

... omne opus infidelium est dampnacionis eterne demeritorium ... quia ... est peccatum ... omne opus infidelium est demeritorium ... quia omne ... est peccatum ...

Non omne opus infidelium est dampnacionis eterne demeritorium ...

1. placet deo opus impiorum placendi modo ...
2. Non placet deo opus impiorum placendi modo ...
3. Opus impiorum est ... ad finem ...
4. Opus impiorum non est ... ad finem ...

... omne opus bonum ... ad finem ... opus infidelium ...

Margin: Si opus infidelium vel infidelis sunt sit eterne dampnacionis demeritorium. Non omne opus infidelium absolute.

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Sed contra Cornelius adhuc infidelis operabatur deo et per Augustinum
accepte fuerunt deo elemosine eius / ergo non omnis actus infidelis
est peccatum / sed aliqua actio eius est bona et deo accepta et
vite eterne meritoria
Ad primum Cornelius infidelis non erat alioquin eius operatio
accepta non fuisset deo / cum sine fide nemo possit placere Hebreos 11
habebat autem fidem implicitam nondum manifestatam
cum veritate evangelii / unde ut in fide plene instrueretur
mittitur ad eum Petrus apostolus qui fuit salutis doctor optimus
Sed dices [illegible] illud Ro. 14 omne quod non est ex fide est
peccatum dicit glosa omnis infidelium vita est peccatum / sed ad verum
infidelium fuerit omne quod agunt / ergo omnis actus infidelis est peccatum
Ad illud dicendum intelligendum est vel omnia peccata infidelium non possunt
esse sine peccato / cum omne sub non tollatur peccatum vel omne
quicquid agunt ex infidelitate est peccatum unde Iohannes solvit
Sed contra fides intentionem dirigit sed ulterius bonum possit in
quod non est in infidelibus ultima
actio per quam bona
Ad fidem dirigit intentionem respectu alicuius boni qualitercumque
potest dirigi intentionem respectu
Sed contra corruptio potior corruptione posteriori
Sed actus fidei perdit actum omnem virtutis / ergo cum in
infidelibus non sit actus fidei nullum bonum opus fieri possunt
sed in omni actu peccant
De peccato et doctor / actus 2 et 3 4 articulo 3 dicit 44 peccatum mortale
tollit gratiam gratum facientem / non autem corrumpit totaliter bonum nature
unde cum infidelitas sit quoddam mortale peccatum / infidelis quidem
gratia carent / remanet tamen in eis aliquod bonum nature / unde
manifestum est quod infideles non possunt operari opera bona ex
gratia scilicet opera meritoria / opera tamen bona ad quae sufficit
bonum nature operari possunt / unde non oportet quod in omni
opere suo peccent / Sed quando aliquod opus operantur ex infidelitate
tunc peccant / Sicut enim habens fidem potest aliquod
peccatum committere in actu quod non refert ad finem fidei
vel venialiter vel etiam mortaliter peccando / ita etiam
infideles possunt aliquem actum bonum facere in eo quod non refert ipsum
ad finem infidelitatis / unde et ipsi infideles possunt operari
virtutes politicas / non autem theologicas quia possunt habere
politicas sed non habent caritatem

Ergo per infidelitatem non corrumpitur totaliter bonum naturale quin
remaneant in eis aliqua vestigia per quae possunt facere
aliquod opus de genere bonorum moralium seu politicorum 44
non autem opus bonum meritorium / dicit autem doctor
[illegible] ad paganum convertit se ad deum per seipsum / ut habere aliquam notitiam
[illegible] ut dirigat ipsum ad salutem et [illegible] a peccato / deus revelabit sibi et
[illegible] necessarium est ad salutem / vel mittet sibi doctorem
fide [illegible] fuit salutis erudiendum

Margin notes: Oracio [illegible] elemosine [illegible] memoriam [illegible] / Augustinus [illegible] 12 [illegible] nota de natura [illegible] virtutem salutem / [illegible] opus de [illegible]

V Utrum Iudeorum et aliorum infidelium pueri invitis parentibus sint baptizandi

Circa articulum nota [illegible] Beati Doctoris 2. 2. q. x. art. 12

Consuetudo Ecclesie maximam habet auctoritatem que semper est
in omnibus emulanda. Quia et ipsa doctrina catholicorum
doctorum ab Ecclesia habet auctoritatem, unde et Augustinus
ut cum contra epistolam fundamenti
Evangelio non crederem nisi me auctoritas Ecclesie commoveret.
Magis ergo standum est auctoritati Ecclesie quam Augustini
vel Ieronimi vel cuiuscumque doctoris. Usus autem Ecclesie hoc
nunquam habuit quod Iudeorum filii invitis parentibus
baptizarentur. Licet multi fuerint retroactis temporibus
catholici principes potentissimi ut Constantinus
vel Theodosius, quibus familiares fuerunt sanctissimi
episcopi ut Silvester Constantino, Ambrosius Theodosio,
qui nullo modo pretermisissent ab eis impetrare, si
hoc esset consonum rationi. Et preterea periculosum videtur
hanc assertionem innovare ~~et asserere~~. Et preter hanc
consuetudinem in Ecclesia actenus observatam Iudeorum
pueros invitis parentibus baptizari. Et huius redditur duplex ratio.

Periculum fidei

Una propter periculum fidei. Si enim pueri nondum
habentes usum rationis baptismum susciperent, postmodum
cum ad perfectam etatem pervenirent de facili
possent a parentibus induci ut relinquerent quod
ignorantes susceperant, quod vergeret in fidei detrimentum.

Repugnat iustitie naturali

Alia vero ratio quia repugnat iustitie naturali. Filius enim
naturaliter est aliquid patris. Et primo quidem a parentibus non distinguitur
secundum corpus quamdiu in matris utero continetur,
postmodum vero postquam ab utero egreditur, antequam usum liberi
arbitrii habeat, continetur sub parentum cura sicut sub quodam
spirituali utero. Quamdiu enim usum rationis non habet
puer non differt ab animali irrationali. Unde sicut bos
vel equus est alicuius ut utatur eo cum voluerit secundum
ius civile sicut proprio instrumento, ita de iure naturali est quod
filius antequam habeat usum rationis sit sub cura patris.
Unde contra iustitiam naturalem esset si puer antequam usum
rationis habeat a cura parentum subtrahatur vel de eo
aliquid ordinetur invitis parentibus. Postquam autem incipit
habere usum rationis sive liberi arbitrii, iam incipit esse
suus et potest quantum ad ea que sunt iuris divini
et naturalis sibi ipsi providere. Et tunc est inducendus ad fidem

non coactione sed

persuasione. Et potest etiam invitis parentibus consentire
fidei et baptizari, non autem antequam habeat usum rationis.

Iud. & filijs autem ad patrem [illegible] q̄ salvari sunt per fidem parentum per quod datur intelligi q̄ ad parentes pertinet providere de sua salute / presertim cum habeant usum racionis [illegible]

Iudeorum et aliorum infidelium paruli an cum veniunt ad usum racionis apparentes invitis parentibus non sunt baptizandi [illegible]

[illegible] in [illegible] Non est faciendum [illegible]

[illegible] fieret ad iudeos primo si eorum filii invitis ipsis baptizarentur / quia auferret ius patrie potestatis [illegible] fidelibus [illegible] eis invitis non filios bap[illegible] baptizandi [illegible] racionis patet in [illegible]

[illegible] quia hoc repugnat iusticie naturali

Sed dicit Magister est [illegible] matrimonii [illegible] ius patrie potestatis / quia ius patrie potestatis [illegible] cum [illegible] homo [illegible] naturale per hominem non potest solvi [illegible] homo [illegible] sed per [illegible] infidelitatem solvitur ius naturale [illegible]

Et si infidelis [illegible] discedat non est [illegible] / Et infidelis [illegible]

Et [illegible] infidelis [illegible] cohabitare non vult / non [illegible] cohabitare [illegible] ius patrie [illegible] infidelitatem [illegible] filii baptizari [illegible] in suos filios [illegible] usum

Ro. In [illegible] matrimoniali [illegible] ad [illegible] liberi arbitrii [illegible] in puero antequam habeat usum racionis / sed hoc non habet usum racionis [illegible] si [illegible] voluerit

Sed dicit Magister debet subveniri [illegible] in periculo mortis [illegible] in periculo mortis [illegible] sed si aliquis videt hominem in periculo mortis [illegible] et non ferret auxilium peccaret [illegible] Iudeorum et aliorum infidelium pueri sunt in periculo mortis eterne si parentibus relinquuntur qui eos in sua infidelitate informarent [illegible] auferendi et baptizandi et in fide instruendi [illegible] a morte naturali [illegible] aliquis [illegible] ad mortem a [illegible] corporalem [illegible] quia filius est sub cura patris [illegible] ordinem [illegible] in periculo mortis eterne [illegible] et cum [illegible]

Loy

Et de [illegible]

Sed d. a. filii hebreorum sunt in potestate duorum sed iudei sunt
sui regis et principum. ergo et filii eorum habent quod et principes
habeant potestatem de filiis iudeorum facere quod voluerint. Illud ergo
est dampnum si eos baptizent invitis parentibus.

Ad iudei sunt sui principis similiter ... non offenderet
ordinem iuris naturalis diuini.

Sed d. a. quilibet homo magis est dei a quo habet animam
quam patris carnalis a quo habet corpus ... quod est
iniustum si pueri iudeorum carnalibus parentibus abstrahuntur et
...antur et deo per baptismum consecrentur.

Ad homo ordinatur ad deum per rationem per quam eum
cognoscere potest unde puer antequam usum rationis habet
naturali ordine ordinatur in deum per rationem parentum
quorum cure naturaliter subiacet et secundum eorum dispositionem
sunt circa ipsum diuina agenda.

Sed d. a. baptismus efficacior est ad salutem quam predicatio
quia per baptismum statim tollitur peccati macula et reatus
pene et aperitur ianua celi sed si periculum sequitur ex
...rentur ...e ... ei qui non predicauit
... ... Ezech. 3 et 18. ... qui videt gladium
... et non ... magis ... puer
... ... baptismus ...
iudeorum dampnatur ... baptizari et non baptizauerit ...
qui potuit ... non

Ad periculum quod sequitur ... predicationis ... officium predicandi
imminet ... quibus ... est officium predicandi
Speculatores ... in ecclesia ... dedi te filii ...
prouideat ... parentes ... salutis ... puerorum
... imminet periculum ... ad ...
... vt ... salutis ...
subtrahantur ...

non a ... alijs a parentibus

... fidem recipere ... ad fidem

... fidem ... ad fidem nec per bellum
nec per subtractionem ...
nec per oppressionem ipsorum infidelium

Bellum ... fidei ... indirecte ... in casibus
... super hijs de ... ...
per ... in cultu veri dei impediunt

Vt si ... insultant ...
Si ... opprimunt
Si ... non admittunt
Si contra legem nature peccant ... omnibus ... est ... bellum est ...

Modus ... ampliandi fidem per bellum est ...
pro lege diuina

V. Infideles ad fidem sunt cogendi

Circa [illegible] Arguitur [illegible] dist. 23 q. 5 art. 8.

Nota: infidelium quidam sunt qui fidem numquam susceperunt [illegible] — Nota: suscepit
et tales nullo modo ad fidem sunt compellendi. Ut ipsi credant
[illegible] voluntatis est. Sunt tamen a fidelibus compellendi, si
facultas adsit, ut fidem non impediant vel blasphemiis
[illegible] vel malis persuasionibus
vel apertis persecutionibus.
Propter hoc Christi fideles frequenter contra infideles
movent bellum, non quidem ut eos ad
fidem cogant, ut credant [illegible] si eos vicerint et
captivos habuerint in eorum libertate relinquunt [illegible]
velint. — Suscepit
Alii vero infideles sunt, qui quandoque fidem susceperunt
et eam profitentur, sicut heretici
vel quicumque apostate. Et tales sunt etiam corporaliter
compellendi, ut impleant quod promiserunt et
teneant quod semel susceperunt.

Ex quibus colligitur:
Infideles qui aliquando fidem susceperunt ad fidem sunt compellendi.
Infideles qui numquam fidem sunt professi — Non tamen infideles qui numquam fidem [illegible] — Ideo alii compellendi sunt ad fidem scilicet
patet per dictum [illegible] et per illud Luce 14 [illegible] in vias
et sepes et compelle intrare ut impleatur domus mea
sed homines in domum dei [illegible] intrent per fidem
Sed contra Matthei 13 [illegible] servi patris familias in [illegible]
[illegible] zyzania seminata quesiverunt ab eo [illegible] Sinite utraque crescere usque ad messem
[illegible] ne forte colligentes zyzania eradicetis simul cum eis et triticum
[illegible] hoc dicit [illegible]
ubi dicit Crisostomus [illegible] oportet interficere hereticum
[illegible] esset bellum [illegible]
[illegible] sunt [illegible] ad fidem cogendi
infideles sunt ad fidem cogendi [illegible]
[illegible] quidem Crisostomus et Augustinus ad [illegible] dicit
[illegible] ad [illegible]
[illegible] mea [illegible]
Christi esse regendum [illegible] verbo [illegible]
[illegible] sed hoc [illegible] legimus [illegible]
[illegible] ita posset [illegible] dicit [illegible]
[illegible] ad messem [illegible]
Sinite utraque crescere usque ad messem [illegible] Ne forte
sit apparet ex hoc quod subditur: Ne forte
colligentes zyzania eradicetis simul cum eis triticum
ubi satis ostendit sicut dicit Augustinus contra Glosam Parmeniani
cum metus iste non subest [illegible]
notum est et omnibus [illegible] apparet ut vel
nullos [illegible] vel non tales habeat defensores
per quos possit [illegible] non dormiat severitas
disciplinae.

periculum — a magistro aliquod periculum

Ubi autem periculum substinetur, dissimulanda est correccio seu veritate dicti
l. dis. ut constitueretur et 23 q. 4 Cum quisque || sine

Item si formam habeat multitudinem 23 q. 4 non potest et
Item si timeat despectionem et || l. dis. ut constitueretur
ex gestum ... Cum ergo
Item si culpa vel reatus non sint manifesta per iudicium
23 q. 4 forte | Sed forte soli iudici crimen oporteret
notum | quia tunc ex correccione fiet quis proditor
2 q. 1 si peccaverit

Sed contra habet 45 dis. de Iudeis, De Iudeis precepit sancta synodus, Nemini deinceps ad credendum vim inferre ... Non ali infideles sunt ad fidem cogendi
Ergo a pari ... Non oportet
Ergo Iudei et alii ... fidem Non oportet ... quia homo nolens ... credere ... nisi volens

Sed contra Gregorius ... infideles non sed voluntate ... ad fidem cogendi ... credere ... voluntatis

... est voluntatis | sed tenere eam acceptam ... ut fidem ... est necessitatis ... ad Bonifacium ... tenerant ... liberum est credere ... agnoscant ... vel non credere ... contra ... in Paulo ... Nolo

Sed contra Ezech. 18 ... non ... voluntatem mortem peccatoris | sed nos debemus voluntatem ... conformare voluntati divine ... quod infideles credant.

Velle, quod infideles credant ... sed aliter non ... Nulla vult aliquem ... David rex Absolon ... patrem ... quod ... patrem ... filium ... in bello quod ... aliquorum ... liberacione ...

Sed contra ... disputare arguendo ... Sed ... fidei ... publice disputandi ... dubitando ... Nolo ... fidei disputari ... oportet tamen ... infidelibus disputare ... fidem ... ad satisfactionem ... in nobis est fidei et spei ... possunt ... que in nobis est ... ad convincendum errantes ... aliquos ... quod ... doctrina ... que ...

Circa Articulum V. Cum infidelibus publice sit disputandum. Cor.
et videtur quod non quia dicit Apostolus 2 thymotei 2 Noli verbis contendere
ad nichil enim utile est nisi ad subversionem audiencium.
Sed disputacio publica cum infidelibus non potest fieri sine contencione
verborum ergo non est publice disputandum cum infidelibus. Ad primum apostolus non prohibet totaliter disputacionem sed inordinatam que magis fit contencione verborum quam sentenciarum
In oppositum est illud Actuum 9. Saulus autem invalescebat
et loquebatur gentibus et disputabat cum grecis.
Respondetur. In disputacione duo sunt consideranda.
Unum quidem ex parte disputantis. Aliud autem ex parte audiencium.
Ex parte disputantis considerandum est intencio. Nam si disputat
tanquam de fide dubitans et veritatem fidei pro certo non supponens
sed argumentis experiri intendens, procul dubio peccat
tanquam incredulus et infidelis. Si autem disputat de fide — disputantis
ad confutandum errores vel etiam ad exercitium laudabile est.
Ex parte vero audiencium considerandum est utrum illi qui — audiencium
disputacionem audiunt sunt instructi et firmi in fide. Aut
simplices et in fide dubitantes seu titubantes et debiles.
Et quidem coram sapientibus et in fide firmis nullum periculum
est disputare de fide. Sed circa simplices est distinguendum.
Quia aut sunt sollicitati seu pulsati ab infidelibus — pulsati
puta Iudeis vel hereticis sive paganis intendentibus
corrumpere in eis fidem. Aut omnino non sunt
sollicitati super hoc. Sicut in terris in quibus non sunt — non pulsati
aliqui infideles. In primo casu necessarium est publice
disputare de fide dummodo inveniantur aliqui
ad hoc sufficientes et idonei qui errores confutare
possent. Quia per hoc enim simplices in fide confirmantur
et tollitur infidelibus decipiendi facultas.
Et ipsa taciturnitas eorum qui resistere deberent
pervertentibus fidei veritatem esset erroris confirmacio.
Unde Gregorius in 2. pastorali. Sicut incauta locutio
in errorem pertrahit. Ita indiscretum silencium eos qui
in errore derelinquit qui erudiri poterant. In secundo vero casu — Non pulsati
periculosum est publice disputare de fide coram simplicibus
quorum fides ex hoc est firmior quod nichil diversum et adversum
audierunt ab eo quod credunt. Et ideo non expedit eis
ut verba infidelium audiant disputancium contra fidem. Ad secundum non est auctoritas — Cor.
Ad 3m dicendum. Lex Marciani Augusti per canones confirmata — constat
confirmata est per sinodum factam ... religiosissime — sunt per
Nemo clericus vel militans ... audeat ... disputare — sunt galea confirmata et roborata
... publice disputare. Sed ea que ad fidem
Ad 3m lex illa prohibet disputacionem publicam de fide — quod statuit et sinodum facta
que procedit ex dubitacione fidei. Non autem illam que — si quis de hiis que sunt fidei
fit ad fidei confirmacionem. — publice disputare presumat

De infidelibus sit communicandum

Primum Archidiaconus in c. decretum 28 q. 1 ante c.

1. Communio aliquorum personarum interdicitur fidelibus duabus

de causis. In penam illorum cum quibus fidelium subtrahitur

alio ad cautelam eorum quibus interdicitur. Ne absque nocumento

utraque causa est ubi Apostolus ait prima Cor. 5

Nam propter primum communione expulit / sublata persona

pestifera quia modicum fermentum totam massam corrumpit

despectu rei subiunxit / Et propter secundum Iudei et Catholici mutuo

et post / Nonne de hiis qui intus sunt vos iudicatis

Isto autem modo Ecclesia non interdicit fidelibus communionem

Infidelium / qui ullo modo fidem Christi susceperunt

sicut paganorum vel gentilium et Iudeorum sicut

non habet de eis iudicium spirituale Iudicio sed tali

casu cum ut in sua ditione aliquam rem

committitur et per fideles tales puniuntur / Sed isto

modo sicut in penam interdicit Ecclesia fidelibus

communionem illorum infidelium qui a fide susceptam

deviant vel fidem corrumpendo sicut heretici

vel etiam totaliter a fide recedendo sicut apostate

In utrosque enim horum sententiam excommunicationis Ecclesia profert

Sed quantum ad secundum modum videtur esse distinguendum

secundum diversitatem conditionum personarum / negotiorum / et temporum

Si enim aliqui sunt firmi in fide ita quod ex

communione eorum cum infidelibus conversio infidelium

magis sperari possit quam fidelium a fide aversio

non sunt prohibendi infidelibus communicare / qui fidem non

susceperunt sicut paganis vel Iudeis et maxime

si necessitas urgeat / Si autem sint simplices et

infirmi in fide de quorum subversione probabiliter

timeri possit prohibendi sunt ab infidelium

communione / et precipue ne magnam eis familiaritatem

habeant vel absque necessitate eis communicent

per fideles firmis in fide / infidelibus

possit communicari quod fidem numquam receperunt

de infidelibus qui a fide recepta deviaverunt propter duas

rationes et plus quam a fide recepta deviaverunt

et patet per Apostolum 1 Cor. 10 Si quis vocat vos

infidelium ad cenam et vultis ire Ubi non dicit volo

assumit maxime Crisostomus ad mensam paganorum

si voluntas nec nulla prohibicione permittitur / sed

ad cenam aliquis ire et cum eis communicare ergo licet eis communicare

Preterea Apostolus 1 Cor. 5 Quid mihi de hiis qui

foris sunt iudicare / Foris autem sunt infideles / Cum igitur

per iudicium Ecclesie aliquorum communio fidelibus inhibetur

videtur quod non sit inhibendum fidelibus cum infidelibus

omnibus communicare

vt

Contra dicitur non vt sinat nisi ei communicando saltem verbo quia dominus monet suum seruum vel compari in / sed tamen possunt habere seruos infideles vel iudeos vel paganos vel saracenos ergo possunt eis licite communicare. Magis enim probabile est quod seruum

Sed dicitur a Doctoribus quod habitare non debent cum eis seu ius neque infideles corum neque seruitus in eis communicare

Et super id tenetur [illegible] Mulier que recedunt nisi vt [illegible] / sic oportet ab ydolatria abstinere vt nec ydolatras nec eorum discipulos coniugium / nec cum eis communionem habeamus. De [illegible] gentibus quarum [illegible]

Et dicit illud preceptum ingressi enim iudei / qui cum ydolatria precepit / de timendo aut ne per communia conuersacionem cum eis alliciantur a fide / et ideo raro sub deo sic ut ne seducerent filium tuum ne sequeretur [illegible].

Con

Sed dicitur a Ecclesia aliquando vel [illegible] celicos subtrahit aliquibus infidelibus communionem

Unde

Non licet Ecclesie super [illegible] fideles iurisdictionem habeat quantum ad penam spiritualem in eis infligendam / habet tamen iurisdictionem super aliquos infideles quo ad penam temporalem infligendam. Nota quod aliquando pro aliquibus culpis subtrahit aliquibus infidelibus communionem fidelium vt [illegible] argumentum.

Non regitur impio dominum quantum ad fidem dominium fidelis cum quo / et ideo non est prohibitum quod fideles habeant seruos infideles. Item dominus monet publice et communicare [illegible] infidelibus / licet cum a se abicere sed ad mandatum domini [illegible] / [illegible] pro [illegible] domini scandalizat et [illegible] cum [illegible] ab se et si et [illegible] [illegible] vt [illegible]

Sed aliquibus et aliquibus non vt distinguit conclusio / Nam cum infidelibus habere conuersacionem est prohibitum: omnino communicantibus quia tales sic communicantes possunt deuiare et [illegible] dispensacio et [illegible] alibi.

Et [illegible]

Circa articulum 11 utrum ritus infidelium sint tollerandi

Respondeo dicendum secundum doctorem sanctum 2a 2e q. 10 art.

Humanum regimen derivatur a divino regimine et ipsum debet imitari. Deus autem quamvis sit omnipotens et summe bonus, permittit tamen aliqua mala fieri in universo que prohibere posset, ne eis sublatis maiora bona tollerentur, vel etiam peiora mala sequerentur. Sic igitur et in regimine humano illi qui presunt recte aliqua mala tollerant, ne aliqua bona impediantur, vel etiam ne aliqua mala peiora incurrantur, sicut Augustinus in libro 2 de ordine: Aufer meretrices de rebus humanis, turbaveris omnia libidinibus. Sic igitur quamvis infideles in suis ritibus peccent, tollerari tamen possunt vel propter aliquod bonum quod ex eis provenit, vel propter aliquod malum quod vitatur.

Ex hoc enim quod Iudei ritus suos observant in quibus olim prefigurabatur veritas fidei quam tenemus, hoc bonum provenit quod testimonium fidei nostre habemus ab hostibus, et quasi in figura nobis representatur quod credimus. Et ideo in suis ritibus tollerantur. Aliorum vero infidelium ritus qui nichil veritatis aut utilitatis afferunt non sunt aliqualiter tollerandi nisi forte ad aliquod malum vitandum, scilicet ad vitandum scandalum vel dissidium quod ex hoc posset provenire vel impedimentum salutis eorum qui paulatim sic tollerati convertuntur ad fidem. Propter hoc enim etiam hereticorum et paganorum ritus ecclesia aliquando tolleravit quando erat magna infidelium multitudo. [illegible] est in causa dissimulandi [illegible]

~~Et si ritus Iudeorum ecclesia [illegible] ex causis tollerat, ritus tamen aliorum infidelium nichil veritatis aut utilitatis afferentium minime debet tollerare, patet ex dictis~~ [illegible]

Nota [illegible] in [illegible] 47 dist. [illegible] sinceratem et pro bono [illegible] et [illegible] sunt [illegible] De Iudeis, quod [illegible] tolleratur [illegible] tenuerunt et patres eorum [illegible] tollerandi [illegible] liberam habeant observandi [illegible]

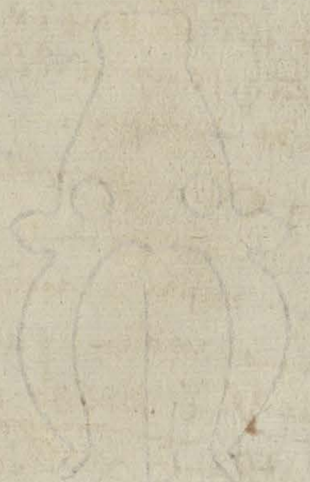
Contra: Sed deus [illegible] infideles in suis ritibus peccant [illegible] prohibet quod posset prohibere [illegible] sed peccant [illegible] non solum qui faciunt sed etiam qui consentiunt [illegible] peccant et corrigitur [illegible] sed non consentiunt sed tollerant ex causa [illegible] tollerant

Contra: Sed ex actibus Iudeorum ydolatrie [illegible] ydolatrie [illegible] Nota [illegible] similiter [illegible] est [illegible] et ydolorum templa [illegible] ritum aliorum [illegible] everterunt [illegible] narrat Augustinus de civitate dei [illegible] [illegible] ritus Iudeorum non debeat tollerari [illegible]

R. Si Iudei ydolatriam colant aut blasphemarent manifeste
non possunt tollerari sed puniri compellendi [illegible] habetur
preterea [illegible] in Clementina Vedit de Iudeis mandat prelatis etc.

Coij

Sed d. a. peccatis infidelibus quam est aliis peccatis sed alia peccata non
tollerantur sed lege puniunt ut adulterium et alia quam dicit
non sunt tollerandi
go [illegible] ritus Iudeorum non sunt tollerandi [illegible] sunt in peccatis
[illegible] in aliis peccatis causa tollerantur [illegible] causa in [illegible]
infidelium / ymo sic in aliis peccatis [illegible] dissimulatur
possunt tollerari [illegible] periculum
ut a correctione [illegible] ut constituitur
[illegible] q. [illegible] quam questio



Jo(hannes) demon non est intra in ydolo. intra non est in ydolo sicut anima in corpore ut ex ydolo et demone fiat unum

In nomine domini nostri Jhesu Christi demonia [illegible]

que habitant ipso non animabus sed corporibus

Et aug. per glossam super illud Abacuk 2 Dominus in templo

sancto suo quod demones corpori similiter preside possent

et non intra adesse. ideo [illegible] in corporibus [illegible]

~~[illegible]~~

~~[illegible]~~

~~[illegible] demones [illegible]~~

~~[illegible] non [illegible]~~

est in homine [illegible] [illegible] in [illegible]

Continens quod plures [illegible] . demon [illegible] possit alium [illegible]

2 plures possunt esse in uno corpore

Aug. de civ. li. x. Multa demonum [illegible]

[illegible] [illegible] [illegible]

Aug. de civ. di. li. 1 c. 37 — Sathan servendo [illegible] non [illegible] [illegible]

sunt [illegible] sup [illegible] [illegible] [illegible] [illegible] [illegible]

sermo [illegible] non sufficit [illegible] [illegible] [illegible] demone

est [illegible] [illegible] in [illegible]

[illegible] diceat [illegible] non [illegible] in [illegible] non potuit

[illegible] in [illegible] non potuit

[illegible] [illegible] sancti viri Job.

[illegible] non [illegible] [illegible]

[illegible] Sathane voluntas [illegible] est

[illegible] est [illegible] [illegible] voluntate

sed [illegible] [illegible] [illegible] [illegible] [illegible]

habet [illegible] a deo [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] in libro Reg. quod spiritus domini malus

[illegible] in Saul. [illegible] [illegible] spiritus [illegible]

[illegible] malus [illegible] [illegible] [illegible] [illegible]

malus [illegible] in voluntate [illegible]

[illegible] non [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

voluntas [illegible] [illegible] [illegible]

Demon non [illegible] [illegible] [illegible] [illegible]

aliquem [illegible] [illegible] [illegible] demones [illegible] habet [illegible]

per Damascenum li. 2 c. 4 [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

patet [illegible] demon [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

Item Articulum 5. plures demones possunt unum hominem obsidere

Ista quia est dubia, respondetur quod sicut anima que tota est in toto corpore
tota et in qualibet parte tota, Sic plures demones sunt simul
in uno corpore hominis cum ipsa anima. plures demones
erunt simul in uno loco quod non credit. Sed de hac
dicitur quod hac est verum de uno loco proprio sed non de communi loco
Et de hac vide Petrum de Tharantasia in scripto primi dist. 37
art. 2. Locus duplex dicitur uno locus corporalis determinans — nota [illegible]
et continens aliquid spiritus creatus et iste locus est spiritus divinus
Et omnis spiritus creatus sit in eodem loco sicut in deo
ad quem [illegible] infra deum erunt quocumque mittantur
vel dicitur aliter. Alius locus dicitur [illegible] — nota

ipsorum esse / virtutis et / operationis — Et isto modo singuli sunt in loco proprio / Nec plures in eodem sed locus / dicitur corporalis ipsos diffiniens — diffiniens

Et plures angeli non possunt esse in eodem loco proprio
ipsos diffiniente licet possunt esse in eodem loco communi
Et hac dicit [illegible] locus proprius secundum sedem tamen in ipsorum
substantie / sive secundum tamen quantitatem
sive secundum tamen operationis Et secundum [illegible] cum
quibus corpus sit suffusus, prest in operatione
sufficiens est unum esse cum alio in eodem loco proprio
Tamen plures possunt esse in eodem loco communi
Item [illegible] locus quibus est corpus quantum [illegible]

Plures demones possunt sic unum corpus obsidere
et pariter in uno corpore habitare patet de legione — nota et luce 8 6666
Et [illegible] simul et ydola sunt in eodem medio
et multi spiritus in eadem fantasia sine confusione
Sed angeli boni et mali sunt nature spiritualis
et subtiliores quam lumina vel ydola vel spiritus
in fantasia [illegible] patet R. A. [illegible] quibus [illegible]
et dicit [illegible] multos [illegible] medium [illegible]
Et quia [illegible]
Et quia [illegible] in loco non replet [illegible] sed diffinitive
1. Demones sunt in loco non [illegible] in uno corpore
2. plures demones possunt esse cum [illegible] in uno corpore
3. [illegible] plures [illegible] demones [illegible] esse in anima in uno corpore
Et [illegible] sive angelus bonus sive malus non est
in loco sicut corpus cum non habeat dimensiones locum — Et [illegible] potentia et potentia
replentes / quia hac est esse in loco commensurative
replentes / quia hac est esse in loco replentive sicut deus / qui est ubique
[illegible] est in loco replentive
Et ubi deus non est ubi [illegible] / quia est nature
[illegible] / angelus et limitatus [illegible] / Est [illegible] in loco
[illegible] [illegible] in [illegible] [illegible]

Et hoc est esse in loco diffinitive / determinat enim
sibi aliquem locum / ita quod non alium /
Et ex hoc sequitur quod angelus existens in loco diffinitive
est in qualibet parte loci totus / et totus in toto loco
Eo quod angelus determinat sibi locum / ita quod non
potest esse in loco continuo magno / sed in loco
certe extensionis. / Et cum sit indivisibilis
oportet quod sit totus in toto / et totus in qualibet
parte / Esse inter [illegible] dampnatorum [illegible]
Corpus non est in loco singulariter sed intelligibiliter
Sicut et demones enim animam in uno corpore / quia
sunt in corpore ubi est anima / non tamen sunt in anima
quia non illabuntur anime / Anima ergo
est in corpore ut informativa / sed [illegible] forma
Demones vel assistentes sunt in loco / Et plures
demones possunt esse simul in uno corpore sed in loco
[illegible] ubi sunt ubi operantur / Et [illegible] secundum
quam / quia [illegible] expandi in eodem loco quam plures
[illegible] possunt esse / Et sicut plures angeli
demones [illegible]
sed non eodem loco [illegible] / [illegible] vel [illegible] /

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Circa Art. 4m v. Hom. peccantem mortaliter Dyabolus posse inhabitare quemlibet

Nota secundum doctores

Circa 3. q. 8. Dyabolum inhabitare homines potest intelligi dupliciter vno quantum ad animam / alio quantum ad corpus / Nota quantum ad animam dicendum non potest dyabolus inhabitare hominem scilicet animam eius ut malitie nisi / Nec eciam dyabolus inesse animam (?) sicut spiritus sanctus gratiam / Nam spiritus sanctus operatur in anima / sed dyabolus suggerit exterius vel quantum ad sensus vel quantum ad ymaginacionem dicitur inhabitare afficiendo hominem. Vel quantum ad ymaginacionem per effectum malicie / Non solum quia ipse omnis peccati sed quod aliquis suggestione peccatur / quando peccatum mortale peccatum / sicut dyabolus subiectum. / Dyabolus hominem potest inhabitare corporaliter. [Marginal: Animam]

Quantum ad corpus essencialiter sicut patet in [?] / sed hoc nunquam peccatur ad racionem peccati quia ad corpus aliquem / Peccat ut corporalis hic vite ad ipsum consequatur nec hominem / quamvis cum peccatoribus non inserviunt sicut non peccatoribus inserviunt ut dicitur Ioh. 9 et quamvis non peccatoribus / hoc est secundum altitudinem et Sero [?] / Vult Nota nunc inexplicabilem iudicium dei / Vult ut dyabolus inhabitat homines sicut culpa mortali / [Marginal: Corpus]

Quantum ad corpus / et cetera / eius

ex quantum ad corpus / et cetera

1. Est quantum ad corpus Non est quantum ad animam

ut dyabolus inhabitare sicut hominem secundum inexplicabile iudicium dei altitudinem / ut in Ioh. et in scripturis

2. Dyabolus suggestione effectus peccati mortalis in homine et per quod peccatum mortale inhabitare sicut non scilicet effectualiter [Marginal: animam mortale]

Dicit [?] Magdalena de qua septem demonia ... non secundum ... sed effectus ... ac demones ... ut ... sunt dyabolus ... cum alia peccata ... sunt / et gratiam suam ... subiecta ... cum peccata ... mortali / [Marginal: Circa quod dyabolus peccatum inhabitat hominem per effectum sed non omne peccatum mortale est a dyabolo sed quedam a carne quedam a mundo]

Secundo / Nota quod homo peccat mortaliter dyabolus potest inhabitare hominem sicut culpa mortalis operatur ... sed sicut spiritus sanctus inhabitat hominem cum gratia / ... 1. Cor. 3. templum dei estis et spiritus dei habitat in vobis / ... dyabolus ... ut ... [Marginal: Corpus]

... homo in homine cum culpa mortali ... non est ... peccatum ... sed ... dyabolus ... suggestio ... vel quantum ad sensus vel quantum ad ymaginacionem ... non potest inhabitare sicut ... sed solum effectuale

Corporibus — Utrum Nota demonia illabantur corporibus

Non videtur quia Petrus de Tharentasio in scripto super 2o [illegible]
Spiritus creati subtilitate nature quasi modum sunt [illegible]
spiritus increati et corporum [illegible] comparatione spiritus increati
divini corporum [illegible] comparatione corporum [illegible] spiritus [illegible]
Sicut spiritus increatus subtilitate sua penetrat omnia
[illegible] creatum [illegible] spiritus creatus sua subtilitate penetrat
[illegible] omne corpus [illegible] spiritus increatus [illegible]
[illegible] et [illegible] spiritus creatus [illegible] angelus bonus
vel malus. Sed [illegible] corporibus [illegible]

Demonia seu spiritus maligni solis corporibus humanis
~~possunt~~ illabuntur [illegible] in [illegible]
~~et~~ [illegible] in [illegible] [illegible] est
[illegible] demones [illegible] et [illegible] frequenter
[illegible] [illegible] et [illegible]
[illegible] et [illegible]

[illegible] corporibus illapsus et [illegible]
Demonia [illegible] persuadent [illegible] subtilitatem
[illegible] corporum [illegible] hominum [illegible] penetrando
[illegible] subtilior est spiritus comparatus ad quodcumque corpus
[illegible] lux comparata ad [illegible] sed lux subtilitate sua
[illegible] penetrat [illegible] et spiritus corpus quodcumque penetrare potest
et ibi illabi [illegible]

Secundo dico [illegible] spiritus creati non possunt simul esse in eodem loco
[illegible] demon [illegible] est in corpore suo toto [illegible] demon [illegible]
anima vero est in toto suo corpore [illegible]
esse [illegible] anima non est in toto suo corpore [illegible] eodem loco
in loco [illegible] demon et anima [illegible] spiritus [illegible]
[illegible] sunt in eodem corpore [illegible] sunt in [illegible]
[illegible] [illegible]

Sed dico a demonia dicuntur obsessi a demone [illegible] obsidet
[illegible] obsidio [illegible] refertur ad
[illegible] est non [illegible] in ipso corpore sed [illegible]
animam non ad corpus [illegible] in [illegible]
obsidet [illegible] demon [illegible] ab [illegible]
obsessi dicuntur ~~obsessi~~ quos demon [illegible]
Energumini vero [illegible]

Sed dico [illegible]

[illegible] non est [illegible] ab [illegible]
[illegible] in [illegible]
[illegible] non [illegible]
sed [illegible] ab [illegible]

Charpentier in sentencias 2 di 6

Illabi / corpori } est adequate esse ubi corpus est et cognoscere omnia illa que sunt illius corporis et respectu ipsius habere aliquam perfectionem

Aug. de civitate dei [illegible] demonstrat per experienciam
[illegible] ordine [illegible] [illegible] [illegible] applicacione
et expressione [illegible] [illegible] [illegible] [illegible]
importune [illegible] esse [illegible] [illegible] [illegible] operari
in illa / [illegible] ac tale est importune anime
[illegible] solus deus / [illegible] [illegible] est [illegible] anime [illegible]
[illegible] in libro de [illegible] patrum [illegible] colligit
[illegible] esse incorporeum [illegible] [illegible] [illegible] [illegible] [illegible]
in de posse est penultime [illegible] [illegible] [illegible]
[illegible] / [illegible] quod solus et totus [illegible] [illegible] [illegible]
in omnibus / [illegible] ut cogitaciones hominum et [illegible]
motus atque abditum [illegible] [illegible] [illegible]
atque perlustret / [illegible] Aug. in confessionibus
Tu [illegible] eras interior intimo meo et
superior summo meo
[illegible] applicacione et expressione [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in quibus
[illegible] [illegible] [illegible] [illegible] anima
[illegible] [illegible] [illegible] et ea [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] in libro 83 q.
[illegible] [illegible] [illegible] corporis [illegible]
[illegible] [illegible] anime

Item articulus V. Utrum illabi animabus — *Aliud*
sit solius dei. Petri de Tharantasio in scripto 2 dist. 8 art. 6

Aliquid esse intra aliquid dicitur vel per essentiam vel per — *Essentia*
efficaciam. Per essentiam dicitur vel ut quantum
sicut propria essentialia animae sunt intra eam — *Efficacia*
vel ut separatum. Sic solus deus illabitur animae
Per efficaciam dicitur vel sic per ... intrinsecus ut
bonus angelus qui quando in spiritu revelat aliquid — *Angelus*
animae est intra ipsam ... sic ei ... in
imprimendo non per essentiam sed per operationem eam
illuminando unde dicit propheta Zacharias [illegible]
Angelus qui loquebatur in me. Sicut vel — *Affectus*
immittit lumen in eius illuminationem et dicitur esse intra
illam vel sic per affectionem sicut delectationem
vel ... sicut delectatio quae movet illud
esse in corde desideratum sicut ... — *intrat animas suggerendo*
sic dyabolus malum delectationem suggerendo animae consentire
... intrare in ipsam ... quae ...

Licet solus deus illabitur animabus hominis per essentiam
... partem affectivam
... angelus ...
ille solus est possibile qui eam creavit sicut deus
non autem dyabolus qui solus est creatura et non Item
Si dyabolus esset intra animam ergo totum contingeret ipsam
et posset per suam voluntatem immutare eam et quod
possideret ipsam totam vel totum quod est in ipsa
Sed contra dyabolus solus intrat animam per gloriam — *Cum*
super id luce de Christo homo ... intravit dyabolus
unde operatur Christus sed Christus exercitat de spiritu
non de corpore ergo dyabolus in spiritu intraverat
... illa loquitur de egressu et introitu per — *In*
efficaciam et non per essentiam
Sed contra. Est simplex et impossibile alteri applicari
totaliter contingeret ipsam sed dyabolus animae quandoque
applicationem et impressionem ... angelus bonus
... penetrat eam
quod ... contingeret ... sed per operationem ... — *Ad*
... applicat ei per essentiam sed per operationem ... non ... eam
Sed contra. Ut Johannes Damascenus
... angelus ... est ubi operatur sed dyabolus in anima
operatur temptando ... est in ipsa
... ubi operatur operare ... immediate — *+ Ad*
... est angelus ubi operatur ... sicut in templo
Sed contra. Sicut deus ... in ... sed deus per
... per ... dyabolus ... sed deus per
... est intra animam ... dyabolus per
culpam ...

Sensus

Circa articulum .v. de demonia possint sensus humanos illudere
Pz [illegible] petri de tharentasio in scripto 2 d[istinctione] 8 art[iculo] 1 Nota

Natura spiritualis potestatem habet super naturam corpoream
Et ergo potestatem aliquam habet super virtutes sensus
affixas organis corporeis sive mouendo per spiritus
organum corporeum et super potestatem illis affixarum sive immutando
aliquam per fumos aliquos vel vapores vel humores sicut
ut eis videtur alia quam sunt sicut per immutacionem gustus
videtur esse amarum quod dulce est sive per mutacionem
sicut contingit apud organum ipso et apud medium vel
obiecta sicut contingere vnde potest facere ut videatur quod
non habetur aliquid vel ut videatur alium aliter quam sunt
Et quomodo [illegible]

Demonia possunt sensus humanos illudere et res aliter quam sunt ostendere pz per dictum in [illegible] Et dicit Augustinus li[bro] 83
Rubanus [illegible] diabolici figmento magi spectantibus
aliis apparebant vt res in suis speciebus immutaret
aliter videbantur Et Augustinus de ciuitate dei li[bro] 18 c[apitulo] 16
Demones naturas non creant sed speciem quam a deo
sunt creatur [illegible] ut videantur esse quod non sunt
legitur in li[bro] Clementis Symon Magus fecit patrem
Clementis videri Symonem Et ita ut vxor eius et filii
refugerunt eum Et Augustinus de ciuitate dei li[bro] 18 c[apitulo] 16 refert de persona quae suo statum [illegible]

Con[tra] Sed d[icitur] c[ontra] Sensus Philosophus non errat circa proprium obiectum
vt dicit Philosophus 2 de anima ergo non potest demon illudere sensui
R[espondeo] Sensus non errat quia qualem speciem recipit
talem esse iudicat sicut et gustus [illegible] non inspicit
Sed d[icitur] c[ontra] demon non potest nouam speciem creare in oculis ergo non potest illudere
R[espondeo] quod demon non potest creare nouam speciem tamen potest
facere per immutacionem et commixtionem [illegible]
Sed d[icitur] c[ontra] cum demon facit homines videri capream
facit speciem homines vsque ad oculum sicut non
facit solido homines [illegible] vel dicentur
Et [illegible] medium per [illegible] distancia et
Et non [illegible] obiectum in debita [illegible] medio
medio illuminato [illegible] immutat [illegible]
videre [illegible] dicentur
R[espondeo] [illegible] vsque ad oculi [illegible] et [illegible]
ante plenam corporum et iudicaui sicut immutat et

Obiectum Medium Organum

Con[tra] Sed d[icitur] c[ontra] demon sensus illudendo sicut demon
quomodo modo facit miracula [illegible] demon quod sunt vero
non potest facere miraculum [illegible] ibi vero miraculum
nisi aliquod [illegible] vel [illegible] est ibi vero miraculum quod esse quoddam
ibi sit quidam artificialis [illegible] qualitas [illegible]

Richardus de [illegible] d[istinctio] 8 q[uaestio] 31
Passio [illegible]

1 Quod non est [illegible] apparet [illegible]
2 Quod est [illegible] habeat
3 Quod est vnius coloris apparet alterius coloris
4 Quod vnum est videtur duo vel plura
5 Quod est vnius figure apparet alterius
6 Vnius quantitatis apparet alterius
7 In vno situ apparet in alio
8 Quiescere aut moueri
9 Motum quiescit

Aug^o li 83 q. Scribit hec malum sed demonis qui per omnes aditus
sensuales dat sese figuris accomodat coloribus adheret sonis odoribus se
subdit infundit saporibus. et per hec [illegible] et demones
possunt [illegible] dum. 17 [illegible] Aug^o de [illegible]

[illegible]

Secundum doctrinam [illegible] de potencia que ultra art [illegible] demonum est
[illegible] in materia [illegible] et ymaginacionem
[illegible]
in quibus [illegible]
[illegible]
et [illegible]
ymaginacionem [illegible]
[illegible] experiencius [illegible] 84 [illegible] et demonum
[illegible]
[illegible]
[illegible]
[illegible] 17 [illegible]
[illegible] et ymaginacionem [illegible]
[illegible]
[illegible] v. 6.

Naturam spiritualis. [illegible]

[illegible] Varrone [illegible] Aug^o de ci
17 [illegible]
[illegible] li 18

Hec d. a. dist. phus. A. phus. Mouens et Metod. debet esse sed sed
demon non potest esse in contextus intrare fantasie / quod sed Damascenum
demon non potest esse intra ydolum sed extra ydolum aliquid operatur
velut magis intra corpus humanum / sed non potest fantasiam mouere
Sed Damascenus non vult quod demon non possit esse intus in ydolo sicut in loco
quia cum sit spiritualis substancia non impeditur corpora penetrare / sed intelligitur
quod non est in ydolo sicut anima in corpore / sed extra ydolo et demon
facit aliquid coram sicut sensibiles apparebant.

Hec d. a. dist. phus. A. phus. suspenditur fantasmatum impeditur
intelligencia ingenium deuiatur. Et quod demon possit suspendere
sensus fantasiam scilicet quod eam possit totaliter impedire ab omni ingenio
Ro. Augustinus li. x. de ciu. dei c. Multa demones possunt / de occultis
potestate sue nature que non possunt propter [illegible]
Idem est quod demones possunt potestate sue nature fantasmata
totaliter perturbare et intelligencia et ingenium impedire sicut patet in
arreptitis. Et tamen hoc facere non permittuntur nisi quantum ista [illegible] natura
quomodo ligata est / solutus [illegible] ut patet Apoc. 20

Con[tra]

Sed d[icitur] a[liquis]: Cor[ditates?] spirituales cognoscuntur per potentias sicut potentie per operationes, ergo necesse est operationem cognoscere potentiam et potentia[m] cognoscere substantiam, sed substantia anime non patet [illegible] demonis, ergo nec eius operatio. Dico quod operatio extrinseca necesse est quod substantiam reveat, sed non intrinseca, vel operatio naturalis necesse est, non voluntaria, quia illa dominata[?] hoc non.

Con[tra]: Si duo specula applicentur, quicquid est in uno relucet in altero, cum ergo demon anime applicetur, quicquid est in anima relucet in ipso, cum sit eiusdem speculi [similitudo?].

[Similiter] in responsione: hoc sit verum in speculis naturalibus, non tamen in voluntariis. Perfectum anima et demon non sunt specula [illegible] [illegible] quod anima non vult ipsum demonem, nec ipse [spiritus?] [illegible] quae sunt in ipso, sed demon vult omnia que sunt in anima.

Sed d[icitur] a[liquis]: Omnes cogitationes impressionem aliquam faciunt in corpore et primo in corde, sed cor [illegible] sunt signa vel corporalia [illegible], ergo [illegible] cognoscuntur. Hoc ad [gravitatem?] [illegible] || non ad [sententiam?].

B. Ex quibus oritur conclusio [cognoscunt?] probabiliter

1. Angeli boni in se vident cogitationes humanas [illegible] [illegible] nostri [illegible]

2. Angeli mali in se [aliquid?] cogitationes humanas probabiliter nostri [illegible]

3. Utrique angeli cognoscunt cogitationes hominum non a priori sed a posteriori

Hor[um] [illegible] [illegible] [illegible] conclusio prima patet [illegible] [dicitur?] esse quod habent ex superiori gradu quo aliquid est [illegible] in potentia [illegible] gradus quo [illegible] sunt in anima.

2a conclusio: Prima quod est in [illegible] causa aliqua non potest cognosci nisi a causa que naturaliter est movere illam voluntatem et movet solus deus, sicut ergo cogitationes ille dependent a voluntate sicut a sua causa, solus deus eas cognoscit.

3a conclusio: Prima angeli illa que cognoscunt per species naturaliter inditas cognoscunt, et hec sunt res naturales non autem cogitationes, quia hec non reducuntur ad causam naturalem, sed non [illegible] ad cognitionem [illegible].

Tamen per effectus cogitationum cognoscunt cogitationes, sicut et homo [illegible] [illegible] subtiliter cognoscunt effectus qui causantur ex cogitationibus. 3a conclusio, Prima, [illegible] cogitatio homo [illegible] aliquam passionem et per has movetur cor et hos motus subtiliter cognoscunt, quoniam nos et sic aliquid cognoscant de cogitationibus cordis, et hoc [illegible] [illegible] [illegible] [demonum?].

Licet alibi dicat quod de [illegible] [illegible] eius [illegible] cognitionem

[illegible] [illegible] [illegible] [illegible] || sed [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] 29 c. 16 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Affectus

In appetitu volitivo / per impressionem [illegible] movendo

Circa articulum 4m. Utrum demon possit malos affectus imprimere.
Dicendum quod secundum Petrum de Tharantasio in scripto 2 dist. 8 art. 9
Movendi est actus triplex a corporalibus ad spiritualia.
[illegible] ad quem movendi duo vel malum instigando

Malum instigando

sicut homo movendo fornicationem, vel forum
imprimendo sicut deus movendo eam. [illegible] dyabolus
potest movere sagittas vel affectiones malas

Forum imprimendo

[illegible]. Non qualiter non potest imprimere aliquid in [illegible]
[illegible] in affectuum quia liberior est. [illegible]

Tunc dyabolus potest malas affectiones movendo malum instigando
non tamen forum imprimendo [illegible] in [illegible]

1 Ratio prima [illegible] affectus noster liber est [illegible] dyabolus
non potest eum cogere. Ergo non affectus malus ei imprimere [illegible]

2 [illegible] 2a [illegible] posset imprimere [illegible]
affectiones [illegible] sunt [illegible] posset nos [illegible] quod est [illegible]
[illegible] sit voluntarium [illegible] si quod non est volun-
tarium non est [illegible] secundum [illegible] et [illegible]
[illegible] in [illegible] super [illegible] in [illegible]

Cor[illegible] / [illegible] temptant dyabolus [illegible]

[illegible] est [illegible] et [illegible]
dyabolus fraudulenter et [illegible] trahit / quia malas
[illegible] in affectum [illegible] trahit [illegible] instigando
affectiones [illegible] unde dyabolus non potest [illegible] volunta[illegible]
disponendo [illegible] instigando / non imprimendo [illegible] inflammare
[illegible] dyabolus potest carnem inflammare [illegible]
[illegible] concupiscentia / quia potest [illegible] movere [illegible]

appetitum [illegible] movendo [illegible] organo alligato [illegible] malum [illegible]

[illegible] voluntas [illegible]
[illegible]. Mota carne / non recta [illegible] reprimendam /
[illegible] potens est homo ad [illegible] passionem in
[illegible] dyabolus ad inflammandam [illegible] malas [illegible]
Sed [illegible] dyabolus potest imaginationes [illegible] est [illegible] movendo
[illegible] / [illegible] opponendo / [illegible]
[illegible] dyabolus potest movere [illegible] 18 [illegible]
imprimendo [illegible] ad [illegible] trahit
[illegible] ad [illegible]

Dyabolus suis suggestionibus [illegible]

Richardus in scripto 2 dist. 8 art. 6 [illegible] demones non possunt malos affectus [illegible]
in voluntate [illegible] [illegible] ad mala affectum [illegible]
in [illegible] appetitu [illegible] mediante imaginatione vel aliquali corporali [illegible]
[illegible] [illegible] mediante [illegible] passiones [illegible]
in appetitu [illegible] aliquando [illegible] passio in appetitu [illegible]
[illegible] est ad malum affectum / [illegible] agendi vel fugiendi
[illegible] Phus [illegible] ethi [illegible]
[illegible] passionem / [illegible] aliquid / quod est
[illegible] vel [illegible] / [illegible] eligendum [illegible] posset
malum eligendi voluntas [illegible] collig[illegible] ad appetitum [illegible]
[illegible] in [illegible]

aliquis [illegible] mediante [illegible] phus [illegible] ethi [illegible]

[illegible] et concupiscere [illegible] in quibusdam [illegible]

appetitum [illegible] per voluntatem [illegible] passio [illegible] auferat [illegible] phus [illegible]

Circa articulum utrum angelus possit immittere cogitationes in intellectum
Nota secundum Petrum de Tharantasia in scripto 2 dist. 8 art. 8

Immittere cogitationes et actum eius effective [illegible] potest [illegible] vel [illegible] vel [illegible] [illegible]

[illegible] potest immittere cogitationes in intellectum [illegible]

[illegible] demones [illegible] possunt malas cogitationes immittere [illegible] sed inferre.

Circa articulum utrum demones cognoscant hominum cogitationes
Nota secundum [illegible] [illegible] art. [illegible]

Cognoscere cogitationes cordis [illegible] in aliquo effectu [illegible] per effectus.

[illegible] Petrum de Tharantasia in scripto 2 [illegible] art. [illegible] [illegible] visione manifesta [illegible] cogitationes humanas [illegible] signis [illegible] per [illegible] cogitationes humanas [illegible]

[illegible] solus deus [illegible] cogitationes humanas visione manifesta per [illegible]

[illegible] cogitationes [illegible] corda hominum [illegible]

[illegible] non [illegible]

Nascentis

In exordio ecclesie dei utilia fuerunt signa et miracula pro introductione orthodoxe fidei. Et arguitur quod non miracula

catholice [illegible]

diminuunt meritum fidei [illegible] signum et prodigia viderint non credent [illegible] signa et miracula in exordio ecclesie dei non fuerunt utilia pro introductione orthodoxe fidei [illegible]

In oppositum est littera [illegible] cum [illegible] quod credenti [illegible]

Joh. 12 [illegible] signa [illegible] fecerit [illegible] cum [illegible] credebant in eum [illegible]

In decisione est 3 articuli | De quesito

Circa primum articulum [illegible] 2

Tertium [illegible] 3

Art. 1. [illegible] miracula fieri [illegible]

Confirmacio veritatis — [illegible] confirmandum veritatem quam aliquis docet signum est [illegible] fidei [illegible] non [illegible] humanas probari sed oportet [illegible] dignitas divine virtutis ut deus aliquid faciat opera que solus deus facere potest [illegible] a deo | sicut cum aliquis deferret litteras [illegible] signatas [illegible] regis propria | quod in illis litteris [illegible]

Excusacio de inhabitantis — [illegible] in fide [illegible] ut deus [illegible] opera dei [illegible] | unde [illegible] galaz 3 [illegible] tribuunt vobis spiritum et operatur virtutes in vobis [illegible] fiunt in [illegible] | non demonis | sed adveniens | et [illegible] Tertium [illegible] a deo | Et hac [illegible] in exordio ecclesie pro introductione fidei catholice | et [illegible] in cordibus hominum confirmacionem [illegible] predicando doctrinam [illegible] signis et miraculis | mortuos suscitando | leprosos mundando [illegible] | que fuerit [illegible] fidei [illegible] | [illegible] ab hominibus credentibus [illegible] Joh. 12. [illegible] | [illegible] miracula et signa [illegible] in littera | [illegible] Et quibus [illegible]

In exordio ecclesie dei utilia fuerunt signa et miracula pro introductione orthodoxe fidei [illegible]

2. Signa et miracula [illegible] fidei [illegible]

3. fidei catholice [illegible] signa et miracula [illegible]

1. fidei catholice [illegible] signa et miracula in primordio [illegible] robore.

Circa Antichristum ¶ Utrum autem et ipse Antichristus erit signa facturus [in ecclesia dei] pro eo quod [illegible]
Non videtur quia Gregorius XXXIV moralium super illud Job XLI faciet cum prodigia [illegible] [gestorum]
Terribili ordine dispensationis occultae prius Leviathan in illo damnato homine veniat [illegible]
quam Antichristus appareat a sancta Ecclesia virtutum signa subtrahentur.

Nota quod in adventu antichristi cessabunt omnia et signa et miracula in Ecclesia Dei. patet per [illegible]

Nam prophetia absconditur
Curationum gratia aufertur
prolixioris abstinentiae virtus imminuitur
doctrinae verba conticescunt
miraculorum prodigia tollentur.
Quae quidem superna dispensatio nequaquam funditus subtrahit
sed non haec sicut prioribus temporibus aperte ac multipliciter ostendit
Quod tamen mira dispensatione agitur
ut pietas Dei et iustitia compleantur
Dum enim subtractis miraculorum virtutibus sancta Ecclesia velut abiectior
apparebit et bonorum praemium [illegible] crescit qui eam pro superna spe
caelestium non pro praesentibus signis venerantur et malorum mens
contra illam citius ostenditur quae sequi quae promittit invisibilia
negligunt dum signis visibilibus non tenentur. Dum igitur ~~[illegible]~~
[illegible] signa visibilibus [illegible] ut [illegible] signorum
humilitas fidelium [illegible] in multitudine et magnitudine [illegible] bonis
quasi despicitur terribili occultae dispensationis examine malis [illegible] ira cumulatur.
[illegible] [illegible] malis [illegible] Job XLI
[illegible] [illegible] in visione Job. in [illegible] faciet cum prodigia [illegible]
Et haec videt in visione Job [illegible] miraculorum divina subtrahentur [illegible]
Ecclesia a fidelibus miraculorum prodigia ostendet ut quae
antiquus hostis per apertas prodigia ostendit ut quae [illegible]
per signa [illegible]. Ecclesia a fidelibus sine signis robustior ac
laudabiliter [illegible] // [illegible] [illegible] fidelibus in eum contra signa
[illegible] [illegible] [illegible] ut nostrorum ac paucorum
[illegible] / sed tanta erunt illius [illegible] nimiis virtutibus omnibus signis
aut [illegible] esse videantur. [illegible] quod [illegible] fieri [illegible]
fit pavor / cum a bello quod [illegible] [illegible] malignus hostis
per [illegible] [illegible] [illegible] [illegible] [illegible] se [illegible]
[illegible] [illegible] [illegible] miraculis [illegible] [illegible] [illegible] in corpore
[illegible] [illegible] miraculis [illegible] [illegible] in [illegible] fidelium
[illegible] [illegible] [illegible] ut [illegible] sua tanto robustius
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sibi sim
[illegible] quanto et in eis qui [illegible] [illegible] / Ideo Job [illegible] Post eum lucebit semita
[illegible] membra [illegible] [illegible] [illegible] miraculorum [illegible] [illegible]
[illegible] dum [illegible] admirans [illegible] [illegible] [illegible] medicis
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
signis [illegible] / [illegible] [illegible] [illegible] prophetae et dabunt signa magna
Surgent pseudochristi et pseudoprophetae et dabunt signa magna
et prodigia [illegible] ut in errorem inducantur si fieri potest
etiam electi.

In adventu Antichristi faciet signa et miracula electi dei
In adventu Antichristi faciunt signa et miracula reprobi quae faciet reprobi ~~[illegible]~~
In adventu Antichristi signa electorum erit [illegible] [illegible] [illegible] signa [illegible]

Cur a tempore apostolorum [illegible] dei ecclesia signa et miracula [illegible] infidelium
et prodigiorum cessant nostris temporibus [illegible]

Vacante iam a persecutione infidelium ecclesia non est opus ut in ea sint miracula signa et prodigia. patet per Gregorium 27 mor. c. 18 dicitur. Sunt nonnulli qui cum [illegible] accepto spiritu sancto mortuos verbo suscitaverunt / ab obsessis demonia pellebant / multa [illegible] / infirmitates curabant / ventura quoque prophetando predixerunt / et virgentum verbum dei omnium gentium linguis loquebantur / [illegible] ecclesia linguis predicavit / [illegible] iam ab ecclesia signum [illegible] non [illegible] / subtractum iam [illegible] quod [illegible] est supprimant / [illegible] in opportunitatibus in tribulatione /

[marginal: ps. 9] Adiutor in opportunitatibus in tribulatione / miraculorum adiutoriis indiguit / tunc quippe sancta ecclesia / miraculorum [illegible] propter / Nam [illegible] iam tribulatione [illegible] / Non iam [illegible] signum publicam infidelium [illegible] / Primus [illegible] et [illegible] sed [illegible] opera requirit / [illegible] est / cum opportunitas exigit [illegible] / Scriptum quippe est / Lingue in signum sunt non fidelibus sed infidelibus / [illegible] qui causa est [illegible] ut ubi [illegible] omnes fideles sunt / [illegible] fortasse [illegible] signa [illegible] / quod et ipsa apostolorum dispensatione [illegible] / Miletum venientes

[marginal: Act 28] Paulus [illegible] patrem publii et plenam infidelibus insulam [illegible] / dysenteria febribus et vexatum orando salvavit / Medico

[marginal: 1 Thy 2] Et in [illegible] Thimotheo precepit dicens / [illegible] modico vino utere propter stomachum tuum et frequentes tuas infirmitates / [illegible] infidelem orando ad salutem / Quid est Paulus / [illegible] more medica per alimenta [illegible] / et in [illegible] miracula / ut [illegible] curas / [illegible] / [illegible] quod [illegible] ad interiora [illegible] / admirabiliora et mirabilia [illegible] / [illegible] que [illegible] pater publii [illegible] / [illegible] quippe [illegible] pater publii [illegible] / [illegible] miracula ad salutem [illegible] / [illegible] quia [illegible] / Thimotheo [illegible] adhibendum [illegible] / quia [illegible] est [illegible] si paganum iam totus [illegible] / Quid est [illegible] / [illegible] fidei miracula non [illegible] / ad idem [illegible] / iam fidelibus non [illegible] / Miracula signum est non fidelibus sed infidelibus [illegible] sed infidelibus. ut [illegible] fidelibus non est [illegible] / iam credunt sed infidelibus ut [illegible] / Nam Paulus pro non credentium infidelitate patrem publii [illegible] / infirmitate febrium curat / [illegible] Thimotheum fidelem / non oratione sed medicamentis [illegible] ut [illegible] miracula pro incredulis non pro fidelibus fieri.

Cum ... Articulus quartus Rc. Deus potest facere miracula apud homines ut ostenderet firmitatem [illegible] in cordibus eorum / quae ad deum pertinent ut in humanis videntur talia fieri ... magis oportebat ... ad dilectionem dei et fidem [illegible] / Item talia sunt facere ... ut ... [illegible] humanis / ... talia ... / Si autem talia plurimi [illegible] facere ... ira et indignatio ... tales sunt ad maiorem ... in cordibus ... caritas tepescit et frigescit quo ... et quod ... / ... est ut ... pluribus magis fieri ... ira et indignatione / et ... malum ... [illegible] apparet / ... miracula ... homines ad ... firmitatem ... magister ... et miracula quae ... [illegible] lampades ... flammas ... caritas ... et miracula ... caritatis ... in quibus ... devenerunt.

Ad ... modo ... signa et miracula ad firmitatem caritatis ... dei et proximi

... / ... ad ... caritatis ... ad firmitatem caritatis / ... signa et miracula ... est ... 2.2 q. 23 ... / ... caritatis ... / ... ad maiorem ... / ... caritatis ... ad ... / ... in ... / ... signa ... / ... / ... / ... caritatis ... ad ... / ...

signa et miracula ... superstitiosa humana

signa et miracula ... in ... angelorum

signa et miracula ... homines ad ... [illegible].

... signa ... in malitia ... ad ... signa talia ... nota ... et ... est ... sed ... / ... qui videt et audit / ... non est signa ... sed ... ut se diligere / ... [illegible]

Christus ascenderit super omnes celos utrum spiritualiter vel assumptus sit super eos virtute aliena

[illegible]

In secundo est 3 articuli 1

Item [illegible] articulum 2

[illegible] 3

[illegible]

nalis

gle

[illegible]

Xpus ascendit in celum super omnes celos virtute propria | divina virtute et glorificate anime, movendo corpus libere. patet per dictis doctorum

1. Xpus ascendit in celum virtute divina [illegible]
2. Xpus ascendit in celum virtute humana beate anime obedientialiter
3. Xpus non ascendit in celum virtute humana nature mediata corporali.

Xpus enim non ascendit in celum propria virtute ~~[illegible]~~ que est humana nature [illegible] | ascendit tamen in celum propria virtute | que est virtus divina | et propria virtute que est beate anime

Et licet ascendere sursum sit contra naturam corporis humani, sed statum patrie in quo corpus non est subiectum omnino spiritui. Ratio est quia nunc anime non violentatur corpori glorioso | cum non est omnino subiectum spiritui.

Xpus igitur non est in celum translatus sicut Enoch.
Nec in curru igneo sublevatus sicut Helias
Nec est in celum raptus sicut Paulus | sed propria virtute propria
alter [illegible] ascendit.

Et sic habemus triplicem gradum ascendentium vel triplicem gradum nobis innuitur [illegible]
similiter | ascendendi in celum.

Primus est quo quis divinitus transfertur de statu culpe in statum gratie | [illegible]
et iste notatur per translationem Enoch in paradisum | per quem
quidem gratia designatur. Enoch enim gratia dei sive paradisus
benedictionis dicitur. Iste gradus significatus est per transitum
filiorum Israel de Egypto in desertum | Egyptus enim
interpretatur tenebre. Et sic de statu culpe | per
desertum ac mundi status gratie | et hic est [illegible]

1 Reg. 2

Secundus gradus est quo quis per modum Helie sublevatur
in curru igneo in fervore devotionis de gratia incipiente
in gratiam proficientem. | [illegible] dei vero curus
igneus dici potest | quia per fervens desiderium nos
sursum facit de virtute in virtutem et de amore dei
in amorem proximi. Et iste gradus significatur per illum
transitum filiorum Israel | qui de terra vastorum per desertum
in cultam transierunt. Et iste est proficientium.

2 Cor. 12

Tertius gradus est quo quis in deum rapitur per limpidam
contemplationem | ad modum quo Paulus raptus est in
~~[illegible]~~ tertium celum | Nam quod unus ascendit in
tertium celum regionem [illegible] | id est rapi in primum celum
regionem [illegible] | id est rapi
[illegible] | sed quod hoc sit per [illegible] discernens
in secundo celum | id est rapi in tertium celum
et intellectuam [illegible] | id est rapi in tertium celum
Et iste gradus significatur per tertium transitum filiorum Israel.
quo de [illegible] facti in [illegible] in terram promissionis
pervenerunt [illegible] Iste est perfectorum.

Sed dicitur Xpus propter nos descendit cum quo [illegible] nobis magis expediebat
quam absentiam nobiscum manere debuit. Xpo conveniebat ascendere et propter hoc sicut
[illegible] dicitur Xpus propter nos propter nobis ascendendi dedit spem
[illegible] habuit bonum glorie sue [illegible] Et propter nos propter nobis [illegible] absentiam
et [illegible] Et non magis expediebat presentiam sua corporalis quam absentiam
[illegible] de celo [illegible] nos propter [illegible] per presentiam spiritualem. Cum propter in omni loco

Super omnes celos

Cum [illegible] Xpus ascendit sup omnes celos

Ubi nota tria in Ascensione:
Admirabilis
[illegible]
Intellectualis

Ascendit enim Xpus sup omnes celos

Et hoc exhibit [illegible] est ut sic

gloria [illegible] habitantis

Quod patet / Quia Xpus in [illegible] ascensione [illegible]

Ascendit [illegible] omnes celos [illegible] / [illegible]

[illegible] Baruch [illegible] in terris visus est et cum hominibus

conversatus est / [illegible] descendit [illegible] omnes celos

[illegible] quia se [illegible] non solum [illegible] ad

[illegible] sed etiam [illegible]

[illegible] sunt [illegible] et [illegible]

Et sic ascendit [illegible] omnes celos [illegible] quam

[illegible] omnes angelos [illegible]

[illegible] ab angelis / Et hoc [illegible]

[illegible] ut [illegible] et [illegible] sue habitationis

[illegible] requirebat / ut sup omnes celos [illegible]

[illegible] in [illegible] celo sup [illegible] a patre

[illegible] / de sub [illegible]

[illegible] est [illegible] et [illegible] a [illegible] patris [illegible]

Et [illegible] tria Ascensionis Xpi [illegible]

attollitur et [illegible] 3. Nam [illegible]

1. [illegible] primariam novitatem

2. [illegible] [illegible]

3. Excellentissimam dignitatem

[illegible] Nam in ista ascensione apparuit Mira

Novitas tam in natura celesti quam in natura terrestri

Quod patet ex hoc / Quia [illegible] quod [illegible]

[illegible] ascendere

[illegible] natura [illegible] humana [illegible]

[illegible] descendebat ad [illegible] in Ascensione

[illegible] est [illegible] et ascendit in celum / Et [illegible] Xpus

[illegible] novitatem quam fecit in sua ascensione

[illegible] natura celesti quam [illegible] in natura terrestri [illegible]

[illegible] quod [illegible] [illegible] Ecce nova

facio omnia.

[illegible] ordo nature [illegible] aliquid

Secundum [illegible] est [illegible] est [illegible]

et [illegible] / quia [illegible] natura [illegible]

[illegible] natura humana

in Xpo est elevata sup omnes naturas [illegible]

[illegible] et [illegible]

[illegible] a [illegible]

[illegible]

[illegible]

Mira novitas

Unioscessia [illegible] plus

Qui patet. Nam quanto aliqua natura est situ sublimior tanto est dignitate et nobilitate prestancior ut patet ex ordine celorum [illegible] ex sublimitate loci ad quem humana natura in Christi ascensione elevata dinoscitur evidenter apparet quod ipsa inter cunctas creaturas existit excellentissima dignitate [illegible] super [illegible]

In hac solempnitate [illegible] est [illegible] nostre [illegible] mutata est [illegible] nostre corruptionis [illegible] illa enim natura cui dictum est terra es et in terram ibis hodie in celum ivit et cum [illegible] gloria super omnes choros angelorum ascendit etc.

Dignitas [illegible]

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Ad Orientem

Circa articulum Ad quam plenam celi ascendit etc. Ascendit ad plagam orientalem celi. Et hoc [illegible] terra mala nobis [illegible] et hoc [illegible] magos ab oriente stella [illegible] ad Christum et hoc [illegible] ad [illegible] Christus ad Iudeam [illegible] ad plagam orientis [illegible] et hoc [illegible] quam [illegible] maledicta [illegible] sanguinem fratris tui [illegible] maledictus [illegible] que [illegible] Christus [illegible] per [illegible] sanguinis [illegible] per tactum et [illegible] Christus [illegible] in baptismo [illegible] sed Christus [illegible] per suam gloriosam ascensionem quo Christus in sua ascensione [illegible] angelorum [illegible] hominum in celum gloriose ascendit etc.

Terra

Aer

Terra

Aqua

Aer

Deus ad plagam orientalem [illegible] ascendit [illegible]

Pro locis corporis ille corporis proprium carens in quantum ... naturalis et gloriosus in quantum ... glorificatus habens ... celo empireo ...

V. Motus ille fuit naturalis et videtur quod fuit violentus quia omnis motus qui est contra locum proprium mobilis est ei violentus sed celum non est locus proprius corporis terrestris quod in eius parte ad proprium fuit ... per Redemptoris in celo collocatum ...

... Motus naturalis dicitur omnis principium est natura. Aut ergo natura forma que est principium activum et sic motus ... est naturalis. Aut natura materia que est principium passivum in quo naturalis ... et quod movetur est dispositio naturalis ut moveatur ... a tali movente. Aut quod cum inclinatione ad ... a tali movente. Aut quod cum inclinatione ab anima motu progressivo sit corpus animatum movetur ... sed naturale inquantum violente quod inquantum corpus inclinatione ad ... motum corpus animatum ... Aut sine inclinatione ... moveatur. Et celum movetur naturaliter a ... movetur ... Hoc modo ... motus ... et motus ... corporis naturalis ... a natura dispositionibus corporis naturalis ipsi corpori ... corporalis. Et quibus ... naturalis ... actione ... corporalis.

fuit naturalis

Motus ascensionis Christi in celum ... dispositionibus corporis anime beate totaliter obedientis ... quia omnis motus qui est a propria ... secundum ... a ... motus ... est naturalis ... fuit motus ascensionis ... est ... quod ... motus ... non est naturalis ... sed tamen ... ascensionis ... Sed ... motus naturalis ... a primo mobili ... a motu celi ... sed celum ... non ... a motu celi ... in ... motus ... non ... a ... mobili ... naturalis ... a motu generabili et corruptibili ... non ... Item omnis motus naturalis ... Sed ... Ad ... fuit in celum sed ... motus violenti ... Item ... est ... motus ... in ... ... Item ... in ... ...

Con[tra]

C[ontra]

Quo tempore ascenderit Christus

40 die

Ascendit 40 die post suam gloriosam resurrectionem hoc triplici de causa.

Prima ut gaudium consolationis mercedem precederet consolationis

Nam secundum Augustinum 40 diebus Christus mortuus fuit 40 horis ... Ideo fuit apostolis tempus meroris et doloris

in sepulcro. Sed tempus resurrectionis fuit eis tempus gaudii et consolationis ... Et ideo voluit post suam resurrectionem fuit cum apostolis 40 diebus ut sic tempus gaudii et consolationis excederet tempus tristicie et desolationis.

Secundo ut nobis formam ascensionis nostre ostenderet

2. Nam secundum Augustinum 40 est numerus perfectionis ... ut homo per primam ... ut ipse Christus nostre ... a peccatis depuratus et in sanctis ... ascendat ad celum sublimatus.

Tertio ascendere voluit in hora meridiana

Meridie 3

sicut patet ... cum discipulis suis comederet ... ut in hoc ... Meus per fervorem devotionis ... in celum sublevatus ... ut ipse ... conformetur ... ascendere ... que est maioris ... In hora meridiana voluit ... fervoris ascendere voluit ... ascensio eius ... nostra est ... cum Christo ... et corde ut cum eis ascendamus ... sequamur in corpore ... quia Christus qui est caput ... Certum est quod ... glorificato ascenderit ... nostris in corpore glorificato oportet ad eum ascendere.

Christus dominus quadragesimo die post suam resurrectionem voluit ascendere cum per suum ... tempus doloris ... et ... consolationis ... gaudii et consolationis

Meus ... sublevatus in celum ... ascendere voluit meridie

Christus dominus tempore ... maioris meridie ascendere voluit ...

De Quo loco ascendit Christus

Ascendit de Monte Oliveti / Oliva enim signum misericordie et pietatem designat / Et per hoc signatur informamur quod quicumque vult spiritualiter cum Christo ascendere / debet se in operibus misericordie cum pauperibus Christi liberaliter exercere / Et in hac quattuor circa sunt observanda:

Primum est ut indigentibus provideat — non solum de superfluis quod est necesse et preceptum — sed eciam spiritualiter de necessariis; quod est perfectionis et consilii.

Secundum est quod bonis moribus et bonis in tali datis — unicuique bonus provideat / bonos non solum de pauperibus —

Tertium est quod tales pauperes — sed eciam arremoss inquirat

Et hoc secundum Danielem / de ubi Angelus dixit Abacuk — Fer prandium quod habes in manu tua Danieli in Babilonem / Nam per hoc innuitur est dare prandium quod fuit refectum spiritus et sumptis messoribus necessarium erat nutrimentum. Per ipsum autem Danielem qui fuit sumptus dei intelligitur sanctus / Sed per ipsum Babilonem destitutem et confusionem intelligitur tercium /

Et quartum propter hoc quod habuit dare pro que … Ego autem sicut oliva fructifera dixit cum propheta / in domo domini

qui vult cum Christo in celum ascendere
oportet se in actibus misericordie cum pauperibus Christi liberaliter exercere

Cum quibus ascendit

Quo modo ascendit Xpc

Modus ascensionis in sequentibus est

Ascendit enim — Cum nubibus
— Cum angelicis spiritibus et
— Cum hominibus in glorificatis corporibus

Propter duo in sua ascensione ostendit se verum esse deum

In nubibus obsequentibus familiariter

Adhibens sibi ...

... magnam potestatem ... ascendentibus ... sicut ...

... ab aliis corporibus ... mirabilia ...

... parabilis apparuit ... nubes ascendentibus ...

... in vehiculum ... In ...

... ascendit se esse verum deum celi ... in ...

... apparuit ... se esse ... et corpus ...

... quasi ... in celo ... omnes ... angelos sibi

obviantes et ipsi veniunt cum cantu et iubilo in

celum ... sicut ...

... allegat ... sanctos patres de limbo in celum ...

... per hoc ...

... informati ... ad nostrum ...

... dispone ... honore ...

Nam ... in nubibus ... devotionis

In angelicis spiritibus ... splendore ...

In glorificatis corporibus ...

Nubes devotionis

... honore ... ad ... et ... corporis ... in ... quasi ...

corrumpunt

... in hominibus ... Natura humana ...

... corrumpit et ... caritatem ... humanam ...

... per ... natura humana ...

... natura humana ... corrumpit

... hominibus celestibus ... affectus ...

... carnaliter ... celeste ... in ...

... corpus humanum ... angelis in ...
... in ...
... in ...

Ordinem [illegible] patet / Cum [illegible] ad celum [illegible] ad terram inclinata / salutem [illegible] [illegible] est [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] inclinat
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] est [illegible]

Circa Xi ascensionem [illegible] [illegible] [illegible] [illegible] [illegible]
Prima [illegible] ascendit Angelorum famulantium
2o [illegible] ascendit [illegible] [illegible]
3o [illegible] ascendit [illegible] [illegible] [illegible] [illegible]

Primo / [illegible] [illegible] [illegible] [illegible] [illegible] ad celum
[illegible] / Christus [illegible] [illegible] ad celum ascendere [illegible] [illegible] /
[illegible] est famulantibus [illegible] angelis [illegible] [illegible] [illegible] /
Hebreos / [illegible] [illegible] [illegible] omnes angeli dei [illegible]
[illegible] [illegible] angeli adorare [illegible]
[illegible] [illegible] [illegible] [illegible] est angelis [illegible] differentiam
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nomen [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] angelis [illegible]
[illegible] [illegible] angelorum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in orbem [illegible] [illegible] [illegible] [illegible] omnes angeli dei
Ad angelos quidem dicit [illegible] facit angelos suos spiritus
et ministros suos flammam ignis / angeli [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] angelorum [illegible]
[illegible] Christus in celum / [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est qui [illegible] [illegible] [illegible]
[illegible] [illegible] Christi in celum [illegible] famulantibus
angelis / Genesis 32 Jacob [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] angeli dei [illegible] [illegible] [illegible] dei
[illegible] [illegible] / [illegible] [illegible] [illegible] / qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] angelos [illegible]
ministros / [illegible] [illegible] [illegible] [illegible] / [illegible] angeli
[illegible] [illegible] ministrabant [illegible] / [illegible] [illegible] [illegible] [illegible]
habent ministros angelos / [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] nomen [illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] dei [illegible] / [illegible]
honorabilius et [illegible]
angelis [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
ad hebreos / [illegible] est

Captivorum liberacio

De sexto Xpus ascendit ad celos captivorum liberacione. Sextum enim [illegible] in hominis
fuit in Ascensione cum illis cum quibus commorabatur in limbo
patrum, scilicet sanctis patribus [illegible] et aliis de limbo liberatis
et ereptis. Ephes. 4: Ascendens Xpus in altum captivam
duxit captivitatem. Glossa: id est eos quos dyabolus captivaverat
ipsos enim captivitatem appellat, quia captivi erant sub dyabolo
quam captivitatem captivam duxit apostolus, ut sit captivitas felix
de captivitate infelici. De ista societate dicit [illegible] in
sermone de Ascensione: [illegible] sepulcra in passione Domini sunt
patefacta, horum corpora Xpo resurgente de pulvere [illegible]

devotorum filiis exaltacionis expectacio liberacio

De [illegible] Xpus ascendit devotorum filiis exaltacionis expectacione
nam Xpo [illegible] adherentes expectant possidere plenam
sui exaltacionem. Glossa super Ephes. 1: Suscitans illum
a mortuis et constituens ad dexteram suam in celestibus
[illegible] spem glorie [illegible] in resurrectione salvatoris
ut in ea [illegible] fideles quod eis promissum est
[illegible] modo [illegible] super celos cum Xpo, sicut
[illegible] dicit: Pater volo ut ubi ego sum et [illegible]
[illegible] sint. [illegible] corporis Xpi quod est [illegible]
[illegible] in ipso [illegible], id est in beatitudine
[illegible] cum corpore [illegible] nostre redditum est [illegible]
[illegible] nostra [illegible] est [illegible] Deus [illegible]
[illegible] in [illegible] [illegible] [illegible] et in partem
[illegible] [illegible] [illegible] in [illegible]
[illegible] ad [illegible] et [illegible] ad [illegible]
esse [illegible] Xpus [illegible] ascendens ad [illegible]
[illegible] locum [illegible] fecit [illegible] ascendendi [illegible]
Et Beda [illegible] Joh. 3 cum homine et Phariseo
Nemo ascendit in celum nisi qui descendit de celo
[illegible] in celum ascendere [illegible] ei qui de
celo descendit et est in celo, [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] ordine
[illegible] [illegible] in celum ascendere [illegible]
Et [illegible] in [illegible] [illegible] [illegible] ut [illegible] sequitur
[illegible] [illegible] ascendisse [illegible] adhuc
[illegible] Xpm [illegible] [illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
amor, quia [illegible] placidus [illegible] [illegible]
[illegible] Xpus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ Leo papa
Non solum hodie paradisi possessores sed summa celorum
nam [illegible] in Xpo penetravimus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quam [illegible] [illegible] [illegible] filia [illegible]

Oportebat christum pati et sic resurgere / [illegible] / sicut dicit apostolus [illegible]
Christus surgens a mortuis iam non moritur / et sicut cum
[illegible] surrexerunt [illegible] [illegible]
[illegible] / [illegible] in corpore glorioso. [illegible] sicut [illegible] resurrectionis [illegible]
et in hoc [illegible] spem suis fidelibus [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
Christus dominus in sua ascensione spem dedit fidelibus suis [illegible] ad celos [illegible]
[illegible] [illegible] [illegible].

[illegible] dei filius [illegible] ad patrem [illegible] celum / [illegible] in [illegible]
[illegible] cum [illegible] [illegible] cherubin [illegible] / [illegible]
[illegible] [illegible] est et
super cherubin / [illegible] [illegible] [illegible] / [illegible] in celum [illegible]
[illegible] [illegible] est / [illegible] [illegible] regnant /.
et sicut [illegible] super [illegible]
/ et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible].

[illegible] / [illegible] est patri eternum
[illegible] [illegible]
[illegible] [illegible] dixit dominus
[illegible] [illegible]
[illegible] [illegible] est [illegible]
sede ad dexteram patris [illegible] eternaliter
[illegible] [illegible] in [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] in [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad dexteram patris / [illegible]

Et dominus Jhesus postquam locutus est eis / assumptus est in celum et sedet a dextris dei [patris] 4o tangitur ascensionis domini [illegible] in isto verbo tamen comprehenditur cum dicitur Et dominus Jhesus postquam locutus est eis.

2o ostenditur ipsius ascensionis modus et forma cum additur assumptus est in celum / 3o exprimitur ascendentis honor et gloria cum subiungitur Et sedet a dextris dei [patris]

Circa primum sciendum quod beatus Marcus qui fuit breviloquus de omnibus apparicionibus [illegible] hic / non solum locucionem et hanc [illegible] / supponens implicite alias circumstancias [illegible] sed [illegible] cum fuit locutum illa vice / sed [illegible] circumstancionalia.

non fuit mencio nec ea

Quod cum evidenter recolligimus } duas ascensionis [illegible] processum / sicut [illegible] Nycolaus in historiis. Ipsa quippe die ascensionis cum apostoli essent in cenaculo / et comederent / apparuit eis dominus / et exprobravit incredulitatem eorum et duriciam cordis / et comedit / et precepit eis ut ab Jerusalem ne discederent / et hac dicto precepit eis ut egrederentur de urbe in montem oliveti / et ut [illegible] ab urbe [illegible] / et hoc est quod lucas dicit Et eduxit eos foras [illegible] / [illegible] Et statim per [illegible] videlicet discipuli et multi fideles [illegible] in [illegible] venerunt in montem oliveti / ubi statim apparuit eis [illegible] qui convenerant interrogabant eum dicentes Domine si in tempore hoc restitues regnum Israel / et dixit eis [illegible] / Non est vestrum nosse tempora vel momenta que pater posuit in sua potestate / sed accipietis virtutem supervenientis spiritus sancti in vobis et eritis mihi testes in Jerusalem et in omni Judea et Samaria etc. [illegible] apparicionibus [illegible]

Et isto [illegible] pressius [illegible] duas ascensiones

primum est Xpi apparicio in cenaculo	
2. discipulorum incredulitatis exprobracio	
3. ne ab Jerusalem discederent preceptio	
4. comestio	
5. ad montem oliveti vocacio	
6. in multis fidelibus collectio	
7. eius manuum in elevacio	
8. [illegible]	

[illegible] omnia [illegible] ad ascensionem [illegible] [illegible] in [illegible] [illegible] ascensionem

Ascendamus igitur cum Xpo interim corde / ut cum [illegible] [illegible] sequamur et corpore

[illegible] cum [illegible] [illegible] ascensionem

Mentalem deponentes [illegible] [illegible] et ascensionem corporalem / et [illegible] [illegible] ascensionem mentalem [illegible] [illegible] octo gradibus.

Conclusio prima

Omni fideli gestanti xpm in cultum apparuit in primis
notum est operacio gratie dei / liberi arbitrii motiva & bonorum operum seminativa .a.

Et hoc significatum in apparicione xpi discipulis in cenaculo
per quod intelligitur cor humanum In quo primo deus apparet
invitando bonum & gratiam prevenientem quod cenaculum
xpus libenter intrat Cantic. ad hostium cum pulsat. dicens
Aperi michi soror mea Cant. 5. Et Apoc. 3 Ego sto
ad hostium et pulso si quis michi aperuit intrabo et cenabo
cum eo. Hec prima apparicio qua homo incitatur ad
ascensionem in altum figura Gen. 26. Cui deus
apparuit Ysaac dicens ne descendas in Egyptum
sed vade in terram quam monstravero tibi.
Per Egyptum intelligitur tenebre peccatorum / terra autem quam monstravit
nobis deus est xpus altus [illegible] stetit cum duos offertur
lacte gratie / qui hoc habet a patre & dicit ad
filium altissimus Jo 6 descendit per modum gratie
[illegible]

Nam ut dicit Bern. de libero arbitrio Gratia excitat liberum arbitrium
cum seminat cogitatum / Sanat cum immutat affectum
Roborat ut ducat ad actum / servat ne sentiat defectum

liberi arbitrii

Cum [illegible] cooperantur ad bonum [illegible] sunt si a gratia non
admittantur ut dicit Bern. / Et Aug. de libero arbitrio

Deus mirabiliter operatur in nobis — Cogitare sine nobis
ita quod ipse cooperatur — Velle nobiscum
in nobis et velle et perficere — Perficere per nos.

Per bonam voluntatem sic ex gratia [illegible] instrumentum divinum
que est iuncta pro salute [illegible] / Teste vero Aug.
de Ecclesiasticis dogmatibus sic inquit
Initium salutis nostre deo miserante et inspirante habemus
Ut acquiescamus salutifere inspirationi nostre potestatis est
Ut adipiscamur quod acquiescendo [illegible] divinum est munus
Ut non labamur ad ipso salutis munere sollicitudinis nostre est
et celestis pariter adiutorium

Ysay. 26 Omnia opera nostra
operatus es in nobis domine
Et hoc secundum apparicionem

Unde et dicit Greg. 16 mor. c. 9 Gratia divina
agit aliquid in nobis sine nobis
ut subsequente nostro [illegible] arbitrio
bonum quod iam appetimus agit nobiscum

2 gelo Anima fidelis gestiens post XLa in altum ascendere oportet intima divina instructa allocutione que consistit in peccatorum increpatione, promissorum exhibitione.

(margin: peccatorum exprobatio; generalis; primum alienavit et illa sua; Iuravit ... ; expendit. gregorius 3 moralium)

Sic allocutione instructus divina homo arguitur ut seruetur in te. [illegible] exprobrando peccata quibus utique male vivit, dicitur in eo quod dominus exprobrat incredulitatem. Et hoc sufficienter in eo quod dominus exprobravit incredulitatem illorum et cordis duritiam. Sic ut exponit ut illa de corde [illegible] dubitat; dicitur in [illegible] ... sibi et ... Hec exprobatio in [illegible] quod docet philosophus libro 2. Hec exprobatio in [illegible] quod peccata ... sermone. Sicut fuit in Augustino, quem frequenter ... adducebant semitas et [illegible] Ever se cordis sui fundo ... prorumpit lacrimas flumina oculorum suorum.

(margin: Afflictio peccatoris mentis et sua pollutio ... ; Vt ... in interiorem ... ; Hoc scriptum ... peccati recordatio ... ; Vt animum scriptum arguat de malo ... ; regiones ... ; ... ; ...)

... iactabat voces miserabiles: quamdiu quamdiu cras et cras, quare non modo, quare non hac hora finis turpitudinis mee. Hec exprobatio ... compunctione cordis ... ita ... in corde meo ... de ... confessionum ... ad finem.

3 gelo Fidelis anima gestiens post XLam in celum ascendere oportet intima divina instructa allocutione que consistit in duorum promissorum oportunitate.

(margin: promissorum exhibitio; Consummatio)

Primus enim dicit prima sua apparitione [illegible] ... ad [illegible]. Non est homo ... ad ... sed ... ut ... oportet nos ... Act. 1. Et hec sufficienter in eo quod dicit ... ab Iherosolimis discederent sed expectarent promissionem patris. Iherosolima interpretatur ... mens que in se est quieta ... scripta ... Sed ... secundum ... ab aliis ... 10 ...

... in solo ... desiderio ... ut ... attollitur. Nec ad [illegible] ... in mundo quod appetat. Nichil quod est de mundo ... Abhinc Iherosolima ... Nequaquam discedit anima que promissionem patris expectat. Unde ut dicitur ... 26 ... De ... prestolantes ... ad [illegible] ... non ambigunt ... Sic ... desideria ... ad ... Sicut ... fluctu ... erescunt et ... in ... vobis ...

(margin: hec etiam ... ad ... non ... aliquid ... ei accidit ...)

Fidelis anima gestiens per xij in celum ascendere desiderio devotionis dulcedinis perlibat[?] et debet [illegible] | Ut sit per desiderium et devotionem quandam de presenti dulcedinem vite future | Ad quod figuratum est in eo quod deus antequam ascenderet comedit cum discipulis suis ostendens per hoc et nos antequam ascendamus comesturos regnum eius celorum non debere nisi esurientes et desiderantes. Unde
concupiscit et deficit anima mea in atria domini | Unde et beatus Augustinus dicebat: Ecce quid gemam iam video, quod speram iam teneo | Desideravi quippe anime quandam esuriem esse beatitudinis | que non satiatur in hac vita sed datur quedam prelibatio in contemplatione | Ergo prelibatio nostra est | quia omnis pars delectationis nostre est in testimonio | Hec prelibatio maxime figurabat per Christum[?] [illegible] [illegible] Ambrosius[?] maior [illegible] dulcedinis [illegible]. Unde
Ad hanc contemplationem prelibatam sponsus in Canticis invitat omnes fideles dicens: Comedite amici mei, bibite et inebriamini. Ubi [illegible] [illegible] vocantur fideles in celum [illegible] est comedere, id est quandam de presenti dulcedinem desiderando prelibare | Per se [illegible] dum[?] et [illegible] carissimi qui in contemplando plerumque inebriantur, cum a se deficiunt et divina dulcedine absorbentur. Unde
concupiscit et deficit anima mea in atria domini. Ps 83.

Fidelis anima gestiens per xij in celum ascendere debet in operibus exterioribus misericordie perseverando se exercere | Non enim sufficit anime sponse[?] [illegible] per internam devotionem sed requiritur quod homo se exerceat [illegible] exteriori opere. Unde sponsus in Canticis dicit: Egredimini [illegible] ubi per vestigia gregum tuorum | Et hoc figuratum est in eo quod deus eduxit discipulos foras in montem Oliveti | Et ibi Christus apparuit eis | quia in similitudine operum misericordie Christus pauperibus [illegible] apparet quod in [illegible] recipitur | refectus | visitatus et vestitus. Unde Matthei xxv: Quod uni ex minimis meis fecistis mihi fecistis. Exemplum de Sancto Martino.
Et non dubium quod [illegible] in singulis [illegible] apparet menti devote faciendo opera misericordie. Unde Canticorum 3: Egredimini filie Syon et videte regem Salomonem [illegible] [illegible] [illegible] Misericordie [illegible] [illegible] est ut [illegible] [illegible] [illegible] [illegible] prodesse non possumus [illegible] [illegible] [illegible] fideliter [illegible] [illegible] et [illegible] et aliis [illegible] [illegible] in singulis [illegible] [illegible] [illegible] est misericordiam [illegible]

Pro divina dulcedine prelibanda per contemplationem

Misericordie exercitio

6 q^a

in oracione ubi deus audit orantem

Fidelis anima gestiens per Christum in celum ascendere debet cum ipso Christo familiarem allocucionem habere.

Nam attendendum in devocione est in oracione qua nos loquimur deo, et in ubi deum audimus qua nobis loquitur deus, postquam enim homo converterit se oportet moysi aurem de[illegible] Exodi xxiii. Debet et gustare ad deum per oracionem intelligendo a deo quid sibi placitum sit de nobis.

Allocucio

Quod signatum est in eo quod exempli intelligitur deum. Quod in [illegible] testimonio regum [illegible]. Et deus dum se in [illegible] hac revelet homini misterium voluntatis sue aut per [illegible] instruccionem vel per instinctum intimum, dileccio [illegible] vel per [illegible] vel alicuius boni hominis vel per studium lectionis, hoc quod ipse deus velit fieri. Sicut ipse patriarcha est [illegible] habens [illegible] intellectum [illegible] dubio et in [illegible] in via [illegible] habere. Quod significatum est in eo quod [illegible] laus [illegible] intelligant credunt [illegible]. Non est [illegible] ipsa ad mandatum esse [illegible] possunt in [illegible] nosse ipsa. Et [illegible] in [illegible] et [illegible] credentia [illegible] est a deo. Talis [illegible] credentia [illegible] necesse [illegible] ascendere quod nullus homo [illegible] Job 14. Nam [illegible] in qua [illegible] ideo [illegible] notam [illegible] ambulando ascendere possimus ambulans [illegible] in [illegible] oracione. Semper autem [illegible] volumptate [illegible] quod [illegible] requirendo voluntate [illegible]. Merito rogat [illegible] sicut [illegible] ut sic notam [illegible] ut ei [illegible] salutem [illegible] ut [illegible] habeat. Nec de [illegible] descendat.

Opa in deum [illegible]

Fidelis anima gestiens per Christum in celum ascendere [illegible] in deum debet omnia opera [illegible] sua [illegible] refundere. [illegible] homo [illegible] tota [illegible] sed totum ad [illegible] attribuit et [illegible] sed totum ad [illegible] refundat. Augustinus ad [illegible] deum [illegible] gratiam refundat [illegible] habere ad deum [illegible] insufficiens [illegible] 2 ad Cor. 3. [illegible] aliquid a nobis tamquam ex nobis sed [illegible] sufficiencia nostra ex deo est. Et hec [illegible] est in [illegible] quam Christus [illegible] in celum [illegible] quod [illegible] in mundo [illegible] redibit ad patrem. [illegible] Christus [illegible] ad celum [illegible] [illegible] in [illegible] 3 [illegible] in [illegible] dum [illegible]. [illegible] bonum sibi [illegible] deum [illegible] deum pugnat.

[illegible] in [illegible] acceptum bonum sibi arrogat [illegible] deum [illegible] pugnat [illegible] in [illegible] super illo [illegible] Job [illegible] [illegible]

[illegible]

[illegible] a me acceptus [illegible]

Noli [illegible] me [illegible] [illegible] refundere [illegible] [illegible] possum [illegible]

[illegible] sibi [illegible] [illegible]

[illegible]

homo

Fideles [illegible] gestiens [illegible] in aliquo gaudere — Proximos commendare

Debet deo proximos suos caritative commendare

Ut patet [illegible] non [illegible] sed ad proximos [illegible]

[illegible] deo commendet [illegible] ad [illegible]

Quod signatum [illegible] dum apostolus [illegible]

[illegible] suis / [illegible] Thessalonicenses [illegible]

[illegible] / sub [illegible] 7 [illegible] nobis

caritative [illegible] deo commendare debemus / Sic fecit

[illegible] filios suos [illegible] moreretur

Gen 49 Sic et Jacob [illegible] filios [illegible] moreretur Gen 49

Sic et fecit Johannes [illegible] / [illegible]

[illegible] non solum se sed et [illegible] commendavit deo

Et [illegible] commendo [illegible] dicentes filios meos quos tibi

in [illegible] et [illegible] mater [illegible] et

[illegible] / [illegible] in hac die et [illegible]

[illegible] / [illegible] apostolus in aliquo [illegible] suis

[illegible] Ephe 1 [illegible] nos in omni [illegible]

[illegible] in celestibus in Christo [illegible]

[illegible] et [illegible]

[illegible] vitam eternam Amen

[illegible]

Jacobi 1 Omne datum optimum et omne donum perfectum

desursum est descendens a patre luminum / [illegible]

[illegible]

[illegible] / [illegible]

[illegible] / Quod [illegible] 7

[illegible]

[illegible]

[illegible] / ad [illegible]

[illegible] / [illegible] ut [illegible]

[illegible] 30 [illegible]

[illegible] / [illegible]

[illegible] / [illegible]

[illegible] / [illegible] / et [illegible] Salomon [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] / a [illegible] / [illegible] ad [illegible]

[illegible] / [illegible] / Quod debemus [illegible]

[illegible]

[illegible] in nobis

[illegible]

Circa Articulum **Quinque fructus ascensionis xpi**

Primo ascensionis fructus est triplex plenitudo ut colligitur quam apostoli post ascensionem xpi sunt consecuti. Et hoc [illegible] triplicem defectum quem patiebantur ex presentia xpi [illegible] defectum quantum ad intellectum [illegible] quem Maria [illegible] mentem [illegible] ad affectum quem [illegible] adhuc tepidi et frigidi erant [illegible] apparuit in petro qui [illegible] [illegible] [illegible] tenuit [illegible]

3° quantum ad operationem quia [illegible] debiles ad aggrediendum opera fortia et [illegible]

Et [illegible] triplicem defectum apostoli post ascensionem [illegible] spiritus sancti triplex [illegible] repleti

Intellectiva — Primo quantum ad intellectum impleuit eos omnium notitia veritatis Joh 16 Cum autem venerit ille spiritus veritatis docebit vos omnem veritatem [illegible] [illegible] veritatem [illegible] et doctrine

Vite — Veritas vite consistit in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in gloria laudem et honorem dei [illegible] Ad quod hortatur apostolus Coloss 3 Omnia quecumque facitis in verbo aut in opere [illegible] et laudem dei facite [illegible]

Justicie — Veritas justicie consistit in [illegible] [illegible] [illegible] medium in [illegible] [illegible] Ethicorum [illegible] habuerunt apostoli et quantum ad justiciam commutativam que consistit in [illegible] [illegible] et [illegible] et [illegible] [illegible]

Et quantum ad justiciam distributivam quia [illegible] [illegible] necessarium prout [illegible] erat [illegible] Et quantum ad justiciam punitivam [illegible] [illegible] [illegible] quod [illegible] qui [illegible] in Anania et Zaphira qui [illegible] [illegible] aliquid sibi retinuerunt [illegible] Act 5 [illegible]

Doctrine — [illegible] [illegible] veritatis [illegible] in apostolis

Et [illegible] [illegible] Ecclesiastica ordinandis

1. In gradibus [illegible]
2. In [illegible] [illegible] [illegible]
3. In [illegible] [illegible] [illegible] [illegible] loquendis
4. In linguis [illegible] [illegible] [illegible]

Hec enim habuit apostolis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligentiam [illegible] et 2 [illegible] [illegible] voluntate humana allata est aliquando prophetia sed spiritu sancto inspirante loquuti sunt sancti dei homines [illegible] [illegible] [illegible] humana [illegible] et [illegible] [illegible] [illegible]

Hec [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

Ut h(abetur) Jo. 3° quilibet operatur quod ... sub planta
Ruradmodum Phebus sol ... proximo ... et
solem in cacumine positum ... debitum mentem
habet unum veritatis vite non deserit ... quod
habere potest ... ipso.
Contra hanc veritatem vite agunt omnes qui aliena rapiunt
... proximum offendunt et
... feminas ... maculant
et involunt.
... falsi amici ... peyus est ... Amicum ... pecuniam
Iste non habet ipsam veritatem vite sed ipsam falsitatem ... qui ... docuerat ... fuit ... falsitatem ... vita ... deducit ad ... mortem et ... supplicia.

De hac veritate justicie Ozee X Seminate vobis in veritate
justiciam ... Et ... in ... fundata est
Ysa 28 ... Deus ... ut in veritate deducant
Judicium ... in ... omnia posita veritas
et vitas ... Exo 20 ... et ... capite 1 ... Deligite justiciam
qui judicatis terram. Contra ipsam veritatem justicie
agunt omnes

- Judices iniusti
- Magistratus falsarii
- Jurati ...
- Advocati ...
- Testes falsi
- Accusatores iniqui

qui omnes corrumpunt[2]

- Dono
- Amore
- Pecunia
- Timore

... iste justicia hodie
... quia
... et ... [illegible]
et prevalent ...

... hec ... nota ... falsis
... pecunias ...

Iam ... Qualiter ... est Judicium et Justicia
longe stetit quia corruit in plateis veritas et
equitas non potest ingredi et facta est veritas in oblivionem.

Veritas doctrine consistit in sana et vera doctrina / Malachie 2 / Lex ve[ritatis]
fuit in ore eius / Et iniquitas non est inventa in labiis eius /
Contra hanc veritatem doctrine docuerunt quidam qui fuerunt alii — Iudei / Pagani / Heretici
Ro 1 / Commutaverunt veritatem dei in mendacium
Item multi sciunt qui hanc veritatem loquuntur sed — Simulatores / Adulatores / Susurratores et alii infiniti
Primo Multi [illegible] qui hanc non dicunt
Et propheta david dixit / Omnis homo mendax
Quod verum in psalmo est
Unde legitur de quodam sapiente qui interrogatus de veritate respondit [illegible]
[illegible] gulosum / lapidem [illegible] / Et [illegible]
Nescis posse est [illegible] corrigere [illegible] / Sed est de [illegible]
Et dixit [illegible] / hoc est [illegible] / Et sapiens sapiens [illegible]
Et [illegible] [illegible] [illegible] / Augustinus super Iohannem
Nam de eius [illegible]

Quomodo deus pater genuit
filium veritatem.
Sic diabolus
genuit est ~~mendacium~~
filium mendacium.

Et ista veritas [illegible] [illegible]
[illegible] [illegible] in [illegible]

Item in Actuum dei | [illegible] in [illegible] zelo [illegible] psalte [illegible]

Nam ipse [illegible] inflammat corpus ut deum suum diligeret [illegible]

[illegible] apparentibus linguis igneis | [illegible] facta ut corda flammarum [illegible]

2. Inflammat corpus verba ut ignita verba . corda penetrantur

[illegible] ostenderet [illegible] [illegible] spiritus sunt in linguis igneis

apparuerunt | quam [illegible] quos replevit | ardentes [illegible] ut

et loquentes facit | [illegible] opera ardentia et efficacia

3. Inflammat corpus opera [illegible] ingressi | [illegible] quod [illegible] Natura

audaces et intrepidi sunt sicut [illegible] non timent

Act 21. Paulus dixit Ego enim non solum alligari

sed et mori paratus sum pro nomine domini Ihesu Christi

quod autem [illegible] gratia sicut [illegible]

quod Apostoli faciebant [illegible] [illegible] [illegible] Apostoli [illegible]

[illegible] [illegible] [illegible] reputabant

[illegible] | [illegible] [illegible] sicut [illegible]

quod [illegible] [illegible] [illegible] [illegible] | [illegible] [illegible] autem [illegible]

ad malum | quod [illegible] in Apostolis | [illegible] sicut [illegible]

[illegible] | [illegible] [illegible] [illegible]

Effectiva

Secundo quantum ad effectivam quod est complementum perfectum unde dicitur caritas
Ignis enim divini amoris influxit corda eorum quia Luce [illegible]
Spiritus sanctus in linguis igneis apparuit quare omnes
quasi repleti ardentes et loquentes pariter fuerunt.
Influxit et eorum opera / ardor patet per hoc quod omnes
iniurias / omnes penas / omnes gladios libenter super
ipsos irrogatas non solum patiebantur sed cum gaudio
tollerabant. Actuum 5. Ibant apostoli gaudentes a conspectu
concilii quoniam digni habiti sunt pro nomine Jhesu contumeliam pati.
Est autem sicut ignis qui sicut omnis [illegible] secundum Dyonisium
habet ascendere / sursum tendere / et flendo ad [illegible]
Sic amor divinus mentes apostolorum inclinavit ad infusionem
per suum exemplum / elevavit ad superiora per fervorem
desiderii / et evadimant admirationem per [illegible]
virtutum / quia unum cor et unam animam habebant in Christo.
Ideo apostoli rubus signati sunt per illum rubum quem
vidit Moyses ardere et non comburebatur. Est enim
rubus secundum Ysidorum frutex ramosus et spinosus
poma ferens rubea / et in sapore dulcissima /
Similiter vario [illegible] fuit collegium apostolorum
qui licet plures numerositate / fuerunt tamen ardentissima
caritate / sicut rami [illegible] in stipite [illegible]
rami sunt flexibiles per humilitatem / generales per
voluntariam paupertatem / sed fuerunt spinosi per
[illegible] mortificationem / qua bene pleni in [illegible]
vigiliis [illegible] [illegible] et eorum singula
[illegible] explicatus sunt ipsis [illegible] in brevissimo
[illegible] tempore fere totum mundum fidei subiecerunt
[illegible] rubi folia sunt acuta et fructus dulcissimi
Sic et apostoli habuerunt [illegible] acuta verba
penetrantia in sua predicatione / sed erant fructus
dulcissimi in conversatione / quia omnes languores
et dolores a credentibus absolverunt ut
unde per solam umbram Petri plures infirmi a langworibus sunt curati
Actuum 5. in plateis ponebantur infirmi ut veniente Petro
non solum infirmos curabant sed et mortuos suscitabant.

glorificavit
dum per [illegible] ascensionis
[illegible] spiritu sancto adimplevit
de celis

Potentiam nobilitatem suarum apostolorum
per quandam vigoris [illegible] verificavit
radii [illegible]

Potentiam affectiva suorum apostolorum
perfecte invadit caritate

Potentiam operativam suorum apostolorum
vigore [illegible]

Christus. Ecce quantum [illegible]
apostolis / qui fuerunt [illegible]
[illegible] et eorum [illegible]
[illegible] Est autem sicut ignis [illegible]

Operatio

Tercio quantum ad operationem spiritus sancti inflammans [rigore et robore] strenuitatis et magnanimitatis ut qui prius erant timidi, postea facti sunt fortes et intrepidi. Quod patet. Nam qui prius nomen Christi in propria lingua confiteri timuerunt, postea palam [illegible] post spiritus sancti adventum omnibus linguis nomen Christi predicaverunt. Unde cum principes sacerdotum Iudeorum prohiberent ne amplius loquerentur in nomine Ihesu, Petrus et Iohannes cum magna audacia dixerunt: Si in conspectu dei iustum est vos potius audire quam deum, iudicate. Qui enim prius timuerunt singulam mulierem, postea [illegible] despexerunt et principes et imperatores. Unde cum Iohannes [illegible] a domiciano rege ut [illegible] et a predicatione cessaret, laudabiliter respondit: Obedire deo oportet magis quam hominibus. [illegible] a predicatione [illegible] quamdiu [illegible] quod [illegible]. Strenuitas autem eorum in hoc maxime apparet, si quis consideret quanta fuit in eis potencia in miraculis faciendis, quanta paciencia et alacritas in penis acerbissimis tollerandis. Unde cum prius [illegible] fuit eis dulcissimum, ut dominus [illegible] copiosum, quod est [illegible] cum sapida condimentis. Nam [illegible] in [illegible] tantum [illegible] in rigore [illegible], quod [illegible] [illegible] spiritus sancti [illegible], quod omnia [illegible] fecit [illegible] et [illegible] reddit saporosa et suavia. Canticorum 2: Sapiens [illegible] super mel dulcis et hereditas mea super mel et favum.

Lucas [illegible] ad. Spiritus [~~illegible~~] bonus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quicquid in hoc seculo nequam videtur difficile et augustinus [illegible] et [illegible] [illegible] gaudeo [illegible] [illegible] [illegible] [illegible].

Nam quem prius ex timore [illegible] ... ri fidem confiteri publice non audebant, post spiritum sanctum acceperunt eam [illegible] fiducia predicabant. Et [illegible] loquebantur cum fiducia verbum dei [illegible] [illegible]. Et qui prius timebant fidem confiteri lingua propria, postmodum audacter fidem predicabant in qualibet lingua aliena. Nota. Ceperunt loqui variis linguis prout spiritus sanctus dabat eloqui illis.

~~[illegible] prius~~ Unde [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
publice et [illegible]
[illegible] [illegible]

Sexto ad ... amabilem conversacionem in hoc imitari debent ... ut ... servido ascendat ad aliorum salutem ... et hoc ... modis

Primo quod exemplo bone conversacionis. 1. Petri 2.

Habentes vestram inter gentes conversacionem bonam ... sunt qui ... in fine ... quod ad hoc ascendit ut alios ... ascendendo ... Math. 2.

... inter ... quod bene figuratum est 1 Reg. 14. ubi Jonathas ascendit ... montis ... manibus et pedibus ... cum ... aliquos ... quod fecit cum aliquis ... exemplo ... per ferma ... qui ... exemplo Judith.

Secundo suffragio devote oracionis ascendebat ad superiora domus sue et orabat ... ut ... eum ... liberacionem ... suffragio impetratur captivos quam liberaremus ... Ephe. 2. ... meditacione ... quam ... et ... cordibus vestris ... Aggei 1. ascendite in montem ...

Tercio verbo fervide predicacionis ... vite ... cum ... predicatoris ... in medio ... in bono ... per ...

... in syon ...

... Ephe. 4 ... ut adimpleret omnia. ... ascenderet ut ... impleret ... adimpleret ... ascendit ... 3. ... 6 ...

... 6 ... et ... adimpleret omnia ... ascendens ... omnia ...

... impleret ... omnia ... ascendens super celos ... impleret ... Paulus ... sublimavit ... ascensione omnia adimpleret ... prophete ...

et fuit ... incarnacione, nativitate, morte, resurrectione, ascensione.

... sanctorum implevit ... et ... implevit ... ascendentem ...

Exemplo bone conversacionis

Suffragio devote oracionis

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verbo fervide predicacionis

Ut adimpleret omnia

Adimplevit ... super ...

Considere patres ... David ... Paulus ... Matheus ...

Utrum Christus conveniat sedere ad patris dexteram secundum divinam vel humanam naturam

[illegible]

ut veniat [illegible]

[illegible]

in [illegible]

[illegible]

[illegible]

[illegible]

Equalitas
Nobilitas

[illegible]

in gloria [illegible]

Equalitas seu gloria

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cuiusmodi a. d. [illegible] sedet a dextris dei [illegible]

[illegible] per dextram dei [illegible] inter equalitatem dei [illegible]

[illegible] sup [illegible] Alterum est deus meus [illegible] sed

dexteram patris quam [illegible] gloria equalis [illegible]

paradisum [illegible] sedere ad dextram dei [illegible]

[illegible] Aliter sedere ad dextram dei [illegible]

bona potiora dei [illegible] sedere ad dextram dei [illegible]

Celsitudo

[illegible] quam Christus [illegible] ~~[illegible]~~ [illegible]

[illegible] inuncte

[illegible] dextram dei inter [illegible] et [illegible] dei [illegible]

Potestas iudiciaria

sedere ad [illegible] patris [illegible] iudiciariam

[illegible] quam [illegible] est [illegible]

in celo et in terra

[illegible] dextram

[illegible]

[illegible] gloria [illegible] quam dei filius [illegible]

[illegible] patri [illegible]

[illegible] inter celsitudo patris [illegible] sedet

[illegible] inter [illegible]

[illegible] sedet [illegible]

[illegible] sedere [illegible] in dextram dei [illegible]

[illegible] est quam [illegible] in celsitudine

[illegible] dextram dei patris [illegible]

[illegible] inter potestas iudiciaria

[illegible] patrem dextrum [illegible] quam acceptum

[illegible] a deo [illegible]

[illegible] quam

[illegible]

[illegible] Christus [illegible] sedet ad dextram

dei patris [illegible] in gloria ~~[illegible]~~ [illegible]

[illegible] in potioribus bonis patris

in eterna beatitudine.

[illegible] habens iudiciariam [illegible] Equalitas [illegible]

Ad honorem et gloriam Ascendentis attenditur in hoc quod sedet ad dexteram
Sessio illa secundum divinam naturam importat equalitatem cum patre.
Sed quantum ad humanitatem multipliciter dicitur pro [illegible] iustitiam et
unita verbo acceptatur / Ipsa illa sessio importat quatuor
assecucionem honoris / quia eadem veneracione veneratur humanitas
niquitum unita verbo cum ipsa divinitate / Sicut vestis regia
qua dum rex ornatus est induitur / Alio etiam sedet
est quies [illegible] laborum / Christus et quidem fuit in mundo
ultimum laboravit. [illegible] laboravi sustinens.
Et de modo debet [illegible] quies in celo / unde ipse dicit
illud [illegible] VI. Ecce [illegible] laboravi et inveni mihi
ultimum requiem. Nam labor passionis [illegible]
[illegible] arbitrio penarum fuit [illegible] / [illegible] dicit [illegible]
[illegible] / [illegible] modo [illegible] respectu [illegible].
Sed multam invenit requiem / tamen [illegible]
[illegible] in vita [illegible] / Dicitur sedere [illegible] simpliciter sed a
dextris dei / [illegible]
vel sedem damascenus gloria [illegible] Christus sedet
a dextris dei patris tamen sedem divinitatem [illegible]
sedem divinitati sedere a dextris [illegible] aliud est
quam simul cum patre habere gloriam divinitatis et beatitudinis /
et [illegible] potestatem / et hoc incommutabiliter / et
hoc [illegible] / Sedem humanitatis
[illegible] Ecce [illegible] que
importat distinctionem nature / et unitatem persone
ipse Christus [illegible] homo / est filius dei.
Alio sedem gratiam [illegible] que [illegible]
est in Christo [illegible] / [illegible]
ipsa natura humana in Christo est beatior creaturis omnibus
et [illegible] habens [illegible] et
[illegible] potestatem / et hoc est quod dicit apostolus Hebreorum I
sedet ad dexteram maiestatis [illegible] ad equalitatem
[illegible]
|| in [illegible]

[illegible] Christus [illegible]
excellentiam angelorum [illegible] / [illegible]
[illegible] sedet in dextra dei patris / [illegible] est [illegible] et
[illegible] gloria et honore
[illegible] dei / [illegible]
[illegible] in celo et in terra / [illegible]
[illegible] celestis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

V. Spiritum sanctum quem mater sedere ad dexteram patris
et videtur quod per hoc innuit spiritus sanctus est equalis patri
secundum veritatem divine nature.
Responsio. Licet spiritus sanctus sit equalis patri secundum divinitatem
divine nature, non tamen proprie appropriatur equalitas
sed filio, unde ut dicit Augustinus libro 6 de trinitate
est summa equalitas, et ipsa similitudo et pulcritudo.
Et ideo proprie appropriatur sedere ad dexteram patris et non spiritui sancto.

V. Beatam virginem quem mater sedere ad dexteram patris
et videtur quod per 3 Reg. 2: venit Bersabee ad regem
Salomonem et surrexit rex in occursum eius et adoravit eam
[et] sedit super thronum suum, positusque est thronus matris
regis que sedit ad dexteram eius.
Responsio. Licet virgo beata sit super omnes angelos exaltata, non est tamen equalis [dei]
et ideo non dicitur sedere ad dexteram dei
ad equalitatem dei per comparationem in persona [illegible] a dextris eius, [illegible] dicitur esse
dignioribus [illegible] plenarie, tamen plenarie
[illegible] sedere a dextris, non tamen dicitur
a dextris [illegible] in [illegible] mater dei
redundat

V. Alios sanctos quem mater sedere ad dexteram patris
Responsio. Licet alii sancti sint in eterna beatitudine,
non tamen dicuntur sedere ad dexteram dei, [illegible]
licet equalis beatitudo dicatur dextera, non tamen habent
secundum modum [illegible] creature [illegible], quod solum convenit
filio, cum natura humana unita est verbo, eius sedere
ad dexteram patris. [illegible] hebr. [illegible] hic ut [illegible]
affectus [illegible] sedere in sempiternum in dextera dei.
Glo. [illegible] sedet, i. requiescit et
regnat in sempiternum in dextera dei, i. in potioribus
bonis.

Patrem cum obligatione [illegible]
in sempiternum [illegible]

[illegible] in 3 [illegible].

1. Christus in gloria celesti est equalis deo patri.
2. Christus in carne glorificata adoratur ab omni creatura eciam adoracione [illegible] dignitate
3. Caro Christi adoratur propter unionem verbi.

Cum enim Christus dicitur sedere ad dextram dei patris non localem [illegible] intelligimus set dignitatem patri equalem dextra [illegible] sunt quasi [illegible] publice [illegible] in [illegible] [illegible] Ro. [illegible] [illegible] [illegible] qui commutaverunt gloriam dei in similitudinem corruptibilis hominis. Set iste pater dextram intelligimus gloriam et [illegible] [illegible] in qua dei filius [illegible] [illegible] dei patri [illegible] in [illegible] [illegible] [illegible] in [illegible] tempore non [illegible] [illegible] ab omni creatura. Et adoracione [illegible] [illegible] Caro eius licet sit [illegible] [illegible] [illegible] [illegible] dei verbo propter ipsum et in ipso adoratur. Sicut [illegible] [illegible] adoratur et [illegible] [illegible] [illegible] propter [illegible] et [illegible] set facta in regali [illegible] honoratur et glorificatur. Et si quis eam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] propter se set propter [illegible] sit [illegible] Ita caro [illegible] [illegible] natura non est adorabilis set incarnato dei verbo adoratur non propter se set propter unitum dei verbum. Sedet eciam non [illegible] [illegible] sit set [illegible] [illegible] que reddit singulis secundum opera sua. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus pater dedit filio iudicium [illegible] Et non [illegible] [illegible] set quia filius hominis est ~~[illegible]~~ [illegible] patrem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] dei et [illegible] [illegible] filio regis. Set [illegible] [illegible] [illegible] [illegible] facta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui assumptus est a vobis in celum sic veniet quemadmodum vidistis eum in celum [illegible] est in qua corpus [illegible] [illegible].

De Resurrectione Humana.

Dixi de Resurrectione Christi nostri tamquam capitis. Restat dicere de Resurrectione humana tamquam membrorum.

Circa quod primo videndum est quid sit Resurrectio [illegible]

Resurrectio est copulatio rursum [illegible] anime et corporis et eius quod cecidit et dissolutum est, iterum surrectio.

Hec descriptio manifesta est ex nominis interpretatione [illegible] significative definitionis.

Quia Resurrectio nominat quandam motum a morte in vitam [illegible] per separationem anime a corpore [illegible] copulatio [illegible] surrectio a casu et dissolutione.

Sed contra. Hec via [illegible] in superioribus [illegible] cum surrectio sit Resurrectio [illegible] non [illegible] interpretatio [illegible] unde quod cecidit [illegible] est [illegible]

Sed contra. Corpus Christi non fuit dissolutum [illegible] non [illegible] [illegible] et dissolutio non nominant corporis mortalitatem [illegible] et corporis separationem.

Sed contra. [illegible] et [illegible] corpus [illegible] surgit [illegible] iterum surrectio.

[illegible] non nominat [illegible] sed [illegible] natura.

Sed contra. [illegible] est copulatio rursum anime et corporis [illegible] est eius quod cecidit iterum surrectio [illegible] per dissolutionem.

[illegible] Resurrectionem [illegible]

[illegible] et [illegible] Resurrectio est anime et corporis morte separatorum iterum [illegible]

Sed contra. Impossibile est Resurrectio mortuorum [illegible] hominum et [illegible] [illegible] moritur homo sicut et illa moriuntur [illegible] Spiritus [illegible] homo [illegible] subiungit [illegible] ad unum locum de terra facta sunt et in terram pariter revertuntur.

Responsio. [illegible] dialogorum libro [illegible] Salomonis [illegible] quasi [illegible] sententiam [illegible] inquisitionem [illegible] fortasse [illegible] temptationem [illegible] mentis [illegible]

Nam quot sermo[n]es [illegible] p[er] inquisicionem monet / [illegible] tot in se
p[er]sonas suscipit / [illegible] ut generator / [illegible] contemplacione
mentis humane / dicit / [illegible] est [illegible] ho[mi]n[u]m et [illegible]
Eccl[esiast]es 6 et 9 [illegible] distinctione [illegible] p[er]manent [illegible]
quod habet sapiens plus [illegible] homine stulto sed
ut p[er]gat illuc ubi est vita . q[uasi] d[iceret] . quod hec vita ho[m]i[n]is
non est que est [illegible]
[illegible] qui ad [illegible] sibi
[illegible] sibi vivere voluerunt
[illegible] liber Sapie[ntie] / ca[pitulo] 2 ..

Ut aut anima humana non moritur cum corpore p[robatur]
testimoniis sacre scripture Mt x Nolite timere eos qui
occidunt corpus animam autem non possunt Mt.
Mt 22 Ego sum deus Abraham . deus Isaac et
deus Iacob . non est deus mortuorum sed vivorum
[illegible] vivebat et non solum corpus . [illegible] solum anima
[illegible] anima [illegible] est . et [illegible] resurrectio
[illegible] alius [illegible] [illegible]
[illegible] et [illegible]

Nota.

[illegible] Iohannis I . Nolite — Auctoritate — Exemplo . — Experiencia et — Racione .
[illegible] quam venit hora
in qua omnes qui in monumentis sunt
audient vocem filii dei
Item Mt 12 . / 19 / et 22 .. 27 . 28
Item Mc 2 . et ultimo
Item Luc 13 . 16 / a . 20 .
Item Ioh 12
Item Act . 10 13 / 9 . 24 .
Ro 8 . [illegible] [illegible] a mortuis vivificabit
et mortalia corpora nostra / 7 . / . [illegible]
redempcionem corporis nostri .
1 . Cor 17 Oportet corruptibile hoc induere incorrupcionem
et mortale hoc induere immortalitatem / hoc [illegible] [illegible] de
corpore non de anima / nec de spiritu / [illegible] [illegible]
[illegible] hoc / hec anima / vel hic spiritus / sed hoc corpus
2 Thy 2 . Memor esto dominum resurrexisse a
mortuis . q[uasi] d[iceret] . [illegible] [illegible] surrexit et [illegible]
que sunt corpora nostra . 1 . Cor 6 An nescitis
quod corpora nostra membra sunt Christi
1 Cor 17 / 1 . Thess 4
Philip 2 / Apoc . 2 . et 12 . et 20 .
1 Act 1 .

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Virtus resurrectionis et causa[?] Cuius designatio ostenditur | Matth[?] & Hoc vobis dicimus in verbo domini quia nos qui vivimus qui residui sumus non preveniemus eos qui dormierunt Matth ... 26 ... veniet ... ut audiant vocem filii mei | et surgent et videbunt cadavera ... Ysa 12 Multi de hiis qui dormiunt in pulvere terre evigilabunt ... sublevabit & corrupcio ... | ... 12
Ezech ... 37
Job 19 Scio quod redemptor meus vivit & in novissimo die de terra surrecturus sum

Secundo Resurrectio ... probatur ... Christo ... apud ... Christi
Probatur et per ... que sunt ... publica ... carie | qui ... digni sunt ... in ultimo judicio ... contra ...
Probatur et resurrectio mortuorum per experientiam ... Joh 20 per visionem ... ostendit eis manus et latus
Per auditum cum dixit eis Pax vobis
Per tactum cum dixit Mitte manum tuam in latus meum Joh 21
Per gustum ... et ... Joh 21
Item per ... in ... ut patet in ...
Probatur et resurrectio exemplo ... multa corpora ... qui dormierant surrexerunt et ... de monumentis post resurrectionem et apparuerunt multis ... 27
Probatur ... resurrectio ... exemplo seminis | ... 7 ... quod seminas non vivificatur nisi prius moriatur Joh 12 Nisi granum frumenti cadens in terram mortuum fuerit ipsum solum manet si autem mortuum fuerit multum fructum affert

Et sicut dicit Gregorius | In huius grani breuissimo Nascitur est
arborum moles | Considera igitur vim in illo paruo
grani seminis. latet fortitudo arboris seu ligni
apparebit certo tempore crescit et magnitudo
ubertatis fructuum | veritas salvatoris | Nam sicut
latet in semine latet non dubitatur | [illegible] dicit
latet in semine [illegible] ad [illegible] Resurrectionis
[illegible] [illegible] ad [illegible] et qui viderit arbores
mirabiliter sicut [illegible] | et [illegible] Resurrectionem
et Arbustra [illegible] et reuertentur | Resurrectionem
et Resurrectionem | sicut se posse Resurgere Racionabiliter
et Refermare | exemplo herbarum et Arborum
et Arbustrorum | Cum Maior sit cura deo de
Remuneracione homini quam herbarum | cura sit [illegible]
quantum ad salutem Anime |

Racionibus

Tercio Resurrectionem ostendit per Racionibus | Prima ratio
sumpta est | quia deus est summe iustus | habet [illegible]
retribuere secundum opera sua singulis | quia bonis bona
et malis mala | Non fit hoc in hac vita | quia in ista
mali non solum gaudent | et boni miseriis

Job

affliguntur | ut patet de Job | quia retribuet in alia
vita tamen non retribuunt in ista [illegible]
| Sed tamen corpus quam anima in hac vita vel bene
aut male mundo laborauerit | igitur tam corpus quam
anime debet dari in futuro | vel in pena
vel in premio eterno | Oportet quod corpus
et anime morte separatorum fiat iterum unitum
et ita carnis Resurrectio | ut dicit Jacobus |
Beatus vir qui suffert temptacionem quia cum probatus fuerit
accipiet coronam vite | Sed patet quod sancti
suffere [illegible] in martirio corporis | quia Racio est
ut Resurgat in corpore et in eo remuneretur
[illegible] quod est magis quam potius [illegible] [illegible] [illegible]

Vide [illegible]
folia

Et Notandum quod Multum inconveniens sequeretur si vera
non esset resurrectio Christi quia deus videretur auctor
erroris / quem predicaverunt apostoli multorum miraculorum
testimoniis confirmantes / Marci ult. / et in actibus in [illegible]
Secundo testimonium apostolorum esset falsum quod de Christo
reddiderunt testes dei perhibentes .i. Cor. 15.
Tercio inanis esset predicatio apostolorum et vana fides
fidelium et miserabiliores essent ceteris. Secundo quod dicit
ad quos dicit in tribulacione dixit apostolus eos qui
desperant non credunt. [illegible] II.
Ratio si non esset resurrectio corporum esset fundamentum
religionis vanum et sequeretur nos huius intellectualis
[illegible] et vite omnia et finis creaturas
[illegible] tam omnium [illegible] [illegible]

contra Saduceos

xpus
Probat cum per hoc [illegible] animarum seu dicit Ego sum deus A[braham] deus Y[saac] et deus Jacob
et [illegible] per [illegible] animarum [illegible] [illegible] [illegible] per Moysen per [illegible]
consequenter [illegible] et resurrectionem corporum quia [illegible] [illegible] bona vel mala
gesserunt / Abraham cum Ysaac et Jacob. Iam mortui [illegible]
quando hec deus dicebat ad Moysen [illegible] probat quod per hoc [illegible]
[illegible] [illegible] [illegible] [illegible] deus [illegible] [illegible] [illegible] [illegible] gesserunt
et resurrectio corporum quia [illegible] corporibus bona vel mala gesserunt

V. Utrum corpora humana sint resurrectura resurrectione universali agitur [illegible]

Et arguitur ad partem quod non, quia ipse intelligit de terra

Primo quod resurrectio sit futura
2o quod fiet omnium hominum corporum
3o quod fiet miraculose / Et secundum hoc erit hic questio tripartita
Primo quod resurrectio sit futura etc.
Et quod resurrectio non sit futura arguitur
Primo per illud Iob 14 homo cum dormierit non resurget
Donec atteratur celum
sed celum numquam atteretur
quia tunc de qua venies
metuit sicut Eccl. 1
igitur homo numquam resurget

Contra Lucas capitulo 22 probat Christus
Resurrectionem per illud Exodi
Ego sum Deus Abraham
et Deus Isaac et Deus Iacob
sequitur / non est Deus mortuorum
sed vivorum / sed constat
quod tunc illa dicebantur
Abraham Isaac et Iacob
non vivebant tempore / sed
solum anima / ergo resurrectio
non erit argumentum sed solum animarum.

3 Apostolus 1 Cor 15 videtur probare
Resurrectionem quod remuneratio laborum
[illegible] in hac vita sustinetur scilicet
quia si in hac vita tantum confidentes
essemus / miserabiliores essemus ceteris
hominibus / sed sufficit remunerationem
esse in laboribus [illegible] est in
Anima tamen non oportet
quod resurrectionem sint non operata
remuneratio corporis cum instrumentum
Anime est / videtur etiam in purgatorio
ubi anime puniuntur
constituta in corpore / Anima sine
corpore punitur / igitur non oportet
ponere resurrectionem corporum sed sufficit
ponere resurrectionem animarum

Respondetur Celum numquam
atteretur secundum substantiam sed
secundum quid ad effectum videlicet
quod non movebitur ad generationem
et corruptionem inferiorum
Probatur etiam per Apostolum 1 Cor 15
preterit figura huius mundi

Respondetur 2 Anima Abrahe
non est proprie loquendo ipse
Abraham sed est pars eius
videlicet vel eius Abrahe
non sufficit ad hoc quod
Abraham sit vivens
vel quia Deus Abraham
sit Deus vivorum / sed
requiritur vita totius
quod non est sine corpore
Nam quando vita cum [illegible]
non esset vita quod
illa probabant
erat hic in ordine
[illegible] ad
Resurrectionem videlicet Christus
per illa verba subtili
[illegible] et confirmasse
Resurrectionem probat

Respondetur 3 Nam non operatur
ad corpus solum
nisi operans ad instrumentum
quo operatur / sed corpus
est forma ad materiam
videlicet operans est convenit
et non tamen [illegible]
[illegible] et quia

Oportet dicere corpus ... oportet ... conformis ... anima et corpore corpus ... in capite ... de malo ... igitur dispositionibus ad ... super habent ... sed magis ... corpore per mortem et ... anime per ...

ipse est deum ... & morti ... et
inferni in vitam ... et ...
X. Ultimum rex est resurrexit in re, quia
illud attinget finem sum sed resurrexit
status anime est ut sit a corpore separata
... in hoc statu conformis est ... et
angelis et magis ... quia separata
ab omni ... natura igitur separatio anime
a corpore est ultimus status eius et ...
hoc statu non redit ad corpus sicut
... dicit ... puer
.j. Mors corporalis in pena hominis est data
pro pena ... ultimum ...
Sicut et mors spiritualis quae est separatio
anime a deo est inflicta homini pro
peccato ... de morte spirituali unius
redeat ad vitam per ...
... igitur de morte corporali ad vitam
corporalem non erit regressus et resurrectio
non erit corporum
In oppositum est quod dicit Job ...
... sicut et in ...
... et ...
... vita ...
... resurrectio erit corporum
2. Deum Christi est magis ... Ade
vitam Ro. 5 sed mors per peccatum ... est
quia ... peccatum non sufficit mors ...
igitur per deum Christi a morte reparabitur ad vitam
3. Membra debent capiti conformia esse
sed caput nostrum unitum et ... in
corpore et anima quia resurgens a mortuis
iam non moritur Ro. 6 ... et homo ...
eius membra ... in corpore et anima
et oportet ... resurrectio esse
X. Merito ... corpus ...
in merito quia anima agit opera ... per corpus
... debet ... in premio
Anima appetit naturaliter ... corpori uniri
... beatitudo completa ...
appetitum et oportet in completa beatitudine
anima corpori ...
Ad ... quod est ...

6. Complementum vero ~~[illegible]~~ [illegible] triplex est [illegible]
sive pure spiritualis / pure corporalis / composita — go vel impletum [illegible] / [illegible] quod est [illegible] / tanto [illegible] / vel [illegible]
haec triplicem [illegible] quidem durabit [illegible]
haec autem non fiet nisi [illegible] corpus [illegible]
A. [illegible] potestate [illegible] [illegible] passim [illegible]
[illegible] et in [illegible] passionis [illegible] corpus
[illegible] est [illegible] et [illegible]
[illegible] resurget
8. [illegible] est [illegible] ad [illegible] corpus
[illegible] corporis [illegible] maxime [illegible]
corpus et [illegible]
[illegible] corpus est [illegible] corpus [illegible]
[illegible] resurgent [illegible] resurget — R.

[illegible] ultime fine hominis.
[illegible] resurrectionem
ultimum [illegible] fines hominis [illegible] hominis [illegible]
[illegible] est [illegible] ad quod quidem homo [illegible]
[illegible] vita [illegible] et [illegible]
[illegible] vita [illegible] homine ultimum
[illegible] et resurrectionem [illegible]
et [illegible] sufficienter [illegible] fortune
et [illegible] humana corporis [illegible]
et [illegible] [illegible]
[illegible] Vt Augustinus [illegible] in fine [illegible]
[illegible] posset [illegible] aliud [illegible] vita
[illegible] homo [illegible] post mortem
[illegible] vitam [illegible] sufficienter ad [illegible]
[illegible] et [illegible] [illegible] per [illegible]
[illegible] ut dicit Augustinus [illegible] Anime [illegible]
[illegible] corporis [illegible] est. Unde [illegible]
resurrectionem non ponebant [illegible]
[illegible] falsa fundamenta.
[illegible] corporalem [illegible]
[illegible] et [illegible]
[illegible] anima [illegible] non esset
[illegible] a corpore esset [illegible]
[illegible] fecit

R. [illegible] non [illegible] etiam [illegible] — Godefridus — [illegible]

¶ Et Item omnes heretici sicut qui ponebant animam [illegible]
suam corpoream esse mortalem ut Arabici. Negant
corporum resurrectionem / hanc autem fundabilem [illegible] [illegible]
per Mattheum in 2 [illegible] in pede [illegible] et de summa trini[tate]

¶ Contra vero posuerunt [illegible] hominem [illegible] naturam in
anima [illegible] Item quod anima utitur corpore
sicut castellanus castro aut sicut nauta navi
Unde per hoc habent [illegible] [illegible] [illegible] sola anima
[illegible] homo [illegible] [illegible] [illegible]
non [illegible] Et non oportet ponere resurrectionem
[illegible] hac [illegible] sufficienter per [illegible] [illegible] de [illegible]
[illegible] [illegible] cum corpore sunt
[illegible] [illegible] [illegible] patitur [illegible]
in [illegible] [illegible] non [illegible] [illegible] est [illegible]
resurrectionem [illegible]

¶ Et [illegible] [illegible] [illegible] [illegible] [illegible] &
[illegible] [illegible] in hoc [illegible]
[illegible] habent [illegible] [illegible] resurrectionem [illegible] [illegible]
multi [illegible] / Contra [illegible] [illegible] [illegible]
[illegible] non separari a corporibus [illegible] [illegible] corporibus
aeternis / Et [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
per Mattheum in 2 [illegible] / [illegible] [illegible]
[illegible] habent separari a corpore separabiliter
[illegible] / [illegible] est a corpore separabilis

¶ [illegible] [illegible] [illegible] [illegible] a corpore separari
sed [illegible] [illegible] / ut [illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] corpus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
corpore [illegible] [illegible] et a corpore separari [illegible]

¶ [illegible] [illegible] [illegible] separari a corporibus et
[illegible] [illegible] corporibus / hoc autem [illegible] [illegible]
[illegible] [illegible] corporibus [illegible] [illegible] sicut corporibus
[illegible] / Et [illegible] [illegible] [illegible] [illegible]
quod [illegible] hominis [illegible] [illegible] [illegible]
separari [illegible] [illegible] corporibus [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

In corporibus aeternis

Separari non [illegible]

Separari ab aliis [illegible]

qua [illegible] et [illegible] Maria soror Aaron Magdalena
~~Magd~~ at [illegible] corpus [illegible] ~~[illegible]~~
[illegible] [illegible] 161 [illegible] [illegible]
[illegible] [illegible] [illegible] Multorum [illegible]

Ulterius dixerunt quod [illegible] [illegible] [illegible] | Remir [illegible] [illegible]
ut [illegible] [illegible] [illegible] et [illegible] ~~[illegible]~~
et [illegible] [illegible] [illegible] [illegible] [illegible]
quam [illegible] [illegible] [illegible] in Maria [illegible]
[illegible] et [illegible] [illegible] in [illegible] [illegible]

Ulterius dixerunt [illegible] [illegible] [illegible] | Eiusdem [illegible] [illegible]
[illegible] [illegible] [illegible] Magis [illegible] [illegible]
qui [illegible] 36000 annos [illegible] [illegible]
omnes [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]

Et omnes [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] | [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] | eiusdem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] causa [illegible]
quia [illegible] [illegible] [illegible] [illegible]
~~[illegible] [illegible] [illegible]~~

In fine quare resurrectionis futurum veniet ad statum velit aliqui
[illegible] [illegible] [illegible] quam non [illegible] [illegible]
[illegible] quo [illegible] [illegible] resurrectionis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] erroribus

Credendum est fide catholica quod in fine mundi | resurrectionem [illegible] [illegible]
~~[illegible]~~ [illegible] ~~[illegible]~~ futura est

Probatur primo Job 19. Scio quod Redemptor meus vivit et [illegible]
Hebreos 11. Acceperunt de resurrectione mulieres mortuos suos
Ro 8. Qui suscitavit Jhesum Christum a mortuis vivificabit et mortalia
corpora vestra. 7 [illegible] Expectantes redemptionem corporis nostri
1 Cor 15. Oportet corruptibile hoc induere incorruptionem
et mortale hoc induere immortalitatem
[illegible] [illegible] [illegible] [illegible]

Con — Hec dicta / contra / 7 Caro et sanguis Regnum dei non possidebunt

que non resurgent / sed eciam in celestibus. Respondeo: hec Caro et

sanguis licent corrupcionis / sed non caro et sanguis

secundum naturam.

Con — Hec d. a. Nullum instrumentum debet remanere post actionem factam per

ipsum / sed corpus post actionem remanet [illegible]

Respondeo: Duplex est instrumentum quoddam separatum ab operante

Separatum / Coniunctum — ut aliud sunt et hoc non debet remanere. Aliud coniunctum operanti

tempore ut corpus et organum unde [illegible] et hoc debet remanere

et manus pes etc.

Con — Hec d. a. Anima potest impedimentum [illegible] non debet remanere

~~cum [illegible]~~ propter operacionem in penis sed corpus potest impedimentum

[illegible] in [illegible] [illegible] [illegible] quia [illegible] adversus [illegible]

que non debet cum anima propter operacionem in penis.

Respondeo: In corpore humano duo sunt / Natura et vicium

Natura potest [illegible] [illegible] / et / hec resurget

vicium potest impedimentum [illegible] non resurget

Con — Hec d. a. Liberior est spiritus ad contemplandum deum

quanto magis separatur a corpore / sed resumpto corpore

partim impediret cum veniet ad contemplacionem dei statim

Respondeo: Corpus animale potest impedimentum contemplacionis propter

[illegible] [illegible] [illegible] / sed corpus spirituale nullum

Animale / Spirituale — impedimentum prestabit / sed [illegible] [illegible] corpore

[illegible] simpliciter est simplex quam est separata [illegible] / quia

quam est unita [illegible] corpori spirituali [illegible] [illegible]

[illegible] est [illegible] [illegible] / quanto in [illegible] [illegible] perfeccior

Unde et [illegible] [illegible] magis assimulatur deo quam

[illegible] assimulatur deo et Corpori animali

Con — Hec d. a. Corpus ab anima per mortem semel separatur

sed quamdiu sumit [illegible] [illegible] non debet revocari

sed corpus semel separatum ab anima amplius [illegible] non [illegible]

Respondeo: Anima data est ut Corpus et animal ad tempus

separentur / sed [illegible] in perpetuum [illegible] coniungentur /

Circa [illegible] Moto q Ex quo [illegible]
[illegible] rebus spem [illegible] sitiunt [illegible]
que sunt [illegible] spem [illegible] a est Resurrectio
Hoc eum est [illegible] ~~[illegible]~~ quamvis Anima in [illegible]
[illegible] spem humane [illegible] non potest a corpore separata [illegible]
Nulla anima [illegible] a corpore separata
[illegible] est sicut [illegible] et omnes resurgent
Vide eciam Petrum de Tharantasia in scripto 4 dis. 43
art. 2 [illegible] Circa quod est [illegible] causa [illegible]
[illegible] | causa Resurrectionis [illegible]
[illegible] Causa [illegible] assignantur [illegible]
[illegible] a parte materie corporis [illegible] ordinatur ad [illegible]

materialis

[illegible] sunt instrumentum anime in corpore
Alia [illegible] cause formalis appetitus [illegible] Anime

formalis

[illegible] humane spem
[illegible] corporis [illegible] a parte Efficientis [illegible]

Efficiens

[illegible] et [illegible] | Circa [illegible] finalis [illegible]

finalis

[illegible] in pena vel gloria
Et [illegible]

Omnia corpora humana finaliter sunt resurrectura
[illegible] Johannis 5
Venit hora in qua omnes qui in monumentis sunt audient
vocem filii dei et qui audierint vivent [illegible] omnes
[illegible] mortui resurgent
Item [illegible] Omnes quidem resurgemus
[illegible] non est maior [illegible] corporis ad
Resurrectionem [illegible] resurgent [illegible]
et omnium [illegible] Resurrectio [illegible] est [illegible]
Resurgentes [illegible] vel penam
[illegible] ordinibus [illegible] vel penam
pro [illegible] sunt [illegible] vel [illegible] sunt
[illegible] resurgent [illegible]

Quy

Sed [illegible] non resurgent [illegible] in Judicio
maior [illegible] resurgent
[illegible] gloriam [illegible] Resurrectionem [illegible]

Judicium [illegible] finaliter in [illegible] separacionis [illegible]

[illegible] in ~~[illegible]~~ [illegible] resurgent [illegible]
Vide aliud [illegible] Resurrectionem corporalem [illegible]
in futuro Judicio [illegible] separacionis [illegible] Resurrectio
[illegible] | causa [illegible]
manifesta est [illegible] non [illegible] resurgent
[illegible] sunt

Sed d. a. Daniel 12 Multi de his qui dormiunt in pulvere terre evigilabunt, non ergo omnes. Sicut
patet non extendit totum [illegible] [illegible] de ministris
Augustinus exponit Multi i. omnes [illegible] modus
loquendi invenitur in sacra scriptura [illegible] potest [illegible]
[illegible] quibus ad [illegible] [illegible] symbolum
[illegible] resurgent non [illegible] evigilare
[illegible] [illegible] [illegible] habituri sunt
Evigilare [illegible] est [illegible] [illegible] evigilare [illegible]
statum [illegible] [illegible] parvuli [illegible] dampnati
resurgent ad penam dampni [illegible]

Con

Sed d. a. Resurrectio [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] non resurgeret.
[illegible] parvulus est [illegible] large [illegible] [illegible]
[illegible] originalis [illegible]

Con

Sed d. a. Originale est causa mortis [illegible]
[illegible] effectus [illegible] causa mortis originale
[illegible] mortis [illegible]
[illegible] originale est [illegible] mortis [illegible] [illegible]
et corporis [illegible] in morte [illegible] non est
causa [illegible]

Causa mortis [illegible] mortis [illegible] in morte

Con

Sed d. a. Resurrectio Christi est causa resurrectionis humane
[illegible] influentia [illegible] non se extendat nisi
[illegible] sola membra Christi [illegible] resurgent
ad sola membra Christi [illegible]
Respondeo Christus est caput [illegible] non solum per
influentiam gratie sed [illegible] conformitatem nature
[illegible] non solum [illegible] in omnes
[illegible] qui [illegible] rationem
hominis [illegible] sed [illegible] est resurrectio mortuorum
nature [illegible] [illegible] est resurrectio [illegible]

Per influentiam [illegible] per conformitatem non

Con

Sed d. a. [illegible] mortis anime corporis ad mortem [illegible] [illegible] morte
[illegible] resurrectio ad resurrectionem [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] resurgent in corpore [illegible] [illegible] in anima
[illegible] non est [illegible] [illegible] resurrectionem gloriosam
[illegible] [illegible] [illegible] culpa [illegible] est [illegible]
[illegible] [illegible] ad gloriam resurrectionis
ad penam [illegible] [illegible]

Resurrectio naturae finibus non est abstracta sed obedientialis

Natura obediens deo in illis quae obedientialiter in resurrectione corporum

Item contra articulum quod est: Qualis sit illa resurrectio futura, naturalis vel miraculosa / et videtur quod naturalis, quia operatio dei mediante natura est naturalis / Resurrectio vero erit talis / quia veniet deus [illegible] super illud Resurgent mortui incorrupti. Dicendum quod [illegible]

naturae finibus totaliter [illegible] / quia resurrectio est [illegible] a privatione in habitum non est in ordine naturae / quia [illegible] a morte ad vitam regressio secundum naturam / quia

Motus sive actio aliqua habet se ad naturam triplex.

Est enim aliquis motus sive actio cuius natura non est principium et per tamen / et talis motus est supra naturam / utpote de glorificatione corporis / Cuius principium et causa est deus glorificans.

Et quia talis motus fit ab alio principio / sicut patet de motu violento lapidis sursum / qui tendit ad quietem violentam.

Est et alius motus cuius principium et causa est natura / utpote de motu lapidis deorsum.

Est et alius motus / cuius causa est natura sed non principium sed quod aliquid supra naturam / sicut patet in illuminatione / quia visio naturalis est / sed illuminatio principium est supra naturam / quia aliquid aliud est principium utpote in artificiatis, fluvius vel similia per artificem facta / Item quia natura est principium et non tamen esse non potest quia principia naturalia sunt ad determinatos effectus / ultra quos se extendere non possunt. Motus ergo vel actio sive operatio primo se habens ad naturam / ubi deus producit naturalis / sed vel est miraculosa si fit a principio supra naturam / vel violenta si fit ab alio principio quocumque.

Motus autem vel operatio sive actio secundo modo se habens ad naturam semper est naturalis.

Sed operatio quae tertio modo se habet ad naturam / non potest dici semper naturalis sed secundum quod magis vel minus producat ad id quod supra naturam est / Sed vel dicitur miraculosa vel artificialis et violenta.

Naturalis enim non dicitur quod supra naturam est / secundum autem naturam esse dicitur habens naturam.

Et quia consequitur naturam utpote 2 Physicorum.

Unde [illegible] loquendo / motus non potest dici naturalis nisi cuius principium sit natura / Resurrectionis vero principium naturae esse non potest / quia ad naturam natura resurrectio tamen

Naturam esse est principium motus in eo in quo est vel activum ut patet in motu levium et gravium / et in alterationibus naturalibus animalium vel passivum ut patet in generatione simplicium corporum / passivum autem principium naturalis generationis est potentia passiva naturalis / que scilicet habet aliquam potentiam activam sibi correspondentem in natura / ut dicitur 9 methaphisice. Nec differt quantum ad hoc sive correspondeat passivo principio activum principium in natura respectu ultime perfectionis scilicet forme / sive respectu dispositionis que est necessitas ad ultimam formam / sicut est in generatione hominis secundum peripateticos / vel animi et omnibus aliis secundum opinionem Platonis et Avicenne. Nullum autem activum principium resurrectionis est in natura / neque respectu generationis anime ad corpus / nec respectu dispositionis que est necessitas ad talem generationem / quia talis dispositio non potest a natura induci nisi determinato modo / per viam generationis ex semine. Unde etsi ponatur quod est aliqua potentia passiva ex parte corporis seu quod inclinatio quedam ad anime generationem / non est talis que sufficiat ad rationem motus naturalis. Et ideo simpliciter loquendo resurrectio est miraculosa non naturalis nisi secundum quid et quibus patet [illegible]

Quod corpora humana sunt resurrectura resurrectione miraculosa agente virtute increata divina / patet quia dictum est non naturalis est eadem [illegible] que non sunt unius speciei non habet determinatum modum / cum [illegible] de anima que generatur quod ex putrefactione et quod ex semine magis sunt eiusdem speciei / ut dicitur 8 phisice naturalis modus quo homo oritur est generatio quod est in specie / quod non est in resurrectione / quia resurrectio non est naturalis. Secundum quod natura non potest reddere mortuis vitam nec lumen ut patet per illud ut [illegible] cecorum illuminationem. Tamen quod natura magis repetat idem numero / resurrectio autem eadem numero.

Sed dicit apostolus / 1 cor 15 / per quamlibet naturalem probat futuram resurrectionem / per naturalem vero non potest probari quod est preter naturam / quia resurrectio est supra naturam. Respondeo. Supernaturalia non possunt probari per naturalia demonstrando sed probabiliter inducendo et persuadendo / et naturalia sicut in rebus naturalibus non cognoscuntur aliquid ratione demonstrative / et ratione persuadente que est cognitio aliquid supernaturalis nisi naturale / sed ratione persuadente. Et hoc ideo firma est quia sequitur naturales sunt ea quorum sunt in natura

in individuis aliorum [illegible]

Sed secundum Damascenum libro 3 dicit illud quod generaliter in omnibus [illegible]
Naturam caracterizat [illegible] que sub ipsa sunt [illegible]
sed resurrectio in omnibus invenitur [illegible] est naturalis
[illegible] Damascenus loquitur de illis que inveniuntur in omnibus [illegible]
[illegible] naturaliter [illegible] non [illegible] operatione [illegible]
[illegible] sicut [illegible]
[illegible]
vel [illegible]

Sed dicendum [illegible] resurrectio est naturalis
resurrectio [illegible]
[illegible] ad oppositum [illegible]
[illegible]

Sed dicendum illud ad quod tota appetitus nature tendit
[illegible] naturalis
sed hec est resurrectio [illegible] appetitus
creature [illegible] filiorum dei [illegible]
[illegible] nature humane [illegible] appetitur [illegible]
[illegible] operationem [illegible] est naturalis
[illegible] operationem [illegible]
sed [illegible] appetitus [illegible]
[illegible]
[illegible]

Sed dicendum maior est aptitudo in pulveribus humanis
[illegible] corpus humanum [illegible] aliud
[illegible] corpus [illegible] natura [illegible] vel [illegible]
[illegible] maior est aptitudo [illegible] ad
corpus [illegible] ordinem [illegible]
sed non [illegible] ordinem nature [illegible]
corpora [illegible] ex putrefactione sed corpus [illegible]

[illegible] resurrectio [illegible]
[illegible] et arbustis
que [illegible] quasi resurgentia [illegible]
[illegible] morituri [illegible]
quodam modo resurgunt
aliquam similitudinem repetunt [illegible]
[illegible]
[illegible] resurrectionis
persuasione [illegible] resurrectionis

[illegible]

Cum nobilior est natura hominis quam simie sed simie de paludibus sui corporis generatis [illegible] surgit ut dicitur per naturales ergo multo magis corpus humanum [illegible] non reformatur eadem simia modo dicunt resurget [illegible] homo modo erat simia non generatur ex semine sicut homo.

Genesis [illegible] naturaliter mediantibus demonibus in Egypto de Pharaone [illegible] vel sicut fecerunt serpentes [illegible] per mediantibus bonis angelis passim de [illegible] paludibus fieri corpus [illegible] [illegible] non est simile quia serpentes aliquam generationem ex putrefactione sed corpus humanum ex semine [illegible] quo requiritur [illegible] instrumentum [illegible] in semine est quedam [illegible] plenitudinem &c.

Quod natura nequit facere potest deus facere — Supra naturam
Quod natura potest facere ~~[illegible]~~ deus facit — Preter naturam
Quod natura potest facere [illegible] per illum ordinem sed modo per [illegible] facere quod natura habeat [illegible] videntem ambulantem
Quod conveniens est facere operari natura in absque natura precipuis operantibus sicut cum aliquis a febre curabilis sicut cum aliquis a febre curatur vel per naturam [illegible] operacionem [illegible] vel cum placet facere deus facere — Contra Naturam.

Sol stetit / Sol retrocedat / mare [illegible] [illegible]

Sed [illegible] post mortem [illegible] per [illegible] [illegible] per [illegible] [illegible] Deus [illegible]

[illegible] generaliter [illegible] sol / Deus non facit aliquid [illegible] Deus auctor et conditor omnium [illegible] nichil [illegible] quia [illegible] omnibus [illegible] operibus natura obedit &c.

Non [illegible] natura [illegible] in rebus naturalibus [illegible] operari [illegible] Petronella

vel

De Causa Resurrectionis

Utrum vox tube sit causa Resurrectionis mortuorum

Et videtur quod sic quia Damascenus [illegible]

[illegible] Resurrectionis futurorum [illegible] voluntatis [illegible] vox tube [illegible]

Oppositum est Magister in 4 di. 43 [illegible] vox tube erit causa Resurrectionis mortuorum

Item [illegible] dabit vocem suam [illegible] vocem [illegible]

[illegible] suscitandi corpora mortuorum

[illegible] causa [illegible] quod homo sit causa [illegible] Christus [illegible] oportet quod hoc sunt [illegible]

Resurrectionis nostre [illegible] vox tube [illegible] causa [illegible]

Tuba est causa nostre Resurrectionis [illegible] vox [illegible]

effectus [illegible] vox illa [illegible] Christi resurg[illegible]

[illegible] corpora [illegible] Anime [illegible]

[illegible] vox illa est [illegible] apparitio [illegible]

[illegible]

Vox tube [illegible] causa Resurrectionis [illegible]

[illegible] Mortui non habent auditum [illegible]

[illegible] vocem illam audient Anime Mortuorum [illegible]

[illegible] vox illa [illegible] Resurrectionis

[illegible] vox illa habet virtutem [illegible] erit nullus

[illegible] causam [illegible] effectus [illegible]

[illegible] effectus [illegible]

ad effectum [illegible]

non est [illegible] effectus [illegible]

effectus [illegible] venit hora in qua omnes [illegible]

De hac voce [illegible] vocem filii dei [illegible]

[illegible] Archangeli [illegible] Apostolus 1 Thess. 4 [illegible] archangeli [illegible]

[illegible] omnium Angelorum [illegible] ministerialis

vel erit vox aliorum vel plurium angelorum [illegible]

[illegible] tuba [illegible] hec tuba [illegible]

[illegible] suscitandi mortuos [illegible]

Angeli [illegible]

Marginal notes (left): [illegible] vox tube [illegible] Resurrectionis mortuorum [illegible] est vox tube in qua erit [illegible]; [illegible] et in voce archangeli et in tuba dei descendet de celo; [illegible] audient et [illegible]; vox illa est tube [illegible] archangeli [illegible]

Media nocte clamor factus est
Tube nomine aliquando clamor et preconium signatur
Eciam vox Archangeli et tuba dei ab apostolo dicitur
Et in evangelio vox filii dei et clamor appellatur quem
Mortui audient et resurgent / unde Ioh. Dabit vero sic
Verum virtutem .i. effectum resuscitandi mortuos
Non enim quibuslibet instrumentis ac quotcumque humanis artificiis
reformanda sunt corpora hominum / sed solo iussu inexcogitabilis creatoris et
ministerio Angelorum previo et Archangeli cum ministeria habebuntur
et excipiuntur

Ut inquit apostolus .1. Thess. 4.
Ipse dominus in iussu .i. in imperandi potestate Non in humilitate sicut in primo adventu
Et in voce archangeli scilicet Michaelis qui est princeps celestis
Et in tuba dei
Sub quo intelligitur alii angeli qui adhibebuntur
ministerio in resurgendo sunt mortuos colligendo
et magnum signum fuerit tempore iudicii faciendo /

Descendet de celo Rex in iudicando iudicabit in forma humana apparens
Infra idem dicit .i. Ihesus qui ascensus est a vobis sic in celum in forma
humanitatis sic in forma humanitatis veniet ad iudicium.

Sed dicit vox angelorum non sunt habent sensum virtutem resuscitandi
omnia corpora mortuorum propter vox illa vel sicut mediate a Christo
vel ministerio angelorum Nec habebit virtutem illam ex angelo in sonitum
sed ex deo ut virtute sacerdotis in sacramentis verba conversio // frustra
Sed dicit Michael ibi erit // Sed ex eius iussu dominica fiet hoc factum
Tuba ibi forma propter Christus nullus est eius nuncius est in congregacionibus // frustra
Ad excitandum homines iudicii.
Ad nobis narrandi Iudicis adventum
Ad monendum homines de locis suis surgere hic alia modo signum aliquibus dicitur de morte mortuis

De Tempore

Resurrectio omnium erit successiva et videtur quod resurrectio [illegible] ordinatur ad resurrectionem animarum; sed resurrectio fit successive, ita et resurrectio corporum debet fieri successive.

In oppositum Hebreos 11: Deo pro nobis aliquid melius [illegible] [illegible] in resurrectione omnium magnum sit gaudium singulorum.

Quod simul erit resurrectio omnium [illegible] non debet [illegible]

[illegible]

[illegible]

Resurrectio mortuorum erit simul omnium [illegible] magnum gaudium singulorum [illegible]

[illegible]

[illegible] sine morte [illegible]

[illegible]

Et vero tercium decorum est ut sponsa tota simul reformetur
decoretur / ornetur / glorificetur / et recipiat pulcritudinem
que conveniat glorie tante sponse / et ut simul tota introducatur
in thalamum sponsi / et in solium glorie sue / quam si introduceretur
frustratim per partes. Sicut enim regem si oporteret
eum velut illam ingredi civitatem [illegible] illam. ut
dilectionis unionem que erat inter ~~[struck]~~ electos dei
ostenderet unanimes [illegible] gaudia / quot erunt simul
Resurrecturis in gloria / Sic et ideo sic oportuit
pro eo quod maior est pulcritudo / toto in
totalitate sua constituto / quam partibus in particularibus
suis consistentibus / Item iam cogitanda est quod unius
~~[struck]~~ partibus suis instaurata dei [illegible] Sicut
conveniens quod omnibus tribulacionibus et vexationibus in uno
iudicio faciendo / Ut tanto magnificenciam
resplendeat ad gloriam creatoris in totalitate pulcritudinis
sue / quanto maior est plenitudo omnium retribucionum
et electorum / quam esset unaquaque particulariter /
Sicut magnates ad magnam curiam multos congregant
remunerandos pro servicio / aut pro maleficiis puniendos
ut ex congregatis parvis hominibus maior resplendeat
fulgor / Nec electi debent de dilatione hac dici
Nunc tanta est eis vera voluntas ~~[struck]~~
quod in nullo discordant a rectitudine voluntatis divine
et hec pars potissima glorie eorum / Licet igitur expectant
dilatam gloriam / non tamen desperant eam habere Nisi quod
beneplacitum sit creatoris. Ex hoc ergo ut patres veteris

testatur in symbolo apostolorum simul venient ad gloriam cum aliquibus a
Nam testibus ... fuit magnum gaudium in utroque

Istud ergo confirmatur ulterius quia dicit apostolus Hebreorum
Vel refertur ad primum in epistola, et patres veteris testamenti non habuerunt
sine nobis consummacionem quia non habuerunt eam ante Christum testamenti
Alio modo refertur ad stolam corporis que non datur ulterius nisi post
generalem resurreccionem quamvis aliquibus data sit ante ut [illegible]
per multos et patres veteris testamenti non consummantur in gloria sine
nobis, ergo sancti veteris testamenti et novi simul accipient gloriam
corporis sed in die iudicii: Et hoc intendit apostolus Hebreorum
hii omnes testimonio fidei probati inventi non acceperunt repromissionem
Deo pro nobis melius aliquid providente, ut non sine
nobis consummarentur.

Heb. 11. a. Et hii [illegible] apostolus [illegible] [illegible] pro fide [illegible]
regna operati sunt iusticiam adepti sunt repromissiones [illegible]
Adepti sunt repromissiones temporales, et pro [illegible] [illegible] promissum
aliquod [illegible] temporale [illegible] sicut David Regi, Ezechie [illegible]
famulis etc.

Sed d. a. resurrectio fiet per reunionem cum materia sed nulla fiet successio
ideo et resurrectio successive debet fieri. Ita quod resurrectio fiet
in instanti / non tamen exortet quod concurrit ordinem mundi
sed per ministerium ex mundi ... permaneat /

Sed d. a. magistri sententiarum licet ... in ... non vident
novum testamentum et vetus / sed aliquem videre vetus ...
cum capite cum ... quod illi magis debent resurgere
aliquem videre novum testamentum. Ita quod membra veteris testamenti
non resurrexerint per conformitatem ad caput principaliter
/ sed post resurrectionem ... cum ... / ... ...
non habet locum in ... novum testamentum.

Sed d. a. Apoc. 20 — Ceteri mortui non vixerunt
donec consummentur mille anni / ideo ... resurrectio ...
... mortuorum resurrectionem erit ... mille annorum
... non ... resurgent ... loquitur de resurrectione spirituali
non ... corporali / et ... ...
... corporalis non ... mortuorum ... temporis ... actualiter

Mille annos et ... in ... quibus 20 et 23 ...
... quod ... Ahermacam ... quibus ... mille annos ... in voluptate ... carnis
... resurrectionis mille annis ... in voluptate carnis
per resurrectionem ... ...
Apoc. in Apoc. Sed ... ... est verius ...
... ...
... ut ... ... et ultra non differat ...
... quod ... /

Item ... 29 ... a ... vocibus
et a ... et voce magna
tempestatis et flamma ... ...
Item 32 Non ... ...
Item 33 ... ...
et ... ... nocte et die
in sulphure ... ...
non ... in sempiternum
Item ... 6 ... ... non ... in
die iudicii / ... /

Loquitur ibi apostolus de illis qui adhaerebunt Christo / et qui adhaerebunt antichristo
... qui adhaerebunt Christo morientur ... / et ... ... non
... ... adhaerebunt Christo ... / Ceteri vero qui adhaerebunt antichristo
... mille annos ... actualiter / ... ...
non ... sed morientur in ... / et hoc ... est
... ... sine fine / et hoc ... in ... est
... mille anni ... actualiter /

... apostolus in resurrectione ... ... et ...
... ...
... in Christo per ... / ... ...
... ...
... ... Iosaphat Iohelis 3 et ...

Resurrectio prophetia: Resurrectio tunc corporum non erit secundum ordinem naturae, quia ordo naturalis est ut [illegible] plurium

Utrum resurrectio angelica erit successiva et non subita

Et videtur quod erit successiva, quia Ezech. 37 dicit propheta: Accesserunt ossa ad ossa, et vidi et ecce super ea nervi et carnes ascenderunt, et extenta est in eis cutis desuper, et spiritum non habebant. Ergo corporum resurrectio praecedit hic animae unionem, ergo erit ibi successio.

In oppositum Apostolus 1 Cor. 15: In momento, in ictu oculi, etc., subito.

Respondeo: In resurrectione aliquid fiet ministerio angelorum, sicut pulverum collectio etc., et non fiet fortasse vox tubae, sicut pulverum collectio; et non fiet in instanti, sed in tempore indivisibili, sed non subito sed repente. Non ergo fiet in instanti, sed in tempore imperceptibili. Aliquid vero immediate divina virtute, et tamen fiet subito, sicut corporum reformatio et animarum unio.

Ex quibus patet.

Ad primum: In resurrectione ea quae fient mediante angelorum ministerio non fient subito, illa fient immediate divina virtute, ea tamen fient subito, ut praedictum est in 1 Cor. 15, et dicto Apostoli ut supra, adducto prout dictum est.

Ad 2m: Animarum resurrectio fiet virtute divina, quae operatur subito.

Contra: Resurrectio non fiet donec acciderit motus caeli, sed cum motu caeli accidit tempus, ergo accidit successio, ergo non fiet successive sed subito.

Secundo dicitur: Illud ad quod exiguntur plures actiones sese consequentes non potest subito fieri, sed ad resurrectionem exiguntur plures actiones sese consequentes, scilicet pulverum collectio, corporis reformatio, animae infusio, ergo non potest fieri subito.

Ad illam actionem consequentia secundum ordinem naturae est, non temporis, sicut dicitur de motibus solaris et illuminationis.

Secundo dicitur: Nullus motus localis corporalis potest esse subito, sed in resurrectione exigitur motus corporalis localis, scilicet pulverum collectio, ergo non potest esse subito.

Ad illam: collectio pulverum fiet successive ministerio angelorum, tamen non subito sed repente in tempore imperceptibili.

Tertio dicitur: Resurrectio fiet ad clamorem, in media nocte, secundum vocem ad vocem tubae, 1 Thess. 4; Mt. 25: Sonus autem et clamor, quod hic innuerunt, ergo resurrectio non fiet subito.

Ad illam: Iste sonus successivus erit, in instanti quo terminabitur, ut arbitror, fiet resurrectio, sicut in fine verborum sacramentalium fit sacramenti operatio.

Et modo scribit Apostolus: Nos qui vivimus, qui residui sumus in adventum Domini, non praeveniemus eos qui dormierunt, etc., resurgendo, illud quod tamen ante prima morte sicut forma illa resurrectio fiet virtute divina quae operatur in instanti, ubi non est prius et posterius secundum tempus etc.

Quaeritur utrum finalis resurrectio fiet de die vel de nocte

Hora ... et resurrectionis Christi ... est capitulo

... Sed Augustinus ...

... ea media nocte ...

... magis ... et resurrectionum ...

... media nocte ... sole

... in puncto ... luna in puncto ...

in plenilunio lune ... motu ...

... media nocte ... ut ait Augustinus ...

... est

... media ... nocte

... obscurus erit ... dies ... domini

... sicut fur ita in nocte veniet 1 thess 5

... adventus domini ... diebus ... non pro ... sed ...

... patebunt cogitaciones et ...

Daniel ... libri aperti sunt coram ...

... et patebunt ... et illud ... libri

... quod non ... domini

... ut ... opera ... manifestentur

... vel salventur ... teste

... in morte

... sicut ... et in morte 20 ...

Augustinus de civitate dei 20 c 14

... de ... in morte

... dampnetur vel salvetur ... teste ...

... anima ... corpus ...

... dolor mortis ...

... dolore ...

... dolor est ... anime ...

... anima videt ... bona et mala ...

... opera ... bona ... mala ...

... ante oculos ...

... dolor ...

... domina ... opera sua bona et mala ... in memoria revocant et ... vel ... salvetur vel dampnetur ...

... in ... defendere ...

... mala ... cogitaciones ...

Gregorius ... moralia

... venisse ...

... purgamentum ...

... ductus ... malum quod ... in ea ... palam ... ostendi ...

... lazarus ...

12 c 10

De Terminis a quo Resurrectionis.

Resurrectio omnium erit a Morte et mineratione

Videtur quod non omnium Resurrectio erit a morte quia ... Dicturus est iudicare vivos et mortuos quia aliqui in dicuntur non mortui [illegible]

In oppositum est Apostolus 1 Cor 15 ...

[illegible]

Omnes homines resurgent a Morte et mineratione

[illegible]

Hebr 9. Statutum est hominibus semel mori ...

[illegible]

Sed contra ...

[illegible]

In oppositum ...

[illegible]

Ad 2m ... Augustinus ...

[illegible]

Joh 6 ...

[illegible]

Non solum a debito naturali sed ...

Non solum ...

[illegible]

num utrumque sit debitum secundum naturam | Cum tamen deus illum
rebellem solummodo aliquamdiu vellet per peccatum relapsare
Item quod non morerentur
Sed contra Sapientis arbitrio via compendiosior est eligenda
Sed via translationis corporum quam unum reperiuntur
Cum ergo via
a vita in gloriam sine morte media compendiosior est
hec a deo eligenda est etc.
Hoc tamen compendiosior est eligenda que melior est et utilior || non aliter
Sed contra Augustinus 7 super genesim ad literam
unum reperiuntur non morituri sed tamen
in immortalitatem transmutabuntur etc.
Augustinus 7 super genesim primitus dicit non morituros quia
raptim morte sua et statim revivescent

Ro. Resurreccio Christi exemplar est nostre resurreccionis quantum ad substanciam, licet non quantum ad omnia eius accidencia vel condiciones.

Resurreccio omnium erit ex pulveribus et cineribus cor[porum]
Et quia nostra resurreccio Christi est exemplar nostre resurreccionis
Christi autem resurreccio non fuit ex cineribus [illegible] non est ita
In opposito dicit Haymo quod omnes in peccato originali
nati resurgent illa sua [illegible]
quod omnia corpora in terre pulverem redigentur [illegible] de pulvere

Ro. Sicut culpa originalis in anima [resurgent]
inducit debitum separacionis eius a suo
corpore quia a deo per culpam separata est sic vicium
fomitis in carne inducit debitum incineracionis
Unde sicut omnes ex debito peccati prothoplasti moriuntur
Ita moriuntur et resurgent ex cineribus sive ex
pulveribus Et racio in que corpora humana resolvuntur
cineres appellantur propter antiquam consuetudinem qua
corpora humana comburebant [illegible] ipsis vero cineribus
secundum quosdam remanet quedam aptitudo naturalis
ad propriam animam resurrecturam [illegible] in quam resolvuntur
Ad [illegible] Beda vero aliud verum dicit est quod
[illegible] remanet [illegible] aptitudo vel inclinacio secundum ordinem
non [illegible] sed solum secundum ordinem divine providencie
nature sed solum [illegible] corpora eadem resuscitabuntur
quam ex eisdem pulveribus corpora eadem resuscitabuntur
ex quibus prius

Resurreccio omnium erit ex pulveribus et cineribus corporum
[illegible] Et quia Danielis 12 Multi de hiis qui dormiunt
[illegible] resurreccio erit ex pulveribus
in pulvere terre evigilabunt [illegible] originalis est quod
Et racio [illegible] debito [illegible] attingit omnes preter
corpus [illegible] sed hoc debitum attingit omnes preter
Christum quia [illegible] et incineracio
Christum [illegible] composicio [illegible] et resolucio
[illegible] composicio corporum [illegible] ad [illegible]
[illegible] et resolucio non [illegible] quod [illegible] resurreccio
Sed dicitur corpus hominis mortui non statim redigitur in pulverem
Sed dicitur [illegible] resurgent post mortem Ideo non omnes
[illegible] statim resurgent [resurgent ex cineribus]
per ignem qui precedit faciem

Ro. [illegible] statim omnia corpora incinerabuntur et statim resurgent
Sed dicitur terminus a quo [illegible] termino ad quem
sed [illegible] ad quem non est idem in bonis et malis [illegible]
sed [illegible] ad quem [illegible] resurgere sed non eidem [illegible]
Omnes [illegible] resurgere [illegible] a quo
[illegible] Ideo nec [illegible] a quo [illegible] termino ad quem

Ro. Non oportet quod [illegible] a quo per omnia [illegible] termino ad quem
Non oportet quod omnia que differunt in termino ad quem
differant solum in termino a quo quia [illegible] accipit
speciem et differenciam a termino ad quem et
non a termino a quo.

Sed contra materia ex qua corpus reparabitur specialem inclinationem
ad ordinem habebit ad corpus quod inde reparabitur aliquin
non magis corpora quam ex alia natura repararetur. Sed in
pulveribus non est maior inclinatio ~~fit~~ ad unum corpus quam
ad aliud, ergo non erit ex pulveribus.

Ad hoc inclinatio non erit secundum ordinem naturae sed solum
secundum quendam ordinem divinae providentiae.

Sed contra. Maior est dependentia corporis ad animam quam econverso;
sed in anima remanet naturalis appetitus et inclinatio
ad corpus secundum Augustinum, inclinatio manet in corpore; sed
si corpus resolvitur usque ad pulveres et elementa, non
manet aliqua inclinatio specialis; ergo impossibile est quod resolvatur;
ergo resurrectio non erit ex pulveribus.

Ad secundum. Maior est dependentia a parte corporis quam
animae, quia anima manet; unde semper dependentiam
retinet; corpus vero resolvitur in materiam praeiacentem;
unde non retinet inclinationem illam ad suam animam,
sed omnis aptitudo quae in est illi plus vel minus magis
secundum ordinem divinae providentiae
quam ex alia natura ei
et non naturae.

Re(spondeo) Solutio est grave gravamen corporis ad corpus resurgens quo ad accidens [illegible]

gravi non quo ad substantiam nam quo ad accidentia reputat

Resurrectio gloriosorum est surgere renovatum et ornatum

Subtilitas
Agilitas
Claritas
Immortalitas

Vi. In extremo ultimi iudicio quilibet defunctus homo resurget idem numero.

Et videtur quod non. Quia apostolus [illegible] Cor. 15 [illegible] gloriam resurrectionis induunt [illegible] granum seminatum quod seminatur [illegible] et resurget vestitum [illegible] constat quod non resurget idem numero quod [illegible] idem homo [illegible]

In oppositum est illud Job 19 [illegible] resurrecturus sum corpore et non alius. Et in carne mea videbo deum meum. Sed [illegible] est homo [illegible] idem habebit corpus.

Re(spondeo) Idem et diversum sunt prime differentie entis in actu Unde [illegible] habet esse actu habebit esse [illegible] vel diversum. Homo vero habet esse ex corpore et anima quare unde [illegible] corpore et anima habet [illegible] esse oportet aut ponere eundem hominem numero esse qui moritur et qui [illegible] Unde oportet ponere idem corpus et eandem animam. Anima autem rationalis cum sit incorruptibilis eadem permanet. Anima autem [illegible] eadem est [illegible] cum rationali [illegible] et ipsa permanet eadem numero. Corpus vero materia eadem permanet quia materia non corrumpitur. Sed de forma non dubitandum est. Secundum [illegible] dicunt quod forma substantialis humani corporis alia est nisi anima. Alii vero sunt accidentales. Nam [illegible] ut dicunt adveniunt corpori alias formas substantiales iam [illegible] adveniunt ei ut accidens subiecto. Unde [illegible] corpore non fit [illegible] simpliciter. Unde vero anime a corpore separantur non est caro hominis nisi equivoce. Alii dicunt quod post separationem anime a corpore nihilominus manet in carne forma mixtionis que caro est [illegible] caro non [illegible] caro hominis nisi equivoce. Quare forma [illegible] putrefactionem in [illegible] corruptum. Et quare [illegible] idem numero [illegible] Nature sed divina virtute reparatur. Ipsa non forma carnis forma substantialis est sed incompleta respectu forme ultime que est anima. Et de anima adveniens non adveniunt ut accidens subiecto quia non adveniunt enti completo sed ut forma completiva materie.

In extremo ultimi iudicio quilibet defunctus homo resurget idem numero.

[illegible] in [illegible]

Ad 2um [illegible] ut dicit Damascenus Resurrectio est eius quod cecidit et dissolutum est animalis surrectio. Ergo resurget [illegible]

Item Resurrectio fit per [illegible] || idem homo

Debet autem remanere idem corpus quod [illegible] idem corpus [illegible] resurget

[illegible] et plures 6 [illegible] Si [illegible] fit [illegible] non dicimus illud aliquando [illegible] Ergo [illegible] est [illegible] post immortalitatem et futuram immortalitatem [illegible] idem numerus.

[illegible] Si aliud vero vel aliud [illegible] resurrectio vero [illegible] esset nisi eadem caro qua cecidit per mortem resurgeret.

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Et super ipsa forma non est nata fieri nisi in ipsa materia ergo nec anima nisi in ipso corpore ergo est idem corpus et anima ergo idem homo numero.

Cvj

Sed dicitur a. Et philosophus 2° de generatione quorum habent substantiam corruptibilem motam non iterantur eadem numero sed talis est substantia hominis ergo homo non iteratur eadem numero. Respondeo philosophus loquitur de iteratione per naturam quod non est eadem numero. Ad differentiam iterationis motus solaris que est eadem specie [illegible] || eadem specie non.

Cvij

Sed dicitur a. Anima forma corrupta est [illegible] ergo qualitas per mortem habetur non eadem numero sed specie ergo quantitas per resurrectionem habetur non eadem ergo non erit idem homo corruptus et per resurrectionem quantitatis quantitas materialis et non spiritualis.

Respondeo est hoc de forma corporis quantitatis materialis et diversa.

Cviij

Sed dicitur a. Amor differentie spiritualis sed homo in statu ipso est mortalis sed differentia spiritualis homo in statu illo mortalis ergo quod homo est ad resurrectionem mortalis in statu illo immortalis ergo || non est idem homo.

Immortalis

Respondeo immortale accipitur dupliciter.

Uno modo est per potentiam moriendi est differentia specialis hominis vel et immortalis et [illegible] cum mortalitate nam possibile mori et naturam et non posse mori et sic non repugnant.

Alio modo idem est quod necesse habens mori sed non est differentia specialis hominis vel minime sic [illegible] quam venit ex corruptione naturalis hominis vel naturam non per se || [illegible]

Cix

Sed dicitur a. Dimensiones quantitatis naturam non sunt materialis et alium spiritualis ergo [illegible] ergo nullo modo vero materialis et aliam spiritualis cum magis differunt ab invicem.

Respondeo quanto magis differunt quantitatis materialis a spirituali quam materialis a materiali et sic plus per se quam spiritualis cum materialis et materialis a materiali sed sic per idem non eadem quantitas materialis licet alio modo per se. Per idem numero cum pecus [illegible] naturalis hoc non [illegible] oportet quod distinguantur dicuntur quantitas materialis et materialis. Oportet quod distinguantur pecus similiter [illegible] sufficit distinguuntur a [illegible] non oportet quod || distinguantur [illegible]

Cx

Sed dicitur a. Anima forma resultans ex quantitatibus aliquis ex quantitatibus iteratione resultans ex quantitate et talis forma est quantitatis resultans iteratur sed talis forma est quantitatis ergo unitas quantitatis corporis et animae ergo unitas ex quantitate corporis non est eadem.

Iteratur ergo non est forma quod ex ipsa quantitate iteratur.

Respondeo hoc intelligitur de forma quantitate naturam sed quantitas non causatur ex ipsa quantitate nam per se quantitas non est causata sed anima sed anima dicitur que [illegible] idem est quantitas ex anima per se non est [illegible] ex est forma corporis a qua species nomen imponitur.

Idem dico vel quantitas non est forma aliqua per se tota gratia ut quidditas hominis [illegible] sic est [illegible] est cum natura dicitur a forma [illegible] est forma et [illegible] forma composita ex materia et forma [illegible] in abstractione. Hec a [illegible] est [illegible] tenet.

Et ergo patet quod humanitas non addit super animam vel super
corpus et animam simul rem sed solum connotat relationem
non quantitatis ut est actio vel passio vel relatio quare
ultimum praedicamentum variat subiectum.
Sed contra arguitur [illegible] quaestio [illegible]

Con. Sed contra arguitur non est idem propositio [illegible] quia si corrumpitur
ergo non est idem [illegible] ergo non est idem homo.
Sensus Respondetur sensus accipitur [illegible] pro natura [illegible] quod
[illegible] Alio modo pro [illegible]
Pro manet [illegible] quia anima [illegible] eadem est in homine
[illegible] quia idem est organum
et eadem forma [illegible]

Con. Sed contra arguitur animal resurrectum hominis [illegible] resurrectionem
statuae sed statua resoluta in metallum [illegible] et
postea reformata non est eadem [illegible] ergo nec idem homo
licet ex eadem materia reformatus.

Pers. Respondetur materia statuae ponitur in genere [illegible] naturalis [illegible]
et manet eadem sed forma ponitur in genere [illegible]
artificialis et non manet eadem. Sed non est sic
de corpore humano per resurrectionem reparato [illegible] et [illegible]
non potest reparare idem numero [illegible] sicut [illegible] potest

Con. Sed contra arguitur partes ex quibus reformatur corpus humanum
resolvuntur in elementa. Non plus [illegible] in ipso corpore
quam alie partes elementorum sed corpus reformatum ex aliis
partibus non est idem numero ergo nec [illegible] cum una
pars corporis [illegible] hominis sit alia quam prius [illegible] erit aliud
Respondetur non plus [illegible] vel secundum ordinem [illegible]
vel [illegible] secundum ordinem naturae secundum [illegible] materia in
materia sunt dimensiones interminatae secundum Averroym
ante [illegible] formae substantialis quibus mediantibus
materia [illegible] dimensiones [illegible] quia cum sunt
[illegible] forma substantialis manet ipsa corrupta
[illegible] corrupto [illegible] non corrumpitur [illegible]

Con. Sed contra arguitur non potest esse idem [illegible] esse est divisum
sed esse hominis est idem [illegible] aliud. [illegible] interruptum
[illegible] non est idem numero ergo homo est alius.
Respondetur non est aliud esse quia esse animae est esse hominis
anima cum communicat corpori esse suum per interruptionem
non aliud esse non est interruptum [illegible] licet non esset
esse hominis quia cum communicatio interrupta fuit

Sed d(ices) q(uod) simplex est esse eius unio, cum ... essentialis non sit
eius unio, sed formarum mixtionis in corpore, aut per corruptionem
in nichilum non est eius unio, ergo nec eius corpus, ergo nec eius
Quidam dicunt quod sunt multe aliquas formas hominis
non est forma substantialis sed ipse accidens ista et forma
mixtionis in mixto que resultat ex qualitatibus
miscibilium ad medium reductis. Secundum quam vero ipsa est forma
vel formam aliquam consequens. Mixta autem illam habet
formarum, quia habent quod non elementorum ... dico quod in melius
... ista forma per corruptionem mixti corrumpitur, sicut se
... manent in suis principiis scilicet in rationibus seminalibus,
... unio reparatur forma,
ex quibus ... eadem ... diverso sit omnino ...
... per resurrectionem ex quibus eadem potentia materie
ut de parte corporis ... quam
non possit illum eandem formam unio.

Si Nona caro assumitur vel pertinuit ad dampnatorum vel ad gloriam.
Si ad dampnatorum, sequitur illam agitur iniuste quia penam quam
non meruit sustinet. Si ad gloriam, sequitur agitur contra illam
iniuste quia gloriam sibi debitam caro Nove que non meruit
obtinuit.

Respondeo non percipiuntur per sensum sed divina virtute et memoria producuntur. Et quibus quae oblita sunt non sunt ibi in specie sufficienti ad memorandum [illegible] ibi in aliquo effectu vel nota sicut legitur Glossa Romanos 2.

De effectu quodam scilicet de recordatione peccatorum

Quintum: In ultimo tempore iudicii quaedam virtus divina qua unusquisque homo cognoscet sua peccata propria.

Et videtur quod non, quia omne quod cognoscitur vel de novo per sensum percipitur, vel de novo de thesauro memoriae producitur; sed illa quae oblita fuerunt nec per sensum percipiuntur nec de thesauro memoriae, in quo non sunt, producuntur; ergo non cognoscentur etc.

In oppositum est Augustinus XX de civitate Dei: Quaedam vis divina aderit qua fiet ut cuncta peccata sua cuilibet homini cognoscit etc.

Respondeo: In generali iudicio apparebit omnibus perfectissime dei potestas circa servos, iustitia et dei misericordia. Ad manifestationem praedictae iustitiae oportet omnibus apparere peccata merita et demerita; ad manifestationem dei misericordiae oportet apparere opera quae sunt cancellata. Innotescit ergo quod singulis apparebunt bene vel male facta omnia; et quibus gestis [illegible] apparebunt.

Con[tra]

Sed dices: Ad Rachel legitur in libro [illegible] ubi [illegible] sed vere peccatorum in multis libris conscriptorum [illegible] deleta sunt, ergo ibi non legentur. Ad [illegible]. Aliqui dicunt:

Respondeo: Cum [illegible] sunt deleta quo ad maculam in anima, sicut nec [illegible] nota remansit quod eis in anima cessat effectus; sed recordatio

q

Sed dices: Ad [illegible] causa cessat effectus, sed recordatio peccati et amicitia dei fiet bonorum dolor de peccato, ergo illa sunt in eis dolor de peccatis utique quod cessat in sanctis, ergo erit in eis recordatio malorum. Vel quo ad malum.

Respondeo: Duplex est recordatio malorum: [illegible] est effectus mali per se, et haec gignit dolorem; effectum [illegible] quem dolor [illegible] vel quo ad [illegible] effectum bonum in eo quem dolor non potest subsequi [illegible]. In eo magis quam dolor [illegible] subsequitur [illegible] talis recordatio malorum erit in beatis.

n
q

Sed dices: Ad [illegible] scilicet [illegible] ad bonum quae fecerunt; sed illi non recordabuntur in beatitudine ad mala quae fecerunt, sed [illegible] ergo [illegible] malorum bonorum [illegible] per [illegible] ergo recordatio [illegible] mala gloria minueretur.

Respondeo: Mali habebunt recordationem non quo ad gaudium sed ad bonorum quae fecerunt, sed non quo ad gaudium, tamen per dictam tristitiam [illegible] et boni habebunt recordationem malorum ad [illegible] et gaudium; non autem ad tristitiam [illegible] gratiarum actionem [illegible] gaudebunt enim quod ea evaserit [illegible] gratiarum actionis deo pro adiutorio eis dato.

In ulto cplo indicat quadam vi dina cpulz ho cognoscet
omnia sua pctā ppa . pz qr dicit in [illegible]
R° [illegible] [illegible] [illegible] & omnibus [illegible] [illegible] iudicium
aut illud [illegible] [illegible] testimonio conscientie [illegible] in illud cert
& omnibus

Pro licet angeli modo non videant quia dum in lumine adhuc non illustrati
cas tunc
hoc videbunt
[illegible] et
homo

In ultimo tempore iudicii quadam vi divina quilibet homo
cognoscet peccata aliena et videbit [illegible]

Nam etiam sunt angeli dei sed angeli non legunt nostras
conscientias ergo nec nos legemus aliorum
In oppositum est apostolus i cor. 4 manifestabit consilia cordium
[illegible] et cogitata bona et mala [illegible]

Pro differt quantum iudicium a iudicio | omnibus [illegible]
[illegible] | Nam illud est
[illegible] et ex [illegible] ideo [illegible]
[illegible] et [illegible] | iudicium [illegible] illud est
[illegible] que ad bonos et
[illegible] quo ad malos | [illegible]
[illegible] merita vel [illegible] ex quibus [illegible]
[illegible] sed non [illegible]
iudicium [illegible] | In [illegible]
[illegible]
[illegible] oportet manifesta esse omnibus merita
[illegible] iudicium
[illegible] bona [illegible] mala [illegible]
[illegible] singuli [illegible] singulorum [illegible]

In ultimo tempore iudicii quadam vi divina quilibet homo
cognoscet peccata aliena [illegible]
[illegible] | Nam [illegible] peccata [illegible] Magdalene [illegible]
deleta [illegible] | et [illegible]
[illegible] et peccata aliorum [illegible]
Sed dicendum [illegible] est [illegible] super illud [illegible]
per [illegible] ut [illegible] sunt [illegible]
[illegible] | [illegible] ad [illegible]
[illegible] peccata [illegible] | [illegible]
Sed dicendum [illegible] publicabuntur in [illegible]
[illegible] modo [illegible] sed
[illegible] publicabuntur
[illegible] ad [illegible]
[illegible] manifestatione que ad [illegible] peccata
sed ad [illegible] iustitie vel [illegible]
[illegible] manifestabuntur | [illegible]
Sed dicendum [illegible] publicabuntur [illegible] | sed [illegible] est
[illegible] videbunt [illegible] | [illegible] publicabuntur
[illegible] non est | [illegible]
[illegible] | sed [illegible] que [illegible]
[illegible] sed [illegible]
[illegible] Magister in [illegible] dist. 43 | [illegible]
Sed dicendum [illegible] peccata [illegible]
[illegible] peccata per [illegible] non publicabuntur
[illegible] non [illegible] ad aliquam [illegible]
sed ad dei [illegible] vel iustitie [illegible]

et mo[ralium] in iudicio diuino apparebit omne quod homo [illegible] clauserit

et mor[alium] Nunc si sic quando ab seueritate tegit quidquid est in memoria iudicis [illegible] non reuocat / Scriptum quippe est / Quia qui [illegible] in conspectu eius manifestabit / In hoc [illegible] ostenditur quidquid est in [illegible] manifestabit / In die autem omni iudicis non [illegible] quod desinit demonstrabit / In hac [illegible] quod delinquimus / Nos per penam ferientes [illegible] / Quod [illegible] quod delinquimus

Unde dicit Gregorius 8 moralium super illo Job 10. Nam [illegible] iudicium confessione [illegible] confessione [illegible] [illegible] hostis in [illegible] confessione [illegible] [illegible] ante oculos mentis apparuerunt / [illegible] mala redundare [illegible] iudicis [illegible] reatus vestit / Ad penam quippe tunc [illegible] memoriam [illegible] qui nunc [illegible] gaudentes [illegible] Ibi videbunt quanta deliquerint [illegible] quod nunc in culpa [illegible] Ibi apparebit quam lugubre fuit quod nunc in culpa [illegible] [illegible] in reatus [illegible] / Et [illegible] recordationis [illegible] qui [illegible] iudicis [illegible] dignum [illegible] confessione quia [illegible] / Nam ad hec [illegible] peruenit [illegible] / Et [illegible] ante oculos [illegible] reputat [illegible] [illegible] dilexerunt

Ut legentibus in libro vite videant omnia
simul vel distincte. Dicendum quod non omnia videre
poterunt simul uno intuitu sed omnes singillatim considerabunt
in sua ratione. Non quod sit
In apposito est glosa super illud Job 8. Iudicium confusione [illegible]
ideo iudex omnia mala ante oculos mentis versantur
cum hoc iudicium [illegible] visum erit. Omnia simul mala
simul recogitabunt et simul

Glosa: [illegible] est quod non videntur quando videntur omnia videntur

Circa hoc [illegible] Magister quod [illegible]
omnia simul videbunt [illegible]
Secunda nulla [illegible]
Ideo dicendum aliter [illegible] simul omnia videbunt in
[illegible] in [illegible]. Secunda
simul [illegible] non sufficiat ad perfectum gaudium in [illegible]
[illegible] ad perfectum [illegible]

Liber vite / [illegible]

Ideo aliter dicendum quod in libro vite ab hiis qui [illegible]
legent omnia et singula simul videbunt. Sed in
[illegible] non omnia simul sed in tempore imperceptibili
[illegible] imperceptibili [illegible]
[illegible] simpliciter [illegible]
[illegible]
Et quibus per [illegible]

Li[t]t[era]

Et legentibus in libro vite videntur omnia et singula
simul. In libro [illegible] videbunt distincte [illegible] in
imperceptibili tempore [illegible]

Et [illegible] maior est confusio de peccatis malefactis
[illegible] maior. Hoc erit
[illegible]
simul de malefactis omnibus

Con[tra]

Secundo. [illegible] in [illegible] per [illegible] simul
plura [illegible] sed non intelligunt [illegible] intellectum plura
simul non videbunt [illegible] est hoc per [illegible]
[illegible] sed ista sunt [illegible]

[illegible]

Secundo [illegible] in resurgentibus [illegible]
[illegible] non videbunt [illegible]
[illegible] per [illegible] plura [illegible] non videbunt [illegible]
[illegible] angelorum [illegible] per [illegible]
hoc erit per [illegible] supernaturalem

[illegible] ante appositum singillatim [illegible] singillatim considerabunt [illegible]
[illegible] vel distincte [illegible] singillatim [illegible]
[illegible] singillatim [illegible]
considerabunt [illegible] omnia singillatim [illegible]
sed non apparet [illegible]

Re[illegible] illa costa resurget in Eva et non in Adam Nec Adam aliquid ex hoc deperdet quod sit de sua plenitudine quia deus aliam costam restituet.

§ In resurrectione generali omnium resurget totum quidquid fuit de integritate essentiali corporum et videtur quod illa costa de qua Eva fuit formata non resurget quia tunc fuit de veritate essentie

Videtur quod sic quia hec in [illegible] et corporibus mortuis. Et sic resurget vel resurget in Adam et Eva dimidia resurget quia illa costa fuit de essentia utriusque. Et sic resurget in Eva et non Adam imperfecte resurget [illegible]. Vel in utroque et sic sequitur quod Adam et Eva essent probiores [illegible] Et quod Adam est illa costa essentie et Eva vel est illa costa essentie et illa costa est informata eadem anima

Quod Adam et Eva sunt aliquid essentie quod est informatum eadem anima. Quia ex unum tale est unum homo [illegible] quod illud

In oppositum est magister in 4 dist. 44 [illegible]

Ordo corporum ad resurrectionem attenditur ex ordine [illegible] ad animam rationalem Et hec dupliciter quia [illegible] ordine

Nature Nature Non enim est sine anima completa specie hominis. Nec tamen sine corpore [illegible] ad complendum speciem humanam. Nec tamen [illegible] oportet corpus resurgere

Ordo Nobilis pars desiderat unionem oportet corpus resurgere

Alio modo ordinem Iustitie quia cum anima

Iustitie meruit in corpore debet premiari in eo. Corpus enim secundum omnium membrorum integritatem [illegible] anime

Et natura forme [illegible] pertinet ad integritatem speciei humane

[illegible] ad merendum integrum pertinet ad meritum et demeritum [illegible] oportet corpus in integritate membrorum resurgere propter integritatem perfectionis nature et propter integritatem retributionis iustitie. Exemplum [illegible]

Exigente nature et iustitie ordine in generali omnium resurrectione resurget totum corporis et quidquid fuit de integritate essentiali corporis

Et ad [illegible] in [illegible] Corinthios [illegible]

Mortui resurgent incorrupti glossa sine ulla diminutione membrorum quod omnia membra resurgent.

Item magister de [illegible] nature membra queque [illegible] sed capilli resurgent quia dicit Salvator de capillis de capite vestro non peribit. Luce 21

Quo multo magis omnia membra corporis

Opera dei perfecta sunt omnia Deut. 32 sed resurrectio dei opus fuit quod homo reparabitur perfectus in omnibus

Sed contra, in opere dei nichil est frustra, sed frustra esset instrumentum cum nullus potest esse usus. Cum ergo aliquem membra sunt que erunt inhonesta quorum nullus poterit esse usus ||| non erit in corpore resurgente

Respondeo: Duplex est instrumentum naturale et artificiale. Naturale instrumentum naturale sicut est corpus comparatur ad motorem suum sicut formam, ut materia ad formam, et secundum hoc finis eius non est operari; operatio tamen cessante non est frustra, quia ipse motor primi[?] vel primatur. Instrumentum vero artificiale non pertinet ad perfectionem nature, cessante usu cessat primari in ullo.

Sed contra, ad hoc resurget membrum ut primet de opere quod per ipsum factum erat, sed membrum amputatum latronum que postea penitet non primabitur, quia nec de malo que postea penituit, nec de bono quod per ipsum non fecit de quo penituit. || Ergo non resurget

Respondeo: Non ideo resurget membrum ut ipsum per se primet, sed homo in illo; homo enim meretur non membrum.

Sed contra: Intestina resurgent, vel ergo plena vel vacua. Si plena, cum sordibus erunt vel (?). Si vacua vel plena, et cum aliquid erit vacuum.

Respondeo: Intestina resurgunt non tamen vacua sed plena non sordibus, sed puris aere vel humoribus perfectissimis.

Unde actus quibus membrum non est per se loquendo membrum sicut manus vel pedes sed totius hominis et primus ergo membrum. Quod autem primum est materialiter non est separatum homini in statu merendi seu in statu illo quo gloria primet. Et ipse homo ut totum meretur et ut totum primatur. Et non est totum quod habet suum finem

Ponendo ne primato ||| Ergo ||| Ergo

Vtrum In resurrectione generali omnium resurgent humores
qui fuerunt de integritate corporum / Et videtur quod non
Primo Nichil resurget nisi quod est veritatis et materiale
sed humores habent esse in fluxu continuo / ergo non resurgent
In oppositum arguitur Primo humores replent membra
Si ergo humores non resurgent remanent membra
vacua quod non est dicendum /
[illegible] resurget / quod est de integritate nature in
[illegible] ille humor resurget in corpore
ipso resurgente [illegible] corporis alii non / Est autem dicendum quod
[illegible] Quedam superflua ipsi corpori
que [illegible] ordinantur ad separationem ab ipso corpore
sive per naturam individui a se abicientis sicut
[illegible] / Sive ad generationem speciei
in alio individuo [illegible]
in actum quemcumque est semen / Sive per actum [illegible]
Et hoc [illegible] nulla talia [illegible] resurget
Eo quod non est de perfectione individui resurgentis
Quedam vero est humiditas que non est superflua
ipsi individuo / Et hec est duplex Quia quedam habet
rationem formarum [illegible] partes
corporis ut sanguis et quedam alia [illegible]
Et hec resurget / Quedam vero in via est [illegible]
[illegible] in formam scilicet de forma humoris in formam
de forma in formam non resurget / ymmo per resurrectionem
[illegible] in suis formis stabilientur / [illegible]
[illegible] in altum [illegible]

In Resurrectione generali omnium resurgent humores qui sunt
de consistencia et perfectione corporum / [illegible]
[illegible] Deuteronomii 12 Anima carnis in sanguine
[illegible] Aliquid vitale est in sanguine et
[illegible] Anima maxime corpori unitur / ergo resurget
[illegible] resurget et humores /
[illegible] quod est de consistencia et perfectione humani
corporis resurget / aliquin corpus non erit perfectum
[illegible] membra
sed humores [illegible] et irrigantur Et hiis species
[illegible] et hiis mediantibus corpus [illegible]
Et hiis [illegible] ergo
resurgent / [illegible] In [illegible]
in sanguine [illegible] in corpore Christi est sanguis

Margin notes:

[illegible] modo est in continuo fluxu a tunc a stabilientur in formis suis et in corpore resurgente quiescat ille motus et fluxus humoris

Superflua adulteria

Non superflua

Superflua non quod est in corpore est de veritate humane nature / est forma corporalis [illegible] adulterium [illegible] non est de veritate humane nature [illegible] admixta [illegible] non est de [illegible] et [illegible] resurget non adulterium

Cum Resurrectio nostra erit conformis Resurrectioni Christi / [illegible] Resurrexit [illegible]

Sed d. a. Illud quod est in vie gravamen ad corpus hum(anum) non dum est in specie corporis humani, ergo non dum est anime unitum, ergo non habet disposicionem ad resurrectionem que causatur in corpore ex unione ad animam rationalem

Sed humidi humores quibus non sunt anime uniti, habent ordinem necessarium ad ea que anime unum sunt, scilicet ad membra corporis que eis indigent in suis operationibus.

Sed d. a. humores sunt in corpore deperditorum sed sibi ulla erit necessitas ad restauracionem deperditorum. Non est hec tunc restauracio, ergo ulli humores ad suas proprias operaciones ymo aptitudo membrorum ad suas proprias operaciones

medicinalibus humoribus d.

sicut elementa sunt in via humores corporis [illegible] habent se humores ad membra [illegible] alia

Ita ex [illegible] habent se humores [illegible]

Et perfecte sicut elementa in [illegible] corpus [illegible] Ita et humores sunt de perfectione [illegible] Sicut et corpora mixta sunt de perfectione corporis humani Et sicut elementa non habent formas [illegible] partes [illegible] Ita et humores perfectionem equalem [illegible] Non [illegible] aliquam perfectionem [illegible] Caro et sanguis regnum dei possidebunt

Sed d. a. [illegible] sanguis [illegible] humanus ergo non possidebunt [illegible] resurgent in [illegible]

Caro et sanguis in [illegible] carnis et sanguinis [illegible] que sunt opera carnis [illegible] Caro et sanguis [illegible] corrupcione que nunc [illegible] in [illegible] carnis et sanguinis [illegible] incorruptibilitatem

1. Homines [illegible] formam

2. Opera [illegible] capitulo 22

[illegible] corrupcionem carnis et sanguinis in [illegible]

regnum dei non possidebunt

Apocalypsis 21

Non intrabit in eam aliquid coinquinatum

Rª non est plus quam ille ut in tibiis a natura expellantur

Utrum in resurrectione generali omnium resurgent capilli et ungues qui videntur esse de veritate corporis

Et videtur quod non. Natura generatur de superfluitate nutrimenti. Sed hoc alie superfluitates ex nutrimento generate non resurgent ut sudor etc. hoc dicit ista nec capilli nec ungues.

In oppositum est illud Luce 21 Capillus de capite vestro non peribit.

Anima habet se ad membra corporis sicut ars ad artificiata. Ars non utitur quibusdam instrumentis ad [illegible] sui operationem et hec sunt de sua perfectione [illegible] quibusdam vero ad conservandum instrumenta [illegible] de esse sue intentionis sicut ars militaris utitur gladio sicut principali instrumento et vagina sicut instrumento. Sic anima utitur quibusdam membris principalibus ad suas finales operationes ut corde et epate manibus pedibus etc. et hec sunt de prima perfectione corporis humani. Quibusdam vero ad horum conservationem ut unguibus capillis et hec sunt de secunda perfectione et utraque ista resurgent ex quibus etc.

In resurrectione generali omnium resurgent capilli et ungues qui de veritate et perfectione secunda corporis [illegible] et auctoritate [illegible] Luce 21.

Et 2º [illegible] ea que continent naturam in omnibus individuis sunt de veritate nature capilli et ungues sunt hoc [illegible] resurgent etc.

Sed d. a. Capilli et ungues non sentiunt [illegible] nature [illegible] hoc nec [illegible] hoc non resurgent quod non sunt perfecta natura [illegible]

Cum augentur participant aliquid nature operationem licet non ita perfecte sicut alia membra habent hoc aliquam virtutem cum anima [illegible] non est nisi una in homine [illegible] resurgent.

Sed d. a. [illegible] resurgent moderate [illegible] capillorum et unguium [illegible] resurget de eo quantum pertinet ad perfectionem corporis non plus

placet ad perfectionem corporis non plus et decorem

Margine: ante [illegible]

Uteros vel natura [illegible] ad [illegible] membris

2ª perfectio

Membra [illegible]

2ª perfectione

Con

[illegible]

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Utrum in generali omnium resurrectione resurget totum quicquid fuit de veritate corporis nature humane

Et videtur quod non quia costa Ade fuit de veritate nature eius non tamen resurget in eo sed in Eva ut dicit glossa

In oppositum est argumentum Si in corpore humano sub[tra]heretur aliquid quod est de veritate nature non esset corpus perfectum et verum sed corpus tale erit perfectum ergo habebit quicquid fuit de veritate nature sue

Item quicquid fuit in homine de veritate nature humane fuit resurget

Respondeo Sicut dicit philosophus 2 methaphisice unumquodque sicut se habet ad esse sic se habet ad veritatem unde Sicut aliquid pertinet ad esse humane nature sic pertinet ad veritatem eius

Ad esse vero humane nature pertinet non solum humidum radicale seu seminale sed etiam aliquid ex cibis et alimentis quod in veritatem nature convertitur non solum per actum generationis sed etiam per actum nutritionis sed non totum quia multa plus corporis sunt de veritate nature sed non plus secundum materiam que fluit et refluit sed membra corporis corporis in sua forma et figura manent sed materia ut lucis non manet sed continue fluit et refluit

Sicut plus specialibus locis sicut digestiis et seminalibus et officia manent sed non eedem partes in eis ut refert Aristoteles

Utrum in generali omnium resurrectione nec totum humidum radicale nec totum humidum seminale nec totum humidum ciballe resurget secundum materiam sed totum secundum speciem

Respondeo quia tota figura et qualitas membrorum resurget sed non tota materia que sub illa fuit

Illud vero in unoquoque resurget quod primo et plus in ipso ad esse secundum speciem accessit quia in quo unumquodque habent esse veritatis et plus perpetuat est in illo resurget Si vero equaliter de huiusmodi fuit in illo resurget in duobus in quo prius perpetuat in illa resurget

Si dicatur a persisteret quod cum esset de veritate humane nature in duobus ut si quis nutriatur carnibus humanis quia non totum quod fuit de veritate nature humane alterius resurget in eo

Respondeo In hac casu dato quod esset equaliter fuit in duobus tunc in illo in quo prius fuit resurget

Respondeo vero resurget in alio

Secundo dicitur Semen est de superfluo nutrimenti secundum philosophum libro de animalibus Respondeo quod aliquis nutritur ex humanis carnibus generat filium illud semen ut resurget

Ratio costa in Adam non fuit de veritate nature individui sed de veritate speciei

de veritate nature non habens fuit perfectum sed omnis talis resurget

humidum ciballe seu nutrimentale

Ratio

Ratio

i. in quantitate   i. in quantitate

in eo de cuius accidentibus scriptum est. Aut non.

In quantitate — Si sic, ergo cum in illo consistat veritas naturae quantitatis, non resurget in quantitate tota veritas naturae suae.

In quantitate — Si non, ergo non resurget in illo de cuius accidentibus scriptum est tota veritas naturae suae.

Item illud generis cum in eo quod modo quantitatis magis accidit ad esse speciei super tota speciei inhibere modo ferret in eo resurget. In alio autem sunt post secundum materiam.

V. In resurrectione generali omnium resurget totum
quicquid fuit materialiter in membris corporis:

Et videtur quod sic / quia tota materia corporis humani fuit unita
anime rationali / ergo tota habet dispositionem ad resurrectionem

In oppositum arguitur / quia partes secundum materiam non manent in corpore
sed fluunt et effluunt secundum dictum philosophi in libro de generatione

Ergo non tota materia resurget / erit corpus vel deficiens
vel maius quod est inconveniens.

R. In corpore est totalitas duplex quia secundum speciem / materiam

Totalitas secundum speciem est membrorum integritas in forma / situ / ordine et numero / et hec resurget tota

Totalitas secundum materiam est universitas materie
que sub forma membrorum per totum tempus humane
vite fuit / et hec non tota resurget / quia
quantum naturam excedit / sicut quibusdam placet

In resurrectione generali omnium resurget totum secundum speciem:
quicquid fuit in membris corporis / patet ex dictis in nihil(?)

Con

Sed dicitur: Materia est de veritate speciei / Ergo si tota vilitas(?) non
resurget / oportet quod tota materia resurgat

R. quod licet tamen materia in qua species salvatur sit de veritate
speciei / non tamen tota

Ad argumentum. Licet fuit partes unius secundum speciem et secundum materiam
sed differenter considerantur / Nam secundum illud quod habetur ex specie
dicuntur partes secundum speciem / Secundum illud quod habent ex materia
dicuntur partes secundum materiam / Et quia materia non venit(?) ...
nec neque tamen perficit speciem humani corporis / Ideo licet omnes
partes secundum speciem resurgent / Non tamen oportet
quod resurgant omnes partes secundum materiam.

Ad illud ... quod ... est redibit
Non illud quod suppletur

V. In quali reformatione domini materia cuiuslibet membri redibit ad locum suum. Et videtur quod ... alius qui membrum habet impotentem ... ... habet ... impotentem. Et qui natus esset sine aliquo membro ... non reciperet illud membrum ... quod est ... ... manum vel pedem ... ...

In oppositum est illud ... 21 ... et ... et respondeo ... ad ...

... ad ... quia ... redibit ad locum suum ... membri aliquid est necessarium ad

Materia necessaria — In materia cuiuslibet membri aliquid ... hoc redibit ad ... illud ... suppletur
Suppletum — ... ad aliud membrum potest redire ... hoc non ... ad aliud ... sicut ...
... membrum illud ... in ... membra ... et materie ... non tota ...
... materia ... ... patet in ... ... et ... et ... in manu ... ...
... ... membrum ... totum ... ut ... qui natus ... membra ... ... corpus ... novum ... ... membro alius non ... corpus ... novum

Non tamen materia suppletum redibit ad locum suum membri — Et si materia ... ad ... redibit ad membra ... in ... ad totum ... necessaria ... habet totum corpus ad totum ... et ... ad ... ... ad ... ... necessaria est materia ... ... quod ... ... et ... ...
materia ... ...
Alia ... ... materia ... ... eadem materia ... non erit eadem
... ... eadem materia ... ...
... ...
... ...
... ... materia
... ... membri in membro ... ...
... ...

Contra — ... ... partes redeat ad ... differentes ... materia ... ... totam materiam totam statuam ... partem ... ... materia ... ... quod non oportet ... partes ad ... partem redeat ... ad eundem locum ... materiam ... ... attendit ... ad materias ... ... non ... membris ... ... non ... ...

Sed dicitur. Tota materia resoluta est usque ad Elementa — Con[tra]
Quod non habet eam apparentiam Magis sed vna pars — 307
quam aliqua ... quod non est eo quando partem debeat
redire ad eandem quam ad partem alteram.
Respondetur ... non est apparentia tali Maior quam ordinem non
quod in secundum ordinem dupliciter ...
Sed dicitur. Si quam post redibit ad locum suum ... quod quia
aliquod membrum habuit aliud membrum ...
utputa caput magis ... habebit ...
Respondetur illud quod ... est redibit non illud quod ...
Sed dicitur. Si unquam post redibit ad locum suum
eo quam natus est ... membro ... materia
vel ... non reparabit aliud membrum
Respondetur Ergo quod supplent ... membro supplebit
... vel si nichil supplent
... vel per nova ...
reparabitur aliud membrum ...
Sed dicitur. ... materie ... est ... cum
... appareat ...
Respondetur ... in loco accidentaliter est sed ...
... in toto ... toto
totum

In quali resurrectione omnium resurgent deformitates in corporibus electorum. Et videtur quod sic. Et sunt aliqua ... deformitatem pertinent, sed ... resurgent in martiribus, sicut in christi resurrectione apparuit. Ergo resurgent et in corporibus electorum. Contra est augustinus et magister in 4 dicens quod ... omnis tunc in eis deformitas tolletur.

Et dicendum respondetur deformitas in corporibus vel ... deformitas ad veram naturam pertinet non ad naturam. In electis vero secundum augustinum natura salvabitur, vera deficient, vitia omnia deformitas prave ... ab eorum corporibus tolletur.

In quali resurrectione omnium non resurgent deformitates in corporibus electorum ... Et vero secundum augustinum ... in electis natura salvabitur. Vera deficient, ergo et deformitas que est veram naturam. Ad 2um corpora deberent ... sicut anime. In anima electorum nulla erit deformitas, ergo nec in corporibus.

Sed dico quod ... de parte ... in prelatis est de veritate nature humane, ergo cum tale resurget, ergo deformitas que inest ... resurgent.

Ad quod ... a parte fidei ... nature ... est de veritate nature est in prelatis.

Sed dicitur per quod ... per hoc et ... aliquas deformitates aliquas ... sed per illas in statu ...

Ea quibus ... habent in ... statu ... et in ... ut patet in ... ergo non ... sed ... caritas et in ... a parte membrorum corporis deformium ... ut ea que per errorem nature facta sunt ... sed ... statum ...

[illegible]

Con.

g.

Nota ...

H. An in tali resurrectione auferentur defformitates
in corporibus reproborum / Et videtur quod sic Quia corpus
conformabitur anime sed anime dampnatorum resurgent
ad penam / ergo nichil tolletur ab eis quod pertinet ad penam.
In oppositum arguitur quia dicit Anselmus quod veritas est
rectitudo sola mente perceptibilis / quod ergo non est de
rectitudine nature humane non est de eius veritate / ergo
non resurget / sed huiusmodi deformitates corporum sunt huiusmodi /
ergo non resurgent.
Nota Deformitatum quedam contingunt ex diminutione
quedam vero ex aliis causis
deformitates que contingunt
ex diminutione tollentur simpliciter omnes / quia mortui omnes
resurgent incorrupti id est membris integri /
Alie vero contingunt ex aliis causis. Sed quedam
conveniunt [illegible] / propter [illegible] divine [illegible]
Sed vero alias tollent propter [illegible] et veritatem
nature / quod [illegible] perfectionem Ex quibus [illegible]
Ad primum. Quia huiusmodi deformitates contingunt ex [illegible]
[illegible] corporis formatione / sed [illegible] reformans corpora
dampnatorum [illegible] non patitur / ergo deformitates [illegible]
Alia vero deformitas que est per diminutionem
tolletur ab eis / quia resurgent membris integri
ergo videtur quod per [illegible] tolletur deformitas que est
per superfluitatem / ergo omnes deformitates [illegible] Concl
Sed dicendum deformitates a corporibus tollentur
[illegible] / sed [illegible] / [illegible] sicut [illegible]
ergo deformitates [illegible] non tollentur
Nota Non solum est ablatio ab eis propter [illegible]
[illegible] sed ex [illegible] nature / [illegible] hec causa
secundum quod est in [illegible] / [illegible] et effectus.

Ad argumentum in oppositum. Corpus conformabitur anime in deficientibus
pertinentibus ad naturam ut in ponderositate huiusmodi / non ad
pertinentibus ad [illegible] nature / deformitates vero huiusmodi
non pertinent ad penam eternam / sed ad temporalem / sicut Mar[illegible]
et [illegible] huiusmodi / corpora vero dampnatorum resurgent
ad penam eternam non ad temporalem.

Respondetur nobilis perfectio ad perfectionem nature subtrahetur sed quod pertinet ad eius defectum sicut senium et puericia habet vigor etatis iuvenilis ad idem statum perfectionis et in omnibus et idem vigor animi

V. In resurrectione omnium generali resurgent omnes in eadem etate iuvenili et videtur quod non quia [illegible] resurgentibus multis per naturam debitum subtrahetur quod resurgentibus non subtrahetur aliquid de perfectione etatis in oppositum est apostolus Ephe 4. Donec occurramus in virum perfectum. Quod omnes resurgent in etate perfecta scilicet iuvenili.

Sicut homines resurgent cum perfectione et integritate nature [illegible] corpore nec defectu nature vel humane [illegible] defectu aut nondum attingendo ad suam perfectionem aut recedendo a perfectione habita pro eo defectu in etate [illegible] in senibus in iuvenibus ac solis pueris [illegible] quia illa defectu perfecta est et stabilis [illegible] incipit motus diminutionis motus augmenti [illegible] Ideo in ista etate resurrectionem fieri convenit [illegible]

In resurrectione generali omnium resurgent omnes in eadem etate iuvenili [illegible] apostolus Ephe 4 [illegible] resurgere in maxima perfectione nature [illegible] iuvenilis etas habet statum perfectionis [illegible] in illa defectu sicut resurrectio [illegible]

Con. [illegible] etas [illegible] secundum mensuram [illegible] [illegible] impossibile est [illegible] statum [illegible] etatis iuvenilis impossibile est [illegible] equaliter [illegible] resurgentibus [illegible] etatis [illegible] et ideo non [illegible] in eadem etate resurgere sed quia idem [illegible] quasi omnibus [illegible] competit [illegible] perfectionis erit in omnibus [illegible]

Vtrum in generali omnium resurrectione resurget quilibet homo eiusdem magnitudinis et staturae / et videtur quod [illegible]

Ratio: omnium erit eadem mensura quantitatis successivae scilicet aetatis. ergo a simili videtur quod quantitatis dimensivae erit eadem mensura in omnibus. [illegible] in omnibus non erit eadem quantitas virtutis ergo a simili nec quantitatis molis.

Resurrectio sit ad statum debitum naturae non tantum secundum naturam speciei sed etiam individui naturam quae speciem habet [illegible] in quantitate certam non potest transcendere. Sed tamen ista natura habet latitudinem intra quam secundum diversorum individuorum diversas staturas [illegible] determinatur unumquodque individuum secundum virtutem [illegible] contrahentis et humidi [illegible] [illegible] supplentis / quod non est eiusdem virtutis in omnibus.

Et ideo non omnes resurgent in eadem quantitate sed quilibet resurget in illa quantitate in qua fuisset in termino augmenti si natura non errasset vel non defecisset. Quod autem superest vel deficit in homine resecabitur vel supplebitur divina potentia. Exemplum [illegible]

In generali omnium resurrectione non omnis homo resurget eiusdem magnitudinis et staturae / sed [illegible] in [illegible]

Ad primum ratio [illegible] naturaliter reddetur debita statura ad quam natura fuit errore et impedimento [illegible] fuit [illegible]

Ad secundum ratio [illegible] quod eadem materia reparabitur [illegible] corpora [illegible] maximus vel minimus vel maxime diminuebantur [illegible]

Con

Sed dicit Philosophus 2° libro de animalibus [de anima] omnium [naturaliter] constantium terminus est et ratio magnitudinis et augmenti ergo videtur quod eiusdem naturae eadem est ratio magnitudinis et augmenti. ergo cum omnes resurgant in sua [illegible] [illegible] omnes resurgent in eadem [illegible].

Omnes resurgent in eadem [illegible] secundum speciem [illegible] per [illegible] natura humana [illegible] [illegible] tamen habet latitudinem [illegible] multiplicatur [illegible] individuorum.

[illegible] naturalis successiva non redditur sed vigor aetatis [illegible] in magna quantitate [illegible] in parva

vigor

Ad primum non sequitur hec in sexu virili in virtute animam quae felix erit in omnibus

In resurrectione omnes in generali resurgent omnes in sexu virili et patet quia clamat apostolus [illegible]

Nota occurremus omnes in virum perfectum et quod [illegible] in capitulo ad Ephesios et Augustinus de civitate dei [illegible] Melius sexus [illegible] quam [illegible] sexum resurrectionem non dubitant et quod [illegible]

Pro distinctione sexuum ad perfectionem naturae [illegible] generatur eadem [illegible] placet [illegible] dei distinctionem sexuum resurget sine ulla [illegible] [illegible] ad apparatum quia nulla erit libido sicut in puris [illegible] ante peccatum Et [illegible]

In resurrectione omnes in generali non omnes resurgent in sexu virili sed quilibet in suo sexu [illegible] quod dicitur in [illegible] sed quilibet in suo sexu [illegible] [illegible] in [illegible] [illegible] [illegible] distinctionem in [illegible] [illegible] [illegible]

Sed dicit a[rguens] Ubi nullus erit generatio ibi nullus sexus distinctio quia [illegible] [illegible] [illegible] [illegible] quae propter generationem. Non erit in hac distinctione [illegible] [illegible] erit generatio. Non erit [illegible] naturae [illegible] [illegible] erit propter perfectionem

Sed dicit a[rguens] Illud quod est [illegible] [illegible] [illegible] Naturae [illegible] non resurget [illegible] in Resurrectione [illegible] error [illegible] sed sexus [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Naturae [illegible] [illegible] [illegible] [illegible] [illegible] ad formam [illegible] [illegible] ad [illegible] [illegible] [illegible] femina est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non resurget

Pro [illegible] [illegible] [illegible] [illegible] non resurget [illegible] Naturae [illegible] [illegible] [illegible] femina [illegible] [illegible] [illegible] Naturae [illegible] quae ad perfectionem [illegible] [illegible] [illegible] [illegible] [illegible] Natura producat [illegible] [illegible] sexus erit [illegible] [illegible] [illegible] [illegible] [illegible] omnibus placet ut [illegible] [illegible]

Sed dicit a[rguens] [illegible] [illegible] [illegible] [illegible] vero [illegible] Mulieres [illegible] [illegible] [illegible] [illegible] sed [illegible] resurgent in sexu [illegible] [illegible] [illegible] Naturae

Pro Mulieres [illegible] [illegible] per [illegible] animae quae erit sed [illegible] [illegible] [illegible] [illegible] [illegible] felix in omnibus [illegible] [illegible] [illegible]

Per hoc ad argumentum ad oppositum [illegible]

(margin) Con[tra]

(margin) [illegible]

(margin) producat membrorum

(margin) quia Membra manebunt sed officia tollentur membrorum

Ciuilis seu naualis de qua 1° eth(icorum) 20 et 2a Naualis q(ue) solo
naui(?) [illegible] [illegible] [illegible] [illegible] [illegible] 3 [illegible] qui
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ph(il)ica ~~seu Ciuilis~~
~~vel Naualis~~

Contemplatiua et diuinalis de qua X ethi(corum)

Beatitudo — Euangelica seu vie [illegible] de qua [illegible] [illegible] [illegible] [illegible]
[illegible] 2. [illegible] [illegible] [illegible] [illegible] quos [illegible] [illegible]
et qui [illegible] in [illegible] et [illegible] 3°
[illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible]

patrie vt
Celestis seu gl(ori)e de qua [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] et
[illegible] XI [illegible] [illegible] in [illegible] et [illegible] [illegible] 3 [illegible]
1° in omni [illegible] [illegible] de qua [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
2° in [illegible] [illegible] 3 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
3° in [illegible] de qua [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 13 de
[illegible] [illegible] habet [illegible] [illegible] et [illegible] [illegible]

Utrum beatitudo animarum separatarum post suorum corporum resumpcionem sit maior quam ante huiusmodi corporum resumpcionem. Et quod sit sic arguitur.
Illud quod consistit in augmentacione et delectacione sive quietissime et a natura separate hec autem augetur in anima per hoc quod ipsa iungitur corpori nobili, sed beatitudo beatorum consistit in augmentacione et delectacione dei qui est summe quietissima ab omni natura separata ergo etc. Et maior patet et hec et minor patet.
In oppositum quod sit beatitudo impedit [illegible] quod anima beatitudinem intendat. Ex toto in deum summum bonum quod est ipsa diuina essencia et beatitudo sive delectacio videndi sive augeri, sed resumptis corporibus huiusmodi impedimentum aufertur a beatis animabus. Igitur et beatitudo erit aucta hoc etc. Consequencia patet ergo beatitudo sive delectacio consistit in perfeccione communi cum illa summa bono sit per quod ab eodem augetur. Sed beatitudo erit cum aufertur impedimentum huius communionis. Verbum per beatum Bernardum quod allegat magister d. x. q. 9 quod etc quam ait quod sive vult quendam naturalem appetitum corpus administrandi in quo retardatur quendam de in totaliter intencione pergat in illud summum bonum donec illi appetitui quiescit et ideo etc.

Nota. Beatitudo est duplex. Beatitudo alia est duplex scilicet
Sinistra et dextera.
Beatitudo sinistra accipitur pro humana rerum temporalium prosperitate et serenitate et quibus ad uitam cum temporalem [illegible] aliquam perfeccionem. Et hoc dicitur perfeccio cum hec sit. Et ista beatitudo est decipiens quia et pro quo mea quia beatum dicunt ipsi te decipiunt.
Beatitudo dextera accipitur dupliciter pro quamque beatitudine vite eterne meritoria et quam perficit beatus vir qui timet deum. Sancti Jacobi 1. Beatus vir qui suffert temptacionem. Et Ecclesiastici. Beatus vir qui in sapiencia morabitur. Alio per aliquibus perfectis virtutibus in excellenciori gradu habitis ut est de paupere dispositiue spiritu modo ipsis post mortem [illegible] celestis regni adepcionem. Ut Christus ponit 8 beatitudines Matthei 5: Beati pauperes spiritu quoniam ipsorum est regnum celorum.

Beatitudo [dextera]: una sinistra, dextera; vite eterne meritoria; alia patria, essencialis, formalis; 2 perfeccio; intellectus, voluntatis; accidentalis; eorum celestium rerum quam ad regnum et corporum.

Beatitudo patrie est fruitio completa diuina de qua habetur [illegible]
Beati qui habitant in domo tua in secula seculorum laudabunt te. [illegible]

Sed [illegible] Obiectiualis | Est omnibus beatis celestibus
Formalis et | Sed anime et corporis.
Mixta seu aggregata |

Obiectiualis — Beatitudo obiectiualis est essentia diuina et trinitas beatissima / Quia per ipsam anime patrie attingunt sicut per causam et obiectum / Quia cum essentia [illegible] sui beatitudo est obiectum beate fruitionis sicut principium beatum est Obiectum [illegible] trinitatis [illegible] [illegible] de doctrina [illegible] et [illegible] [illegible] ut [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] per actus

Formalis — [illegible] sit dicuntur essentia [illegible] sicut intellectus et voluntas perfectissime [illegible] beati sicut intellectus et voluntas de qua [illegible] Philosophi [illegible] [illegible] in libro [illegible] quia sicut [illegible] est gaudium et delectatio [illegible] actus istarum potentiarum que [illegible] [illegible] [illegible] hec [illegible] [illegible] [illegible] in aliis [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible]

Aggregata — et ad corpus per [illegible] omnibus [illegible] celestium que ad animam et corpus Et [illegible] [illegible] [illegible] [illegible] dotes corporis que sunt 4or scilicet

- Agilitas
- Subtilitas
- Impassibilitas et
- Claritas

Et dotes anime que sunt tres
1. [illegible] [illegible] que [illegible] fidei
2. Firma tentio que [illegible] spei et
3. Perfecta fruitio que [illegible] caritati et [illegible]
[illegible] et [illegible] [illegible] [illegible] beatitudinem [illegible]

Beatitudo est status omnium bonorum aggregatione perfectus.

Z. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] est duplex scilicet: increata et creata

[illegible] de [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perfectus et [illegible] [illegible] [illegible] [illegible] Beatitudo [illegible] formalis que [illegible] formaliter [illegible]

Alia est [illegible] [illegible] [illegible] [illegible] [illegible] illud a quo [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] formalis [illegible] [illegible] [illegible] formalis que est [illegible] formalis omnium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beatitudinem formalem [illegible] [illegible] [illegible] [illegible] [illegible] replet et quietat [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] / [illegible] [illegible] [illegible] formaliter [illegible]

Ideo quia appellatur fenus iurisperitus cum dicitur finis quia
eodem completur et quietatur similiter et cetera offertime
et ideo dicitur finis contentionis sicut finis in quo
[illegible] finem aliquid [illegible] in libro [illegible] aut
Unde te nos finisti dicit et [illegible] est cor. [illegible]
donec requiescat in te. Ideo bona differunt aut

·13· [illegible] tus est qui habet quicquid vult et
nichil mali vult [illegible] quod aliqui diffiniendo beatitudinem
dicunt. Beatitudo est possessio omnis boni [illegible]
Vel semper et sic est beatus deus. Inveniuntur
qui sunt beati in sola spe [illegible]
quidam in re et spe [illegible] ut [illegible]
Sic beati in re beatitudinis omnium
quia [illegible] quibus dixit quod deus [illegible]
[illegible] Mathei [illegible] 33
dixit [illegible] audivit [illegible] omnia
bona. Vel quotiens et [illegible] quia [illegible] beata
qui libet non beatus in se [illegible] omnia bona
tamen caret et quotiens [illegible] omnia [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible]
[illegible] bona [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] beatus [illegible] [illegible]
[illegible] [illegible] [illegible]

3 Notandum quod per animas separatas intelligo animas exutas
a suis corporibus iam purgatas si indigeant
purgari. Vel [illegible] multi corpus ullius
[illegible] aut [illegible] [illegible]

8 Notandum quod [illegible] a corpore separate per consimilem
corpus per mortem [illegible] in fine [illegible]
corpora resumentur [illegible] [illegible] illud
apostoli [illegible] 17 [illegible]
[illegible] [illegible]

7· Nota quod [illegible] [illegible] [illegible] sunt [illegible]
[illegible] [illegible] et [illegible] et [illegible]
1 [illegible] 17 Stella differt a stella [illegible]
[illegible] [illegible] in [illegible] Electus [illegible]
in [illegible] et corpus [illegible] [illegible]
[illegible] [illegible] contemplacione.

Nullum actum [illegible] quod ... propter aliud
... propter ... circa ... temporibus
... ...
... ...
Mortuum ... ...
... ...
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Conclusio ... ...
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Zº p² [illegible] [illegible] sunt positiva [illegible]
[illegible] voluntatis est per [illegible] [illegible] actu [illegible]
[illegible] positive [illegible] [illegible] [illegible] [illegible]
quia actu volendi [illegible] attingimus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] quia [illegible] sufficit amicitiam [illegible] amato
ut [illegible] Dyonisius [illegible] [illegible] [illegible] [illegible] ut
Amorem [illegible] [illegible] [illegible] angelicum [illegible] intellectualem
[illegible] animalem [illegible] [illegible] [illegible] [illegible] esse
virtutem amor[is] sufficit quia [illegible] amicitiam [illegible]
[illegible] [illegible] [illegible] in amato. Est [illegible] [illegible]
[illegible] [illegible] amor [illegible] [illegible] [illegible]
[illegible] amantis [illegible] amatorum [illegible] amatorum
Et Hugo in [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] amantis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
actu volendi [illegible] [illegible] [illegible] [illegible] deo
[illegible] actu intellectum.

resp. 1 [illegible] [illegible] [illegible] in actu [illegible] [illegible]
2 [illegible] [illegible] [illegible] in actu [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in actu [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Conclusio [illegible] Anime [illegible] [illegible] [illegible]
a [illegible] corporibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a corpore a deo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 16 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in
flamma [illegible] [illegible] [illegible] [illegible] lazarus
[illegible] [illegible] [illegible] [illegible] in aqua ad [illegible]
linguam [illegible]

Sed quia tamen [illegible] videtur [illegible] dictus prior est
dicere ad [illegible] ad primum [illegible] [illegible]
[illegible] patet multo [illegible] [illegible] [illegible]
[illegible] [illegible] stella quae [illegible] beata
[illegible] [illegible] [illegible] [illegible] est a corpore
[illegible] corpus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quoniam dicit [illegible] [illegible] [illegible] singulis [illegible]
[illegible] singulis stellas [illegible] gloriae [illegible] [illegible]
ut patet [illegible] dyalogorum [illegible] [illegible]
dixisset ad petrum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] omnes
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Petrus [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] corpus [illegible] [illegible] [illegible] [illegible]
gaudebunt in qua [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] singulis stellis [illegible] [illegible] singulis [illegible]
[illegible] [illegible] in [illegible] stellas [illegible] [illegible]
modo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] 1. [illegible] [illegible] [illegible] [illegible] [illegible]
2. [illegible] in purgatorio [illegible] [illegible] [illegible]
3. [illegible] in hac vita [illegible] [illegible] [illegible]
[illegible] [illegible] in paradiso [illegible] [illegible] [illegible]
[illegible] [illegible] a corpore [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] post [illegible]
[illegible] corpus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est in [illegible] [illegible]

Quibus claritas aliquid quod intelligitur sic vita eterna dotis
ipse quae animas fruentur. Sed impedit. Nam sicut
erit differens claritas corporum ita erit differens
gloria animarum. Iam dicitur 1 Cor 15 Stella differt a stella
in claritate ab claritate, in claritate unius et corporis
Ecclesie cum aliis luminibus clarius ipse dei sponsam contemplabitur.
Sed notandum est quod una stella intrinsece et extrinsece
differt claritate ab alia stella [illegible] [illegible] quae [illegible] [illegible]
[illegible] ceteris paribus qui plus gaudebit duplici stola
decorata quam decorata simplici. Sed facta comparatione
[illegible] corporum [illegible] gaudebit duplici stola
decorata [illegible] aut [illegible] [illegible] [illegible] simplici
simplici gaudet stola decorata [illegible] facta comparatione [illegible]
gaudebit magis. [illegible] [illegible] [illegible] [illegible] in 2a [illegible]
[illegible] est [illegible] [illegible] qui dicit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
stole alba, quia ista singulis una acceperunt binas
in [illegible] stolas [illegible] [illegible] quia [illegible] [illegible]
et [illegible] et corporum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible]
[illegible] decoratos una stola [illegible] et [illegible]. Sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est perfecte tamen [illegible]
[illegible] perfectam [illegible]. Sed [illegible] [illegible] [illegible] [illegible]
corpori est perfecte [illegible] ab eo separata [illegible] [illegible] [illegible]
[illegible] perfectam [illegible] [illegible] quia perfectionem [illegible]
[illegible] [illegible] perfecte [illegible] quam [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] quibus [illegible] perfecte [illegible]
in [illegible] [illegible] [illegible] [illegible] separata ab eo. Sed [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et corpore
[illegible] erit perfecte in corpore [illegible] [illegible] corpus [illegible]
[illegible] [illegible] [illegible] [illegible] perfectam [illegible]
[illegible] [illegible] [illegible] in [illegible] erit perfecte
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in celo [illegible] [illegible]
tertio. 1. [illegible] [illegible] [illegible] [illegible] [illegible] gaudium [illegible]
2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in celo [illegible] [illegible] [illegible] [illegible]
sanctos [illegible] gaudium augmentatum [illegible]
[illegible] [illegible] [illegible] [illegible] gaudium [illegible]

3

Tercio quia divina bonitas ab illa beata
clare videtur et aperte videtur et cognoscitur
et ideo perfecte diligitur et tamquam amor amplexibus [illegible]
et fortiter stringitur. Et in quadam comprehensione finaliter dei
et eius dilectionis quiescit. Et in ea ineffabiliter delectatur
et delectando maxime gaudet, quia omne bonum
delectabilissimum perfruitur. Et ex hoc apparet quod in illa beatitudine
et [illegible] [illegible] sunt [illegible] ordine et [illegible]
sunt [illegible] [illegible] [illegible] consistit in actu
[illegible] [illegible] et [illegible] in actu non [illegible]
completive. Et secundum aliquos alios [illegible] [illegible] [illegible]
consistit in actu voluntatis [illegible] in actu [illegible] [illegible]
principaliter.

x

Nota quod perfectio beatitudinis [illegible] [illegible]
Nota duplex lux [illegible] et [illegible] [illegible] [illegible]
quo disponitur ad videndum lumen [illegible] [illegible]
[illegible]. Et in lumine [illegible] [illegible] [illegible] [illegible]
[illegible] quod est deus [illegible] [illegible] [illegible]
[illegible] [illegible] ad videndum lumen [illegible] [illegible]
[illegible] [illegible] in lumine [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] ab illa [illegible]
et quia [illegible] illa [illegible] [illegible] [illegible] ab illa [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] est ad videndum illud lumen [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] gaudet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] plus [illegible]
gaudet [illegible] [illegible] [illegible] [illegible] plus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] stella
[illegible] a stella in [illegible] [illegible] [illegible]

7

Nota [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non potest [illegible] in [illegible] [illegible] [illegible]
[illegible] potest [illegible] in [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] potest [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] potest [illegible] in [illegible] [illegible] [illegible]
[illegible]. Et hoc non potest esse [illegible] [illegible] potest [illegible] in
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et potest hoc [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] illud [illegible] [illegible]

Sed dubitatur utrum ultimus finis vite humane sit bonum increatum deus. Respondet Richardus dicens quod ultimus finis vite humane dicitur dupliciter. Uno modo pro bono in quo homo ultimo quiescit. Alio modo pro creatura bona in illo bono scilicet beatitudo. Primo modo pro bono in quo homo beatificatur. Alio modo pro operatione quietativa [illegible] bonum in illo bono tamen operatione quietativa [illegible] est beatificatum. Primo modo finis et beatitudo primo ultimus finis vite humane et bonum increatum deus, sed secundo modo finis secundum quod accipitur [illegible] est ipsa beatitudo non accepta, sed dicit quod secundum unam rationem finis ultimus dicitur, in quantum non est ordinatum ad aliud finem et primo movens appetitum. Ultimus dicitur in quantum est sufficientissimum bonum hominis.

Circa tertium ad secundum punctum, quod in quo consistit beatitudo, utrum actu principaliter consistat beatitudo. Respondet secundum Thomam de Argentina. Hoc quod petitur in hoc articulo non est de beatitudine increata, quia illa non est actus formaliter perficiens aliquam humanam potentiam, quia deus sit purus actus per se subsistens [illegible], impossibile est ipsum alicuius potentie formam inherere. Intelligitur ergo iste articulus de beatitudine creata que dicitur beatitudo formalis. Hoc supposito est advertendum quod potentiarum quedam habent actus tripartitos sicut potentia generativa et motiva. Alie habent actus immanentes et hoc est duplex, quia quedam fundatur in organo corporali sicut potentie sensitive, quedam vero separate ab organo corporali sicut potentie posteriores scilicet intellectus et voluntas. Secundum hec ponuntur 3 conclusiones secundum Thomam de Argentina.

Prima est quod beatitudo formalis sive beatitudo creata non potest ponere [illegible] consistere in actu talis potentie que transit in exteriorem materiam, quia actus transiens non est perfectio agentis, sed beatitudo est summa beati perfectio. Ergo beatitudo non potest consistere in actu talis potentie cuius actus est transiens in materiam exteriorem. Antecedens patet quia perfectio est in eo cuius est perfectio, sed actus transiens non est in agente sed [illegible] est in recipiente et non transit in exteriorem materiam. Consequens patet quia transiens et non transiens. Secundum patet non solum per theologos sed etiam per philosophos. Et [illegible] per philosophum 1 Ethicorum quod felicitas est operatio optima.

Ultimus 2 folia

in recta

3. Sancti ostendunt [illegible] in ipsis secundo aliqui [illegible] [illegible] [illegible] in [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alterum [illegible] erit [illegible] [illegible]

[illegible] [illegible] Ad [illegible] [illegible] est [illegible] [illegible] [illegible]

Posicio Magistri Cathedralis

Cum Magister et [illegible] [illegible] [illegible] predicta [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Item Mathias [illegible] in [illegible] [illegible] [illegible]

Et Bartholomeus quadrante et [illegible] que [illegible] [illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]

3. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] duplex est [illegible] [illegible]

[illegible] [illegible] obiectum et infinitum

Obiectum [illegible] [illegible] [illegible] infinitum [illegible] [illegible] [illegible] in [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiectum et [illegible] [illegible] infinitum et [illegible] [illegible] est ad predicta [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] que est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Et [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] Ego sum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]

Ubi una persona [in diuinis] cognoscitur clare et beate sic et alia sicut dicitur
Joh. 14 Philippe qui videt me videt et patrem
meum. Ubi est eciam quietacio similiter in una persona
sicut alia. Unde in essencia diuina est similiter
quietacio. Sed beatus Augustinus sic ... similiter personis diuinis
quia una est racio fruibilitatis in essencia diuina
et in personis diuinis. Sed beatus ... sumpsit. quia
appetitus racionalis in omnibus appetit et in eam ultimo
quietatur. Et similiter sanctus propheta attestatur.
Satiabor cum apparuerit gloria tua. Unde in hac
beatitudine que est appellatur ... in essencia
vel ipsa beatificacio quia ... ordine ... simul
que est deligere ... mundum.

Unde cum tres persone sint una essencia sub
proprietatibus distinctis, que simpliciter intuitu
in [illis] personis actu cognoscitur. Ita quod realiter
sed beatus intellectus affectu cognoscit tres
personas in diuinis realiter distinctas [in] personis.
Sicut homo clare videns tres homines scilicet Petrum, Paulum et
in persona sua realiter distinctos sub Johannem
proprietatibus suis distinguentibus cognoscit unum ab
alio personaliter differre. Ita et multo clarius
cognoscit beatus beatam trinitatem in diuinis. Unde quod
filius non est spiritus sanctus nec econuerso spiritus sanctus quod
pater aut filius. Unde cognoscit patrem et filium et spiritum sanctum
esse eandem essenciam et esse unam beatitudinem summam
sine maiestate et coequalitatem.

Secundo dicta beatitudo fit ipsa visione qua
deus videtur clare et facie ad faciem videbitur deus
ipse finaliter in patria. Gen. 32 dicit Jacob
Vidi dominum facie ad faciem et salua facta est anima
mea. Et Exo. 33 dixit Moyses domino
ostende michi faciem tuam. Et deus respondit Videbis posteriora
mea ... I Cor. 13 dicit: Videmus nunc
per speculum et in enigmate, tunc autem facie ad faciem.

Vide q[uere]
in primo folio

Secundo quia vera hominis beatitudo non potest consistere in actu practice potentie. Tum quia in illo actu non consistit hominis beatitudo qui ordinatur ad aliud ulterius quam est perfectior ipso actu. Sed omnes actus potentie practice ordinantur ad alios actus perfectiores puta ad actus intellectus et voluntatis. Igitur etc. Antecedens patet ex primo et decimo Ethicorum et 3 contra gentiles et multis aliis locis philosophi et doctoris sancti. Secundo (?) quia ... est plenam concordia inter doctores. Et quod hoc non est ostendendum.

Conclusio 3. Beatitudo principaliter et completive consistit in actu potentie volitive. Et hanc conclusionem ponit Scotus Ethicorum et sequentium. Quoniam actu conjungimur perfectissime beatitudini increate in illo actu principaliter consistit nostra beatitudo creata. Sed actu voluntatis intimius et perfectius conjungimur et unimur deo qui est beatitudo increata quam actu intellectus. Igitur in hoc consistit principaliter summa perfectio nostra quia summe conjungitur perfectissimo fini suo Deo. Summa perfectio hominis est beatitudo formalis secundum sanctum et ultimum ac perfectissimum finem hominis qui est beatitudo increata seu formalis quae est ipse deus. Maior patet quia amor qui est actus voluntatis transformat amantem in amatum ut patet per Dyonisium 4° de divinis nominibus ubi ait Divinus amor ... sui ... sinit amantem sui esse sed amati. Item amor vehementior est cognitione et fortior. Amor transformat quia ponit amantem extra se et collocat eum in amato. Est enim amor fortissimus fervens. Divinus amor facit ... amatores non sui ipsorum sed amatorum ut verum amatum. Et Hugo in quodam ait vis tu scire quid facit amor in ipso amante. Facit ipsum quendam de ... amoris ut ... ... Et quasi ... Hugo in suo libello de Arra sponsi. Sed sic non ... possit maior ... ... actu voluntatis perfectius ... deo quam ... beatitudo increata quam actu cujuscumque alterius potentie ... intellectus.

Prima (?) caritas habet conformare se (?). Actu voluntatis
magis conformamur deo quam actu cuiuscumque alterius
anime potentie. Quia actu voluntatis magis unimur deo
quam actu cuiuscumque potentie. Quia patet quia conformacio
est quaedam conformationis unio (?). Unde per hoc quia nulla potentia
recipit perfectionem alterius cum conformatur, sed tantum voluntas
conformatur, quia unitur obiecto amoris, recipit
perfectionem ipsius amati cui conformatur. Unde quod
dicit Augustinus: Talis quisque est qualis eius dilectio. Unde
attende et vide quod diligis: si diligis terram, terra es;
si diligis celum, celum es. Quid dicam? Si diligis
deum, deus es (?). Item Hugo in soliloquio de
arra sponse loquens ait: Scio quia vita tua
dilectio est, sed dilectio est vita anime (?).

3. Secunda (?) conclusio patet. In actu alterius potentie
non invenitur talis bonitas quae simpliciter bonum dicatur,
sed bonitate solius voluntatis talis homo dicitur simpliciter
bonus, quia dato quod aliquis habeat
scientiam et habeat eminentem (?) intellectum, si tamen malam
habeat affectionem seu malam voluntatem, talis non
dicitur simpliciter et absolute bonus, quamvis possit dici
bonus secundum quid, puta bonus clericus vel bonus carpentarius.
Sed si habet bonam voluntatem non obstante quod habeat
abiectum et depressum intellectum, nihilominus dicitur simpliciter bonus
homo.

4. Patet conclusio: Tertia (?). In actu alterius potentie per se et primo obiectum est
summum bonum, sed voluntas est quae (?) ratione boni
est per se obiectum voluntatis, quia per se bonum
est per se obiectum voluntatis.

5. Actus fruicionis est actus voluntatis sed caritas (?). Patet
conclusio in actu fruicionis. Patet per (?) lib. 1 dist. 1
q. 1 art. 2 et Thomas secunda secunde, patet per Augustinum
de doctrina christiana: Summa merces est
ut ipso deo perfruamur; sed summa merces est caritas
et fruitio est actus voluntatis etc.

Conclusio quod consistendo aliquis consistit in actu iust[iciae]
Christus non [illegible] sed in actu voluntatis [illegible]
actu [illegible] est [illegible] per ipsum attingit [illegible]
[illegible] per actum iust[iciae] attingit [illegible] non sed
intrinsece et perfecte sed actu voluntatis [illegible]
[illegible] [illegible] sed positiue perfectione
sed attractus quo deum attingimus per actum iust[iciae]
est [illegible] [illegible] attractu quo deum attingimus
per actum voluntatis [illegible]
[illegible] [illegible] sed aliorum voluntatis
[illegible] actu iust[iciae] attingimus deum [illegible]
deus [illegible] est [illegible] [illegible] illa attractu [illegible]
sed perfecta [illegible] ea quae attingimus per actum voluntatis
[illegible] quam attractum in [illegible] deo [illegible] [illegible]
et in ipsum intime [illegible] [illegible] [illegible]
[illegible] in actu [illegible] iust[iciae] aliquis consistit
[illegible] [illegible] aliqua latitudo [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] ut
[illegible] [illegible] [illegible]

Restituendo ad 3m punctum [illegible] est de ordine [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] suis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
a suis corporibus [illegible] non [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] sine [illegible] in [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] in [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et ab omni [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] audiunt et [illegible] [illegible]
perfecta [illegible] [illegible] [illegible] [illegible] et in ea
[illegible] [illegible] [illegible] [illegible] [illegible] quam

Ante separate videant [illegible]

Hec in cena domini [illegible] [illegible] tu [illegible] [illegible]
[illegible] et [illegible] [illegible] quod fideles homines [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] audiunt [illegible] [illegible] in [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
Unde Bernardus [illegible] in epistola [illegible] ad Mariam
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] sic
ait [illegible] quod [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] chorus et qui hic [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] audiunt et [illegible]
in [illegible] [illegible] [illegible] et [illegible] [illegible] in epistola ad Eustochium in
virginem de [illegible] Paula defuncta sic ait [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] audiunt [illegible]
et [illegible] in [illegible] [illegible] [illegible] et quasi [illegible] [illegible]
[illegible] [illegible] [illegible] in epistola ad Marcellam de morte
[illegible] [illegible] [illegible] ait qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Angelorum chorus
Christi [illegible] et [illegible] [illegible] audiunt et [illegible] [illegible]
Item [illegible] illud quod petenti non denegetur a
liberalissimo largitore hec [illegible] [illegible] [illegible]
sed cum Moyses in persona fidelis [illegible] petit
sub Methaphora [illegible] [illegible] domini [illegible]
Deus qui est largitor liberalissimus [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] petitum non denegetur absolute sed [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 33 [illegible] [illegible] [illegible] [illegible]
ait [illegible] [illegible] [illegible] et [illegible] [illegible] post hec
[illegible] [illegible] [illegible] fidelis [illegible] ab [illegible] [illegible] [illegible]
[illegible] domine [illegible] [illegible] [illegible] [illegible] Maxime
tali tempore quo [illegible] passionis christi [illegible] [illegible]
ad [illegible] fidelium [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et illud [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] oportet illud [illegible] de [illegible] christi [illegible]

Preterea circumcisio a lege iudeis aliquid prepter remedium observatorum permittitur aliquid ... circumcisionem ...
... aliquod preceptum ... non magis debet ...
... obligatorii quam ... obligatorie ...
... sed a proposito quia est ... et
baptizati ... cum nobis ... Credentibus
et baptizatis salus promittitur ... Non credentibus
... aut ...
... et baptizati fuerint ... non credit
condempnabitur ... et hoc ... dampnari ...
infligitur ... quod non credit ...
Ergo ... post Mortem ... credentes
et baptizati ... est ... salvabuntur
et ... credentes ... non est
vera salus. ... vel
Preterea ... impeditur ... per passionem ...
... a peccato ... est ...
est ... impeditur ... quia ...
... et ... et ...
... impeditur ... in ...
... est ... est ...
... in ... et ...
... petit ... ad ...
... et ... non ...
... est ... est ...
peccato ... et ... impeditur ... Jhesum Christum
... in ... ut ...
... est ... et ...
peccatum ... et ... a ...
... est ... non ...
... impeditur ...
... impeditur ... Christum ...
in ... impeditur ... et ...
... et in ...
... impeditur ... non habet ...
... in ... in ... non ... quod ...
sit a peccato ... non ... quod ... et
... peccata ... Christum
... Jhesum Christum

... ... in ... ad ...

Corpus

Peccatum actuale

Peccatum originale

impeditur ... Jhesum ... corpus

Tunc quod dicit de xpo ysaye liii. Ipse autem vulneratus est
propter iniquitates nostras. Attritus est propter scelera nostra.
Disciplina pacis nostre super eum et livore eius sanati sumus.
Unde ad Romanos iiii° et ad Hebreos [illegible] noster
xpus dominus traditus est propter peccata nostra et resurrexit
propter iustificationem nostram [illegible] .
Tercium quod fideles non post hanc vitam [illegible] per dei
[illegible] et [illegible] sed immediate post mortem [illegible]
fideles plene purgata [illegible] habent regnum [illegible]
[illegible] Augustinus [illegible] [illegible]
[illegible] et [illegible] est cor nostrum donec requiescat
in te [illegible] [illegible] liii [illegible] mortui
qui in domino moriuntur amodo iam dicit spiritus ut
requiescant a laboribus suis.
Quartum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et in [illegible] [illegible] sancte [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] statim
[illegible] et [illegible] [illegible] statim [illegible]
[illegible] immediate [illegible] purgata [illegible] statim [illegible]
et [illegible] statim [illegible] vult [illegible] [illegible] ad [illegible]
Quintum quod latroni ad dexteram [illegible] [illegible] [illegible]
[illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible] dic
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vult
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hec [illegible]
[illegible] dixit ille latroni hodie mecum eris in paradiso
sed [illegible] [illegible] non est intelligendum de paradiso terrestri
[illegible] xpus [illegible] [illegible] descendit ad [illegible] [illegible] ad
[illegible] patrum [illegible] est intelligendum de paradiso spirituali
que consistit in [illegible] et [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible] paradisum [illegible]
latronem postulante de regno xpi [illegible] [illegible] [illegible] xpus
paradisum [illegible] latro [illegible] [illegible] regnum xpi
sed xpi regnum consistit in [illegible] et [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible] Augustinus in [illegible]
Unde et in [illegible] de [illegible] [illegible] [illegible]
de [illegible] [illegible] latronibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] in [illegible] [illegible]

Premia. Quociens autem sentis separari a corpore electorum
tuorum beate quod est bonum dum consequitur visionem et
fruicionem dei, sicut patet per beatum Iacobum in canonica sua
Epistola capitulo primo: Beatus vir qui suffert temptationem
quia cum probatus fuerit accipiet coronam vite quam repromisit
deus diligentibus se. Sed planum est quod quilibet electus hic
aliquamdiu cum sua [illegible] in corpore sustinet temptationes
usque ad mortem et tandem cum probatus [illegible]
ergo post mortem eternam habebit dei [illegible]
[illegible] accipiet coronam vite quam deus promisit
diligentibus se.

Iuxta [illegible] visionem sancti [illegible] dicit sanctus
doctor Augustinus qui in libro soliloquiorum dicens
capitulo [illegible]: Anima [illegible] petere
Regina mea quod hec [illegible] separata
Dum in tua gaudia [illegible] intrarem
Sed tua [illegible] clara ac speciosa
Memoria [illegible] amplius ingrederer ut
[illegible] ut [illegible]
[illegible] ut patrem Christi
[illegible] ineffabile et
[illegible] ab illo morte
[illegible] [illegible] Manu-
litatis possem sine fine. Felix autem que terrena
dissoluto corpore libera celum petit. Hec ergo
[illegible] in [illegible] que dilexit
Nam [illegible] tanta [illegible] gloria illa deus
[illegible] alius [illegible] pabit [illegible]

Et Anselmus respondet dicens: [illegible] dicit
[illegible] ad [illegible] qui iam regnant in patria di-
cens: Felices sancti dei omnes qui iam transistis huius
mundi pelagus et pervenire meruistis ad
portum perpetue quietis et securitatis. Obsecro
per ipsam caritatem qua pleni estis de vestra
immortalitate, [illegible] estote de nostra
misereri. Per ipsum [illegible] qui [illegible] fecit,
et nunc [illegible] iam [illegible]. Et nunc [illegible]
iam [illegible] factus est. Et nunc [illegible] visione
[illegible] [illegible] nostri.

subveniente nobis misericordia qua adhuc tunc vel [illegible] incommutabili
agitatur spiritus
Dicitur [illegible] Augustinus libro de [illegible] primum [illegible]
vita corporis mortalis [illegible] tamen sine [illegible] relevato
post [illegible] illum [illegible] videtur de [illegible] in regimen
de [illegible] ad [illegible]
Item dicitur Augustinus in epistola ad Paulinum de videndo Deo [illegible]
[illegible] in quo unde [illegible] proprie [illegible] aliquem [illegible]
de [illegible] videtur ut [illegible] ipsa [illegible]
[illegible] separate [illegible] plus [illegible] de [illegible]
et Paulo [illegible] ultima [illegible]
[illegible] per mortem [illegible]
[illegible] a suis corporibus separate [illegible]
[illegible] vel [illegible] affirmat

Quantum ad quartam [illegible] corporis [illegible]
[illegible] corpus [illegible]
[illegible] Extensive quando [illegible]

Extensive

[illegible] maior [illegible] corpus [illegible]
[illegible] corporis [illegible] gloriosum [illegible]
[illegible] aliorum corporum [illegible] Intensive [illegible]
[illegible] maior [illegible] quia erit
[illegible] in [illegible] [illegible] corpore
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] in [illegible]

Intensive

[illegible] erit [illegible] quam [illegible]
[illegible] corruptibili
[illegible] erit [illegible] incorruptibili
[illegible] erit [illegible] erit [illegible]
[illegible] imperfectum appetit [illegible]
[illegible] appetit
[illegible] appetitu [illegible] perducte
[illegible] est [illegible]
et hoc est quod dicit Augustinus super [illegible] ad litteram
[illegible] appetitu corporis retardetur
ut tota [illegible] in illud summum [illegible]

Item quod [illegible] animarum post resumptionem corporum erit maior quam ante fuit patet super illo Apocalypsis: vidi sub altare Dei et gloria quia modo ad petitionem suam in maiori dignitate quam sunt future.

Item Augustinus ad [illegible] plura se extendit ad gaudium beatitudinis tanto sua beatitudo erit maior sed facta resurrectione anima maius gaudium habet quam ante quando non habuit de suo corpore glorificato etc.

Et consimiliter [illegible] parte maior expressum est beatorum quia anime duplici stola decorate qui una tantum sed ante corporis resumptionem anime beate una stola decorate et post duplici ut patet per dictum [illegible] unde de sancto Augustino anime sanctorum [illegible] gaudent [illegible] una stola [illegible] de religione.

Capitulo [illegible] quod [illegible] beatitudo [illegible] extensive crescit eius beatitudo.

Item [illegible] beatitudo anime resumpto corpore erit intensior quam ante fuit patet [illegible] qui dicit quod [illegible] amplius [illegible] [illegible] super [illegible] ut supra patet.

Item Bernardus [illegible] dyalogorum dicit [illegible] singuli ut accipient stolas binas in [illegible] habituri sunt.

Item [illegible] tanto perfectior est [illegible] perfectior [illegible] sed anima beata separata corpore est perfectior quam ab eo separata [illegible] quia [illegible] partibus [illegible] et operari [illegible] est [illegible] perfectiori modo sequitur perfectiori modo [illegible] superior perfectiori modo operandus. Sed [illegible] patet quia [illegible] perfectior [illegible] in quibus pars est perfectior in suo toto quam separata ab eo. Sed anima est pars [illegible] humane nature integrate ex anima et corpore etc.

De predicacioy verbi di

Xpi ad predicandum missi quid deberent primo annunciare [salutare] requirere q-
pacem. Luce x. In quamcumque civitatem aut castellum intraveritis
interrogate quis in ea dignus sit et ibi manete donec
exeatis. Intrantes autem in domum salutate eam dicentes Pax huic
domui. Luce x. Ideo pax primum nuncianda erat per predicantes
[illegible] quia omnia interna sit
que est ... cum in bonum [illegible] que ... Prima est ordinata

Ordinata — Valet enim pax Christi [illegible] quod suum est / Secunda est vera

Vera — Mundanus unicuique reddit quod suum est / Secunda est vera
fallens vel circumveniens / Tertia est munda

Munda — Nemini [illegible] et inquinata respiciens / Quarta est unitiva
omnia turpia et inquinata [illegible] et diffusa unit et coniungit

Unitiva — et copulativa / quia [illegible] pax superborum / quam quis contra
per suum [illegible] excludit pax superborum / que est inordinata
bono superiori obedire inferiori / ideo est inordinata
per fidem excludit pax simulatorum / quam [illegible] decepto
per fidem [illegible] pax plena fit dolo
qui parem simulant et [illegible] excludit pax formatorum
ideo est falsa / [illegible] excludit pax formatorum
que ut fit [illegible] / et infames [illegible]
ideo est immunda / per [illegible] excludit pax [illegible]
quorum [illegible] perturbata / [illegible] fit secura et
cor / quorum [illegible] / ideo est disgregativa / [illegible] pax est
mala / et / ideo est. Disgregativa / malorum / et malum pacem / dicit [illegible]
excludente omnium malorum / et malum pacem / [illegible]
Et pax que exsuperat omnem sensum custodiet corda vestra
et intelligentias vestras / hanc annunciandam [illegible]
apud eos quibus erant predicaturi. [illegible] dicens:
In quamcumque civitatem aut castellum intraveritis etc. / et glo[ssa] [illegible]

Intelmalis — Ut qui pacem hospitio primum ut separat omnes repugnantia
contra veritatem. Est enim pax [illegible] in bono
[illegible] ordinata tranquillitas / Et hec pax exprimit formam
Angelice conversationis. [illegible] super [illegible] habentes
[illegible] spiritus in vinculo pacis. Nec invenimus formam
expressior Anglice conversationis quam [illegible] similis /
Unde ipsa pax filios efficit dei. Beati enim pacifici quoniam
filii dei vocabuntur [illegible] / et dicit [illegible] in pastorali. Si dei
filii vocantur qui pacem faciunt / procul dubio sathane sunt filii

Conpinatur — qui pacem [illegible]. Esse autem filium dei summum bonum est [illegible]
[illegible] de [illegible] // Tantum est bonum pacis ut in
rebus [illegible] nichil gratius solet audiri. Nichil delectabilius
[illegible] nichil [illegible] possideri / ut dicit [illegible] de [illegible]
super Iohannem sermo xx. Pax est — serenitas mentis

Pax est:
- serenitas mentis
- tranquillitas animi
- simplicitas cordis
- vinculum amoris
- consortium caritatis

Nec potest extolli
Nec potest inflari
Hanc qui accipit teneat
Qui perdidit repetat
Qui amisit exquirat
[illegible] in eadem non est inventus
A patre abdicatur
A filio exheredatur
[illegible] a spiritu sancto alienus efficitur

Nec ad hereditatem domini potest pervenire, qui testamentum pacis nolunt possidere. Quem sic spiritus [illegible] iniquum [illegible] nec [illegible] fuerit in pace unitus.

Hec est que:
- simultates tollit
- bella compescit
- iras comprimit
- superbos calcat
- humiles amat
- discordes sedat
- inimicos concordat
- cunctis est placida

Ret et spūs dn̄i / Sūma. Et cum a deo aliquid impetrare
voluit / dicendū est ut in dominice pacis cum proximis sit /
Vñ ut Hylarius sic ait. Interrumpū gratiā pacis xpūs
studeant concordie / et unitate mētis / Sūma. qr a deo
Poscenda sunt impetranda esse confidat. Duo ...
dare vel habes pacem spū et voluntate collocati sunt
... medium ... pollicet̄ fortius /



Apsē misse cuiꝫ xpo pd ...
missinus dicebat ... pace cunctarum

[illegible] Matth x

convocatis xij discipulis misit [illegible] precipiens eis d[icens]: In viam gentium ne abieritis et in civitates Samar[itanorum] ne intraveritis sed potius ite ad oves que peri[erunt] domus Isr[ae]l.

Decebat xii dum Magnus Aplorum habere numerum duodenarium

Xpus debuit habere 12 Aplos.

Gloza assignat triplicem causam quare congruum fuit Xpum xii Aplos habuisse. Prima fuit ppt numerum perfectum. Omnis enim perfectio consistit in tribus que trinitas consistit ex dualitate et unitate. Et ex talibus partibus perfectum numerum constat scilicet numerus. Nam duo et tria valent 5. Et unum et 2 valent 3. Senarius vero est numerus perfectus. Cum si ducatur in se ipsum efficit numerum duodenarium, quia bis sex reddunt 12. Secunda ppt trinitatis confessionem. Nam 4 sunt mundi climata. Sunt quae ter tot valent 12. Ergo per 12 Aplos fides trinitatis per 4 mundi climata esset predicanda et promulganda. Tertia ppt significationem. Nam significatus est numerus 12 Aplorum per 12 filios Jacob patriarchas, 12 fontes, 12 lapides preciosos positos in racionali Aaron, 12 panes propositionis, 12 Nubes, 12 portas Jerusalem in novo vel testamento, 12 stellas in corona sponse.

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Xpus debuit habere 12 discipulos et Regulas.

Racio in quantum predicatione tria sunt necessario consideranda. Primo ipsius cui fit predicatio. Secundo doctrina que predicatur. Tertio ipse predicator qui predicat. Et ppt hec tria congruum fuit Xpum 12 discipulos designare et eos ad predicandum destinare. Prima ppt gentes quibus erat predicandum, quia omnibus nacionibus et omnibus linguis predicare. Cum erat fienda linguarum et erant 12 . . . per confusionem linguarum facta. Ergo ... ad predicandum 12 linguis tot discipuli eligendi erant. Secundo ppt doctrinam que predicabatur. Nam secundum Augustinum 12 hore quibus illustratur totus mundus illustratur supra et inferius. Ita fides trinitatis illustrant spiritualiter omnes gentes per predicationem eorum totum mundum debent illustrare. Sed 12 triplicatam faciunt 12 ... tot esse debebant qui fidem trinitatis ad omnes gentes portarent. Tertio ppt ipsos qui predicabant. Nam 12 sermones dato per Moysi ad regendum populum Israeliticum sicut patet Exo. 18. Et per septiformem graciam spiritus sancti, que est decem ad observanciam decem preceptorum, oportebat eos decem facere. Ita tot esse debebant predicatores eius in quo observancia decem preceptorum per graciam Xpi inducitur. Redducitur tunc duo ppt duo precepta caritatis. Et sic sunt 12 fuerunt discipuli Xpi.

Glo: ... sicut 12 Aplos ppt 12 ... ppt 12 ... ibi 12 ppt ... gentes destinatur imbuendas

Glo: Cum Xpus ... Aplos vel horas ... vel nocte ... Et sic numerus predicatur ... fidem ... sicut mundo ... Et sicut sol ... per 12 horas ... Sic Xpus ... predicavit per 12 discipulos.

V. Episcopi representant personas Apostolorum

Apostoli possunt dupliciter considerari. Primo ut principaliter assistentes Christo
ante eius passionem et ascensionem. Secundo ut ex precepto Christi
post eius ascensionem per mundum se diviserunt unusquisque
unam provinciam in sortem sue predicacionis accipiendo.
Primo representant personas Apostolorum Cardinales qui pape
vicario Christi principaliter assistunt. Secundo modo representant personas Episcopi
Apostolorum Christi, qui in partem sollicitudinis sub romano pontifice regunt
singulas provincias secundum quod fecerunt Apostoli post ascensionem Christi.
Et hec satis conveniens est. Nam sicut in ierarchia
angelorum aliqui sunt assistentes et aliqui missi ~~sunt~~
Sic in nostra ecclesia militanti generaliter aliquos decet esse
assistentes et aliquos missos.

Condicio et Status presbiterorum curatorum representat personas lxxii discipulorum

V. Presbiteri curati representant personas lxxii discipulorum

Secundum glossam Luce x. Sicut Episcopi representant personas xii apostolorum
Sic presbiteri curati representant personas illorum lxxii discipulorum
quos Christus ante faciem suam misit. Et hec satis
conveniens. Nam sicut soli apostoli fuerunt sponsi et
prelati ecclesie, eo quod soli ipsi sponsi vocati sunt apostoli
Non possunt filii sponsi lugere quamdiu sponsus est cum eis
Sicut quia ubi dicit Iohannis iii quod sponsus ecclesie Christus fuit
de quo spiritualiter generato apostoli sunt geniti. lxxii discipuli
non fuerunt sponsi et prelati ecclesie
sed coadiutores apostolorum. [struck] ergo. Soli Episcopi sunt sponsi ~~presbiteri vero curati~~
ecclesie et prelati. Presbiteri vero curati sunt coadiutores
ipsorum. Sicut dicit Hugo de Sancto Victore li. 2. Unde Episcopus
cum ordinat presbiteros dicit: Quanto fragiliores sumus
tanto magis his indigemus. Nam in quibus
naturalibus ut est officium naturale. Primo est prolem generare
Secundo prolem generatam roborare et fortificare
ut possit valentibus necessariis
plus vigorare et quantum necesse. Tercio est ipsam
posse per se gubernare. Sic in quibus spiritualibus ut
primo sit filios generare per baptismum.
Secundo filios roborare. Tercio filios fortificare
per sacramentum ordinis. Tercio perficere et vigorare
quia solus Episcopus potest sibi similes perficere et Episcopum
sacerdotes nunc temporis in casu generare. Et quamvis
valeant in baptismo non potest baptizare
quod solum Episcopus confirmat sine crismate
... qui sunt in matrimonio spirituali soli
Episcopi possunt facere universaliter et perfecte. Sic
Soli Episcopi sunt sponsi et prelati ecclesie. Alii
autem coadiutores sunt et magis quam prelati

Quibus inprimis aut predicandum.

Utrum Judeorum inprimis verbum dei aut per Apostolos predicandum.

Arguitur | Quia Christus ipse primus predicavit Judeis in civitate Capharnaum que civitas situata est iuxta mare Galilee gentium in confinibus Zabulon et Neptalim | quare sic predicatum esset gentibus Judeis et gentilibus | Igitur et predicatio apostolorum debuit fieri inprimis Judeis | Et videtur quia promissio primo facta fuit patribus Judeorum | ut sic promissio [illegible] Judeis facta esset completa [illegible] ipsis manifestare debuit | Et habetur [illegible] Actus Apostolorum 17 dicere eis Christum Jhesum [illegible] fuisse [illegible] id est predicatorem | Et Apostolorum Judeorum quibus dicta est [illegible] et hoc ad confirmandas promissiones patrum | Contra Quia ipsis primo fuit data lex et cognicio dei | Et ideo ipsis primo fuit in [illegible] Judeorum | Et ideo tam predicatio Christi quam predicatio apostolorum eius | debuit fieri Judeis | Non Fuerunt Apostoli a Judeis repulsi ad gentes et predicaverunt gentibus secundum illud quod Paulus dixit Actus 16 Vobis oportebat primum predicare verbum dei | sed quoniam repellitis illud et indignos vos iudicatis vite eterne Ecce convertimur ad gentes | Sed Christus primo predicavit Judeis sed occasione data [illegible] a Judeis ut [illegible] [illegible] post [illegible] in carcerem per Herodem | quia iam [illegible] Judeorum accepit | transtulit se ad locum quendam ut simul predicaret gentibus et Judeis | [illegible] super [illegible] passim | [illegible] Attendendum [illegible] quare Christus [illegible] causam a Judeis abiturus ad gentes | quia [illegible] in [illegible] Judei [illegible] ad Galileam gentium | Christus cum audiret quod Johannes positus esset in carcerem | et quod Judei [illegible] | relicta sua civitate Nazareth, in qua fuerat nutritus, secessit in Galileam gentium. Ut dicit Hylarius in Passione [illegible] Et ut nobis [illegible] fugiendi dat exemplum | Venit ergo et habitavit in Capharnaum Maritima iuxta mare posita | Et in finibus Zabulon et Neptalim | Ut tam Judei quam gentiles possent ad eius predicationem convenire | Ut adimpleretur quod dictum est per Ysaiam prophetam Ysaie 9 · Terra Zabulon et terra Neptalim via maris trans Jordanem Galilee gentium [illegible] Illa [illegible] in qua venit in sortem illarum duarum tribuum | [illegible] quia posita iuxta mare [illegible] | [illegible] trans Jordanem | et quod [illegible] Galilee gentium | Et tunc Christo predicante apostolis qui ambulabat in tenebris ignorancie legis et prophetarum sed [illegible] videre lucem magnam | non parvam.

Promissio

Cognicio

verbum dei

et glosa dicit [illegible] ne causam habeant [illegible] quia ad gentes apostolos misit

Nota [illegible] Bedam

quia alterat omnes hostes vincebant in hoc mundo et credentibus in regno
similiter mortis lux vita est eis.

Sicut Lucerna Judei cecati non viderunt / Nec mali invicem
videre voluerunt / ideo confusi sunt / quos paulus gratis fruens
confundebat dicens quia non uno confundantur quamvis similiter vivunt

Visitatio senilis servitutis

Ymo confundantur et sequuntur caecitatem
vilitatem servitutis serviunt
Ezechiel 39 Portabunt confusionem suam

(Invenitur vel turpis Moyses esse cedunt / de apostoli lege sua excedunt / prevaricatur de lege et prophetis sunt)

et omnem prevaricationem quam
prevaricati sunt in me. Et dicitur salute
Cum enim Christum dominum dei filium in mundo pro hominum salute gratis / Nescimus
adventasse negaverunt et adhuc negant et crimine et
in eum / Hierusalem sic necaverunt / Domum propriam confessi
fuerunt magistrum tamquam peiorem eradicare captivum
Et videamus que sit eorum servitutis causa et tenere
non alia nisi peccatorum culpa / Nam constat quod per 70

Culpa filii dei occisio

annos fuerunt in captivitate Babilonica / sicut eis dixerunt
pro eo quod fecerunt ea que in lege fuerunt prohibita
sunt / Jeremias alii / Civitate Vrias Jelis et
capite in pluribus eius Anni invenimus vero facientem
Judicium et querentem fidem pronunciavit ero ei
In illa servitute Babilonica Judei pro suis peccatis sustinuerunt et
per 70 annos redierunt / Sed iam circa mille CCCC XIX
annos vilissimam sustinent servitutem / non possunt dare
aliquod signum quare patiantur hanc vilissimam servitutem nisi quia
filium dei occiderunt / In prima Babilonica captivitate
Agros et vineas coluerunt / regi servierunt / longo

et post 40 annos pacti primum ingressi sunt terram promissionis

tempore vixerunt / In secunda non quia durant et continuatur
usque adhuc / causa est quia existant et venduntur / et pro
uno argenteo .xxx. sunt dati / et in navibus sine

Nec dum liberati

remige per pelagus missi / Predixerat hec Moyses
Vendetur inimicis tuis in servos et ancillas
et non erit qui emat / Et licet scriptum sit / Non
occidetur pater pro filio / Nec filius portabit iniquitatem
patris / Sed hic in servitute vilissima secunda / cuius causa
venit in servitute / est filii opera patris sui perpetuo
intus inquirunt valent / ideo in eadem servitute vilissima manet
Cum filii sunt opera patris et affectione dumlibeant / perfecto
Et captivitate opera / ideo recto dici possunt patrum
occisi peccaverunt et non sic / Et nos magistrum eorum perditum

quia peccato eorum consentimus

peccatorum consentientium efficeret / ideo consequenter penam luunt

Prophetiam

Sicut ipsi dixerunt / Sanguis eius super nos et super filios
nostros Matthei 27. Licet enim Judei qui per destructionem
secundi Templi fuerunt et modo sunt non interfuerunt vel blasphemaverunt
et cum auctoribus / Quod tamen quamvis sunt filii hebreorum predicta
consentiunt / et applaudunt / et laudant / quia sciebant et peccati qui
conseniunt quod in Christum prefessus in persona Christi / Obsecrantes
Christi sedem iustam verum legis cum occiderunt

Nota secundum Bedam quod est Galilea una in tribu Beniamin iuxta
Tyro et illa dicitur Galilea gentium. Alia in tribu Zabulon iuxta
Tyberiadem et ista dicitur Galilea Iudeorum. Sed tamen utraque una Galilea
dicta fuit propter Salomonis quia in una parte Galilee dedit Tyri
duodecim Civitates. Et ista pars dicta est postmodum Galilea gentium
sicut patet 3 Regum 9. Reliqua pars dicta est Galilea Iudeorum
In ista secunda Galilea erat Capharnaum maritima, que
sita erat iuxta mare Genezareth in finibus Zabulon et Neptalim
quam prius illas isti duo filii Iacob a quibus postmodum nominatur
~~possidebant~~ Regiones iste [illegible] || possidebant

Unde Ipsi non reputant illud fuisse peccatum nunc in hoc reddunt se obsequium prestare
deo. Cum estimant quod si hominem iustum occidunt [illegible] mortem

Unde Kath. Moyses lib. 0 de Iudeis at
Circa finem templi secundi
Nazareni illi vocabant se esse Messiam
et deceptores et Magistri nostri
seducti in eo quod debebat fieri

Et licet indigeam sed vtar / quia p[ro] opere nostre caritas est
ille qui est verus / magnus [illegible] hac [illegible] ad vitalem adorn[illegible]
[illegible] multiplici mensa [illegible] [illegible] [illegible]
[illegible] xpus p[er] eos rogat dicit. Ne credas vos sed
[illegible] illos in vtute [illegible] [illegible] [illegible]
rogat ut xpus p[er] eos ut vincant diabolum / qui [illegible]
[illegible] semine [illegible] [illegible] illud [illegible]
[illegible] [illegible] granum in bona / et [illegible] ne [illegible] illud
[illegible] benedictum dominus est / [illegible] [illegible] [illegible] meos / [illegible]
[illegible] causa / prima [illegible] Aug[ustinus] [illegible] sicut testes nostri
[illegible] cum [illegible] libri testium xpianus [illegible] illud [illegible]
deus ostendit [illegible] [illegible] meos. Ne credas [illegible]
[illegible] [illegible] nostrum [illegible] libros
[illegible] quos non intelligunt / [illegible] [illegible] [illegible] lectores in
[illegible] [illegible] portabant / [illegible] [illegible] [illegible] videbant / [illegible]
qui non videbant
[illegible] causa ut [illegible] [illegible] [illegible] fabulis
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] et in
[illegible] fabulis [illegible] [illegible] ad quos [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] laudabunt et [illegible] /
[illegible] [illegible] laudabitur [illegible] [illegible] et vos [illegible]
[illegible] laudabitur [illegible] [illegible] [illegible]
et [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] iurabunt [illegible] in nomen [illegible] / [illegible] [illegible]
a xpianus [illegible] [illegible] aliquid [illegible] quod rogant
[illegible] [illegible] si [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] et [illegible] iam
[illegible] [illegible] [illegible] maior pena [illegible] [illegible] [illegible] [illegible]

rogat
2 salvandos
3 testes
4 [illegible]

Sic ergo Maior effecta est propter [illegible] Trenorum 4°
Maior effecta est iniquitas filie populi mei quam peccatum Sodomorum
que subuersa est in momento et non ceperunt in ea manus
Magis autem in eis relucet vbera sanguinis Christi. Et quod in diuersis
partibus et locis Aretino et [illegible] corpus agnoscatur quod
non sic relucet et ostenditur sicut in Bremen [illegible] et solum in
aliquibus regionibus consumpti fuerunt | Et de hoc intelligo dicto prophete
Ne occidas eos, ne quando obliuiscantur populi mei .i.
ne populi dei obliuiscantur iusticie diuine relucentis [illegible] x
Si enim relucent iudei fuerunt consumpti sicut [illegible] Sodomite
cito posset tradi obliuioni hec vbera sicut patet Dathan et
de aliis pluribus. Sed nos [illegible] eos [illegible] affligi Abiron
salutifera [illegible] Christi non possum ista [illegible]
tradere obliuioni. Sensus enim [illegible] est [illegible]
et [illegible] .i. [illegible]

Paruuli [illegible] salvabuntur sicut dicitur Jeremie 3
Conuertimini filii reuertentes ait dominus quia ego vir vester et assumam vos
unum de ciuitate et duos de cognatione et introducam vos in
Sion et dabo vobis pastores iuxta cor meum et pascent
vos scientia et doctrina.

3 causa b.

honorifice positus per regem Babilonie / 4 Reg. ultimo
Habuit tamen ipse rex in honore constitutum sicut patet hic Danielis 1 et 2
Conformiter in illa captivitate non legitur Judeos fuisse ponderibus
vilissimis [illegible] quia in magna multitudine [illegible] [illegible] in hac vero
captivitate non legitur ~~non legitur~~ sic in honore constituti sed habebant
ut sicut ut eciam libere tractabant ut dispersi et decem tribus magna
multitudo in desertis [illegible] per [illegible] [illegible] et propter in-
[illegible] [illegible] ubi inhabitabant multi de eorum [illegible] est
ut videlicet [illegible] et [illegible] [illegible] [illegible] in Thalmuth
Item in captivitate Babilonica inter eos fuerunt multi prophete
[illegible] in illa captivitate [illegible] [illegible] compatiebantur et pelleret propter
et [illegible] ad bonum [illegible] [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] in [illegible] et Ezechiele [illegible] [illegible]
[illegible] vero fuerunt inter eos [illegible] [illegible] [illegible] captivitatem [illegible] Daniel
[illegible] [illegible] [illegible] ministrabant in eis [illegible] Esdras
[illegible] quod Deus adhuc habebat eos [illegible] [illegible] Zacharias
[illegible] in hac vero captivitate numquam aliquis propheta Aggeus
[illegible] [illegible] [illegible] Jam vero est [illegible]
et nos non [illegible] amplius. Quod est magnum signum [illegible]
[illegible] a Deo [illegible] quod eos jam derelinquit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Judei in hac captivitate [illegible] [illegible] [illegible]
in captivitate Babilonica [illegible] [illegible]. Et hoc [illegible] [illegible] [illegible]
[illegible] quod commiserunt occidendo Christum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 27. [illegible] [illegible] [illegible]
blasphemia [illegible] [illegible] Christum blasphemaverunt et occiderunt

Blasphemia commissa dei in persona xpi cum tanto scelere et tanta enormitate commissa [illegible] ad ipsius confessionem [illegible] et agnoscentium [illegible] est quam idolatria / que licet sit de genere peccati / Non tamen in persona dei contraria et directe sicut et idolatria comparative, dicit blasphemia prima incomparabilis / Cum enim in personam regis quilibet offensam ipsius blasphemando et turpiter contendendo enormius eum offendit quam qui alium regem supra se statim regem imponit / vel qui aliter quam dominum suum regem negat nec committendo in suam personam aliam offensam. Cum ergo peccata priora [illegible] et in aliis licet fuerint idolatria que licet sit gravius / Non tamen sit tanto adulterium [illegible] sicut blasphemia in personam homicidium xpi vere dei commissa. Ergo blasphemia gravius est quam peccata que in primo templo fuerunt a Judeis commissa

petri

Vide dicit glo [illegible] 18

Omni peccato blasphemia comparatum levius est

337

Ut autem patet xᵐ iudei illud sustinent dispendium | patet per prophetam Amos 2.
Super tribus sceleribus Israel et super quatuor non convertam eum pro eo quod vendidit
argento iustum. Et licet omnes iudei et singuli non assensissent illi cursioni
filii dei corporalis | tamen quia omnes plus consensisse [illegible]
merito omnes penam similem [illegible] sustinent | Cum voluntas pro
facto reputanda est | Cum dicat apostolus Ro. 1. Non solum
delinquit qui mala faciunt sed eciam qui consentiunt facientibus
Et tam facientes quam consencientes pari pena [illegible]
Salomon cum ydola non fabricavit sed quia uxoribus et ydola
fabricantibus consensit | cum fabricasse scriptum est. 3 Reg. 11
Nec iniustum esse debet nobis quod Jozeph quem fratres vendiderunt
xxx argenteis | quia non est Ezechiel [illegible] quod deus penam
[illegible] et patrum quod [illegible] fuit xᵐ quingentis et mille | 1500
[illegible] de illo iuste debet [illegible] de quo Ysay. 23.
[illegible] sunt [illegible] aurum [illegible] Nullus est [illegible]
[illegible] sumpsisse ut [illegible] usque ad finem [illegible]
Petrum. Et de Jozeph [illegible] debet quod [illegible]
convertam eum [illegible] non [illegible] sed [illegible]
Hec cum [illegible] iudeorum [illegible] quod pharaonis filii
Israel [illegible] sed parva pena
[illegible] sunt ab illa diuturna similiter [illegible] habet hoc quod tantum
est peccatum iudeorum quod indulgencia nulla sequitur | sed in [illegible]
Israel [illegible]

Circa quod notandum quod iiii sunt peccata iudeorum [illegible]
similiter et abycuna sustinuerit |
Primum cum in [illegible] vitulum conflatilem adoraverit — Fert vitulum
[illegible] quod [illegible] | quod [illegible]
quod et [illegible] | quia ab omnibus [illegible]
Secundum [illegible] in quo [illegible] et omnes — 2 vitulos
[illegible] Jeroboam vitulos fabricavit
et ab omnibus adorari [illegible] — 3 prophetas
Tercium quod prophetas dei [illegible] occidit
Et [illegible] — 4
Quartum fuit [illegible] quod Xpm dei filium et hominem crucifixerunt — Xpm crucifixit
[illegible] quod tam longe [illegible]
Nec [illegible] potuerit [illegible] ad [illegible]
[illegible] in [illegible]
[illegible]
[illegible] prophetas [illegible] | Sicut Ysayas [illegible]
[illegible] et [illegible] Et cum [illegible]
Ro. 11 — [illegible]
Apoc. 11

Ut autem hec peccatum et [illegible] patet [illegible]
est [illegible] captivitate
Babilonis Et [illegible] captivitas [illegible] longior est
in duracione [illegible] Est non Anno et [illegible] Jer. 24.
In captivitate [illegible] Babilonis [illegible] Joachim Rex [illegible]
[illegible] lxx annis [illegible] regali [illegible]
[illegible] fuit [illegible]

Iudei [illegible] venturum Messiam credunt

Sexto confunditur Iudeus quia invenitur verum Messiam esse creditum
non adulteratum quod Isaie xxix explanatur. Non modo confundetur
Iacob. sed cum viderit filios suos sanctificantes nomen meum.
Nam ante adventum Christi et indulte gentium confusio non
accidit Israeli. sed postquam in carne Christus apparuit et
predicantibus apostolis multa de gentium in filium dei credidit.
Tunc Israel confusus et oberrans obstupuit et videt [illegible]
manifeste verum Messiam in carne venisse. Cum illuminatus
est plus gentium supremitudo Christi et confusus conturbabunt plus
Iudeorum. Michee 7. Educet me deus in lucem
videbo iustitiam eius. et aspiciet me inimica mea et
operietur confusione.

Licet et aliqui doctores satis [illegible] de complexione [illegible]
[illegible] et Iuliani [illegible] contra Iudeos. tamen valet
ostendere ad [illegible] quod Christus eo tempore venit quo ipsum venturum prophete
fuit et hoc declarant:
- Tranquillitas mundo reddita
- Nominis [illegible] exhibita
- Regimen Iudeorum perditum et
- Veritas misterii revelata

Pax et tranquillitas mundo reddita

De tranquillitate bellorum
patet. Quia erit in diebus eius
iustitia et habundantia pacis. Isaie 2. Erit in novissimis
diebus preparatus mons domus domini etc. Conflabunt gladios
suos in vomeres. Non levabit gens contra gentem gladium
nec exercebuntur ultra ad prelium. Et Michee 4. Erit in novissimis
diebus mons domus domini preparatus. non sumet gens adversus
gentem gladium. Quod in nativitate Christi legimus impletum.
Cum angeli cantaverunt gloria deo et pacem hominibus bone voluntatis.
Unde et in antiquis hystoriis Romanorum legimus usque ad 28
annum Cesaris Augusti cum 41 anno Christus natus est
in Iudea semper discordiam in toto orbe terrarum et singulas
nationes contra vicinas gentes assiduo studio bellando
ita ut preliando caderent et [illegible]. sed orto deo
quadam sub preside Syrie Cyrino primo est in orbe terrarum
facta descriptio. tunc omne prelium cessaverat et in pace
Romanos et dominos coluerunt. Sed cum Messias Iudeorum
veniet non erit in diebus illis pax et tranquillitas.
Tunc enim surget gens contra gentem et regnum adversus regnum
et pro Messia certabunt contra Christum. Et quod duo prophete
videlicet Isaias et Micheas dicunt In novissimis diebus Iudei volunt
non fingere sed tempus in quo futurum erat Israelita regnum deficiet
dies sunt novissimos appellantes quia in illo populo regno et
prophete deficientibus novissimi appellati sunt. Unde Herodes
alienigena super Iudeos et cum filiis regnaverunt.
Unde et Iacob illud aperuit Genesis 49 cum filiis suis ait
Congregamini ut annunciem vobis que futura sunt diebus
novissimis. Ubi et de Iuda prophetavit de cuius semine Christus
fuit. Sic dies isti dicuntur novissimi appellantes sic
concordant [illegible] quasi ex ore uno sunt loquentes
vel forte dies novissimi positi sunt pro etate sexta que omnium
est novissima.

Miraculorum Novitas exhibita

De novitate miraculorum post factum meum sequuntur in breui ut videat quam me ederunt et confundant magni celebriter. Vbi autem Romulus conditor urbis asserit Rome templum edificasse [illegible] et dixisse de firmitate operis in hanc vocem erupisse: Certum est immobile fixum, et nec ergo perpetua domus ista non corruet. Et gentilis homo lingua sua dixit [illegible] probat vitiis esse explicans. Nam nocte qua salvator ad redemptionem nostram virginali utero prodiit, palacium illud corruit. Vbi et virgine pariente et edificium ruere videbatur. Homines [illegible] inpossibile. Magis stella nova apparuit sicut Balaam prophetauit. Et dicunt hystorie ipso tempore Rome fons olei de terra erumpens fluxit in Tyberim. Probatur presens quod tempus adest ad adventum angelis, mortalibus et sanctis confirmata tunc cepit.

Iudeorum Dignitas perdita

De dignitate Iudeorum perdita, tam regni quam sacerdocii sub [illegible] confundi sit diuina illud. Tenuit quod vastitati sanctum et [illegible] confusi videantur quia [illegible] dominus et [illegible] et regi [illegible] sacerdocio sunt iuxta Iacob prophetiam qui prophetauit dicens: Non auferetur sceptrum de Iuda et dux de femore eius donec veniat qui mittendus est. Sceptrum, id est regnum, de Iuda, et dux de femore eius, id est de filiis fratris eius in seculum, donec veniat Christus cuius est regnum. Sic enim Iudei exponunt. Certum est quod postquam venit Christus non fuit nec dux de Iuda fuit ultimus. Vnde patet quod hoc tempus Christi adventu determinatum fuit. Et quod ipse qui in illo tempore determinato venit Christus fuit. De quo manifestissime Danielis 9: Ubi Gabriel angelus Danielem erudit: Septuaginta ebdomade abreuiate sunt super populum tuum et super urbem sanctam tuam ut consummetur preuaricatio et finem accipiat peccatum et deleatur iniquitas et adducatur iusticia sempiterna et impleatur visio et prophecia et vngatur sanctus sanctorum. Iste ebdomade sunt annorum et sunt abreuiate. Iste ebdomade septies 70 anni quod fuerunt iste ebdomade. Computantur ab anno illius prophetie usque ad 490 annos, et templi que a Tyto Romano ad destructionem Iherusalem et templi, que destruccio facta est post iam Christus venerat. Propterea facta est quia iusticia sanctorum et sanctus sanctorum erat, per quem iniusticia sempiterna [illegible] et omnis iniquitas est deleta et omnis prophecia impleta, antequam peccatum et omnis iniquitas [illegible] ad hoc 490 annorum [illegible]. Certum vero que sequitur in textu [illegible] tam et annalibus ab exitu sermonis ut et deinde sunt [illegible] septem ebdomade et sexaginta due ebdomade septem [illegible] edificetur Iherusalem usque ad [illegible] regem [illegible] a die illius prophecie usque ad Cyrum regem [illegible] fuerunt 490 anni [illegible] que [illegible] appellat [illegible] fuerunt [illegible] Iherusalem [illegible] usque ad [illegible] reedificationem et [illegible] confirmatum est usque ad adventum 438 anni, et hec est [illegible] Tyti super Iherusalem fuerunt 438.

Gen 49

Daniel 9

490

49

438

Et Ebdomada .xx. cum d. 878 anni / tercio finem edisserit
plana et [illegible] in Augustinum [illegible] / et pro Ebdomadis 62 [illegible]
Christus / et imitatorum et similitudinem [illegible] patet [illegible]
[illegible] cum dicit [illegible] / tercio finis [illegible]
et pro finem belli statuta desolacio [illegible] / [illegible]

Veritas mysteriorum revelata

De veritate mysteriorum que revelata est in Adventu Christi confundantur Judei / Sicut scriptum est Zacharie 6 [illegible] ego peccatum meum [illegible] et confundar / et non est [illegible] apperire os pro confusione tua / Peccatum dicit [illegible] quod [illegible] Christum [illegible] quod [illegible] in Adventu eius veritas debuit

Deut. 18. — promisit eis Deuteronomio 18 / et pro eo Moysi qui [illegible] loquutus est [illegible] prophetam de gente tua sicut me suscitabit dominus deus tuus / ipsum sicut me audies quod et Iosue non [illegible] / quia [illegible] Moysi non fuit [illegible] sicut dicitur in fine Deuteronomii prophetam in Israel [illegible] [illegible] Moysi non [illegible] / [illegible] gloriam [illegible] Moyses [illegible] / Christus autem plus fuit Moyse / quia fuit [illegible] Novi [illegible] / sicut Moyses veteris testamenti. Fuit enim propheta.

Ysaie 73 — Eo quod propheta [illegible] annunciat futurum De quo [illegible] Ysaie 73 [illegible]. Non sicut virgultum et radix de terra sicienti sine decore et specie et despectissimum et novissimum virorum [illegible] [illegible] Iudeorum [illegible] Ieremias [illegible] Iosias cum Ieremias fuit flagellatus / et Iosias pro [illegible] [illegible] / sed neque [illegible] Ieremias [illegible] fuit [illegible] Iosias licet [illegible] fuit / tamen [illegible] / Sed de Christo qui ascendit sicut virgultum et sicut radix de terra sicienti / [illegible] / [illegible] / Longum esset [illegible] / [illegible] de Christo [illegible] / [illegible] non esse impletum quod dicitur in [illegible] / quod [illegible] in adventu [illegible] debeat

Ysaie 11 — dicit scriptum Ysaie 11. Habitabit lupus cum agno et pardus cum hedo accubabit / vitulus et leo et ovis simul morabuntur et puer parvulus minabit eos / vitulus et ursus pascentur simul et leo quasi bos comedet paleas / [illegible] non est [illegible] habitet lupus cum agno / et [illegible] que sequuntur.

Sed nos per bestias illas que rapiunt et carnes hominum
impios homines intelligimus et raptores. Per reliquas vero
pecudes mansuetos et simplices quos Xpistus vult
pacem habere et propter hoc habitare ut fuit rex pastor
et unum ovile. Dicendum est aliud in hoc Isaie non
impletum. Erit lux lune sicut lux solis et lux solis
septempliciter sicut lux septem dierum in die qua alligaverit
dominus vulnus populi sui. Dicendum est ad litteram non est impletum
de primo adventu Xpisti, quia si sol maior esset in lumine
quam nunc est septuplicatur totum mundum combureret et oculos nimio
splendore obtunderet. Et luna si splendori solis par-
esset nox [illegible] sed non deus esset. Quod hic
propheta [illegible]. Sed certum est quod non de splendore sed
de gloria creditorum fidei in Xpisto propheta loquitur.
Unde subditur: Erit tibi dominus in lucem sempiternam
et deus tuus in gloriam tuam. Nam cum deus
gloria lux sua nos illuminabit lux fidei que vicissitudinem
solis aut mutabilitatem lune [illegible] est [illegible] non erit.

Ys 30

Dicendum est aliud Isaie non est completum.
Tunc videbis et afflues et mirabitur cor tuum
quando de Saba venient et cetera que sequuntur. Sed certum est
quod hec consumata fuerunt tempore templi secundi quando
fabricatum est templum ab Esdra de precepto Cyri.
Unde dicitur in Esdra: Implebo domum istam gloria.
Meum est argentum meum est aurum et dominus.
Et in domo ista vel in loco isto dabo pacem dicit dominus
exercituum. Aggeo: Magna erit gloria domus istius novissime
plus quam prime. Certum est quod propter quinque signa
que fuerant in prima non fuerunt in secunda novissima.
Nam in secunda non fuit archa domini. Nec [illegible]
Nec ibi venit ignis de celo qui combureret holocausta
Nec fuit aliquis [illegible] aut propheta. Non quod fuit maior.
Unde dicunt Iudei quia domus secunda [illegible]
plus [illegible] quam prima. [illegible] propheta istum implere [illegible]
[illegible] quod [illegible] fuit magna gloria domus novissime
plus quam prime quia [illegible] venit
Xpistus cuius adventu gloriosior fuit quam omnia que
dicta sunt ante. Et quia cum Xpistus advenit
[illegible] in ista domo [illegible] gloria eius novissime
plus quam prime magna fuit. Et hoc [illegible] in verbis
precedentibus in propheta [illegible]. Hec dicit dominus deus [illegible] modicum
[illegible] celum et terram mare et aridam et movebo omnes
gentes et veniet desideratus cunctis gentibus. Sed cum omnes
[illegible] iste desideratus cunctis gentibus est Messias sive Xpistus
et [illegible] Et replebo domum istam gloria. Istam cum domum [illegible]
Xpistus [illegible] adventu replevit gloria [illegible]
[illegible] in templo [illegible] [illegible] In propheta Malachie 3
[illegible] veniet ad templum suum dominator
[illegible] [illegible] et [illegible]
et [illegible]
[illegible]

Ys 60

Esdre

Aggei 2

Capitulum 8 Legem suam custodiunt

Tercio confunduntur Judei quia praecellit de lege et prophetis secundum
cum non credunt [illegible] veritati illo modo et in mendacia
credimus hic confunduntur. Apostolus quae cum erant una veritate
intellectu corporis et non prophetarum affectus corporis quia

Nutriunt temporalia
Respiciunt litteralia
Superaddunt mendacia
Defendunt cum pertinacia

Nutriunt temporalia quae tradunt sibi
promissa [illegible] Abacuc
sunt in confusionem et facti
sunt abhominabiles sicut ea
quae dilexerunt. Et cum

Nutriunt temporalia

adhaerent temporalibus et ab eis separari non possunt. Quod licet
fuit contra praecepta ordinem. Ordo cum [illegible] transiens
villam [illegible] ut de [illegible] 29 [illegible]. Et ille populus
habet multos tribulationibus attentus magis [illegible] a carnali
desiderio inundabatur. Et habet quatenus in solitudine
annos [illegible]. Non fuit [illegible] [illegible] [illegible] et populus multa
[illegible]. Post hoc sicut dicit Descensus(?) filii [illegible] semper
[illegible] partibus parant ordinis quam carnalibus [illegible]
[illegible] in spe carnali [illegible] regnum temporale promissum est
et [illegible] temporalibus. Omnis cum caro fenum et omnis gloria eius
quasi flos feni. Ergo [illegible] [illegible] promissionibus
acceperunt Judei et reges habere ceperunt per multas
[illegible] prophetarum [illegible] usque ad captivitatem Babilonis
[illegible]. Et in captivitate fuerunt prophete qui
prophetabant de vera libertate et [illegible] templum
[illegible] ac [illegible] restitutum [illegible] tot passi sunt
a regibus gentium [illegible] ut intelligerent quod dum
[illegible] liberationem quam pro liberatione carnali
expectabant sicut ipsi temporalia diligebant.
[illegible] [illegible] [illegible] [illegible] Martinum
[illegible] et [illegible] [illegible] [illegible]. Nunc
baptizari se faciunt propter commoda temporalia
quos ad [illegible] [illegible] sicut [illegible] ad
[illegible] [illegible] et [illegible] ~~sicut~~ habet [illegible]
[illegible] [illegible] in [illegible] palea ~~[illegible]~~ cum ~~[illegible]~~
frumento. Sed [illegible] [illegible] palea non sunt [illegible]
reponuntur in horreum [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] et confunduntur et
[illegible] [illegible] in carnalibus [illegible] et nichil de
spiritualibus cogitant. Cum [illegible] spiritualia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sicut [illegible]
[illegible] /

Judei [illegible] confunduntur [illegible] confunduntur
quia a legem et prophetas [illegible] [illegible]
dum sola temporalia quaerunt /

Dum ad sola litteralia respiciunt /
Quibus [illegible] mendacia superaddunt
dum mendacia [illegible] defendunt

Respondent litteralia

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Respondent in sola litteralia. Cum ergo loquntur [illegible] de
Marg. / Petrus de [illegible] / credunt deum in spe corporali
figurare / Ecce [illegible] Mauris tamen sit [illegible] tamen
Ne capiam in verbo indisciplinato et confundam / Unde est
verbum indisciplinatum / Ponit deum corporeum
aut corporalem [illegible] / Unde [illegible]
Esdre / Operatus [illegible] supplebat [illegible] / Ponit
deum esse in occidente / quem [illegible] omnes stelle
in occidente [illegible] / operatus [illegible] deum supplicent
Tamen [illegible] stellarum supplicando in occidente sit
Ideo asserunt quod deus sit in occidente /
Sed advertunt quod multa dicuntur ad litteram / que secundum
litteram capi non possunt / sed secundum [illegible] figuraliter
vel spiritualiter / [illegible] in Exodo secundum veritatem
[illegible]
Et de filiis Chore in Numeri [illegible] aperuit [illegible]
devorabit eos. Et in libro Judicum [illegible]
et [illegible] Ecclesiastici 38
Et in Ysaya [illegible] audivi [illegible] /
Et David flumina plaudent [illegible] montes exultabunt
Et Abacuk lapis clamabit et lignum respondebit
Certum est quod terra non habet [illegible] / nec [illegible] de
devorando / nec [illegible] / nec [illegible] / nec flumina manus
nec montes exultacionem / nec lapis clamorem /
Unde et multa absurda [illegible] litteraliter exponunt /
Sicut nec deus habet corporalem [illegible] /
Ideo dicit [illegible] Ysayam [illegible]
[illegible] deum aut quam ymaginem
ponetis ei / Et deus ad Moysen / Non vidistis
aliquam similitudinem vel [illegible] tamen sit
vel [illegible] sub [illegible] aut reptilium /
Et deum prohibuisset [illegible] nec deum [illegible]
corporalibus [illegible] de corporalibus [illegible] / Ne
[illegible] ad [illegible] Ne forte elevatis oculis
ad celum videris solem et lunam et omnia astra celi
et errore deceptus adores ea et colas.
Capitulum Judei legem in thabulis lapideis [illegible]
ad significandam duriciam cordis eorum / Ideo [illegible]
multis [illegible] sunt / Ut
[illegible] que [illegible] spiritualiter
Nam [illegible] in littera [illegible] spiritualis / quem
[illegible] non possunt [illegible] oculis / et in [illegible]
[illegible] diligenter et [illegible]
[illegible] habent [illegible].
Libros habent quos non intelligunt / et hos nobis
[illegible] ostendunt / Sicut nostri sunt
[illegible] in cordibus suis / [illegible]
in Codicibus suis /.

[illegible] 18 [illegible] Judaismi [illegible] legem [illegible] quod Christi [illegible]

Margin: Nemo [illegible] / Exodi / Num. 16 / Judicum 9 / Ysay 23 / Ps. 97 / Abacuk 2 / Ysaye

Pompeyo cum duce Romano Ierusalem ingresso Iudei facti sunt tributarii Romanorum. Deinde post paucos annos Herodes alienigena regnavit super eos, quo regnante natus est Christus, et impletum est plenitudinis temporis. Imperante enim Cezare Augusto et per eum toto orbe pacato, Verbum caro factum est in Bethleem Iude, et postmodum Iudei Christum occiderunt et a Romanis vastati regnum suum funditus perdiderunt, et ubique terrarum secum nostrarum testium scripturarum ferunt codices, quod prophetias non finxerimus quas in Christo impletas credimus et videmus. Quod ideo factum est ut Ecclesia in omnibus gentibus ad quas Iudei dispersi sunt contra suos inimicos testimonium habeat, qui quoque libros suos ferunt testimonium de Christo proferunt.

Superaddit Mendaria.

Non flet semel in die

Superadditur autem Mendaria [illegible] coniunctum flet semel in die, et ab eius oculis lacrimas duas producentes in mare magnum cadere, et inde fulgorem prodire, que tempore noctis de stellis videtur cadere. Cuius auctorem fuit [illegible] licere fonte[m] habundantia humoris de capite dependentes. Quod remotum est a [illegible] et vapor tam fumosus de terra consurgit, et quia siccus est [illegible] permanens ad locum ubi Locum Rubium [illegible] ipsum tenet, et locus non est multum calor [illegible] paulatim [illegible] et calor [illegible] et per [illegible] desinunt [illegible] sudore

Post Iudeorum captivitatem

erant Iudei [illegible] flet post [illegible] tempus in die [illegible] et [illegible] captivi pedibus [illegible] more in [illegible] famulum et calorum [illegible]. Quod [illegible] est [illegible] et [illegible] non est [illegible] in [illegible] et [illegible] porta [illegible] tuam que Ezech. 16. Et in porta [illegible] tuis [illegible] tuas sceleratam vestri [illegible] tuis [illegible] quia [illegible] ydolatre [illegible] [illegible] ab eis [illegible] abscondis.

Deum vasa semel in die

prima hora diei

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Dicit etiam singulis diebus demum vasa semel | quia dixit ad magnum [illegible] per singulas dies | et hec fit prima hora diei.

Et quod in illa hora reges [illegible] insurgentes. Quidam [illegible] sibi imponunt | et solem adorant | [illegible] adventante [illegible].

Et ira est. Cum audito aliquo verbo quod displicet colera rubea ac fel fervet | et sic [illegible] diffunditur et sanguinem inficit | et ideo homo [illegible] et in facie pallescit quod tunc [illegible] colerice [illegible].

Foramen septentrionale relinquit

Dicit etiam Albertus Magnus | quod cum deus firmamentum construxit | perfecit illud [illegible] non valens quendam magnum foramen parvum in septentrionali parte imperfectum reliquit | ut si aliquis vellet se equalem sibi ostendere | vel deum se dicere | deus illud spatium in imperfectum eidem apponat dicens. Si deus es ut ego | istum locum claude | si potes [illegible] quem ego apertum reliqui.

O falsitas manifesta. Septentrionalis enim [illegible] poli axem sic ut nos [illegible] occultatur [illegible] et integrum et perfectum videmus.

Pixides portae

Dicit etiam deum pixidem gestare in dextera et in alia [illegible] quod [illegible] non [illegible].

Josue doctor filio Levi

Dicit etiam de Josue filio Levi doctore | quem [illegible] in paradisum [illegible] | [illegible] per [illegible] patrem diei [illegible].

Locum oportet referre [illegible] quas fingunt
De lege [illegible] de quo fingunt [illegible] et stupenda
De filiis Jacob portantibus patrem ad sepulchrum
De Moyse altercante cum angelis pro [illegible] legis
De quibus in libro Petri Alphonsi

[illegible] plagis [illegible] post [illegible]
[illegible] aliqua [illegible] sed [illegible]
[illegible] Sub [illegible] portam orbem [illegible]
[illegible] quis [illegible] Magnifici [illegible]
Et de [illegible] molem [illegible]
[illegible] fabulis sequitur ut mundi
[illegible] sustinet [illegible].

Defenditur in pertinacia

Defenditur eciam tamen pertinacia | que tamen est
in eis ut impleatur in eis illud Osee x
Confusio capiet Effraym et confundetur Effraym
in voluntate sua. i. in voluntatibus suis pertinacia
| propter quod [illegible] fiat mensa eorum coram ipsis in
muscipulam et in retribucionem et in scandalum /
Obscurentur oculi eorum ne videant et dorsum eorum
semper incurva | Ideo Augustinus in libro de [illegible] pertinacia
[illegible] est ut infidelitatem [illegible] Iudeorum de
libera voluntate venientem | quia [illegible] apud se
tam magnus [illegible] credere noluerunt Causa 2.
Exercent eis in alia [illegible] et [illegible] sacramentum de
venit [illegible] illa [illegible] eius [illegible] causa 3a

1 Amor pecunie temporalis

Una est propter amorem pecunie temporalis
Ipsi enim sunt [illegible] cupidi | et in lege eorum promittitur
frequenter habundancia temporalium | Ideo [illegible]
abhorrent [illegible] paupertatem /

2 Consuetudo odij Xpiane Legis

Secunda causa est quia a cunabulis nutriuntur in
odio Xpi et legis Xpiane | Et [illegible] Xpicolis
maledicunt | [illegible] et que a puericia
sunt [illegible] | [illegible] in natura versa
et [illegible] a veritate [illegible]

3 difficultas Xpiane legis

Tercia causa est propter difficultatem et altitudinem
eorum que a fide catholica proponuntur credenda
Sicut est Trinitas personarum in diuina natura | Et
due nature in una persona Xpi | Et sacramentum Eucaristie
que [illegible] possunt capere | Et ideo reputant nos
[illegible] adorare et colere et credere | In quod [illegible]
Eucaristia reputant nos ydolatras | Sicut per
[illegible] frequenter [illegible]
[illegible] ipsis [illegible] | Et ideo a fide catholica per
tantum [illegible] et plures baptizati ad vomitum
revertuntur.

Legem suam dampnabiliter custodiunt

Primo confunditur judei quia legem suam dupliciter custodiunt
et iam vix cognoscunt quid debeant tenere et quid respondere
ut veri dicuntur babilonii. Interpretatur enim babilon confusio
vel turbacio. Babilon confusio vel turbatio unde erant
in edificacione turris babilonice confusi sic et diuisi in lingue
ita in eorum lege tenenda confusi sunt dampnati. Contra judeos
Gen. 11. Confundamus linguam eorum ut non audiat unusquisque
linguam proximi sui. Ysidorus ... confusio ...

Primo quia in paucissimis legem tenent. Ezech. 16

In paucissimis legem tenent

Perdiderunt enim terram et ciuitatem ubi per quas
synagoga ambulat. Cerimonie legis quas tenent
modo ut ritus antiquus non eis erant. Nam nec
agni vitulina sicut olim celebrabant. Neque modo celebrant
nec neomenias nec sabbata nec vitulinas pascuas
nec oblaciones nec holocausta nec libamina
nec mense faciunt nec panes propositionis nec faciunt
lucernas quas mane patrubus vesperi accendebant
nec tymiamata que incensa turibulo in templo accendebant
nec ordinaciones ministrorum nec officium sacerdotum
nec dicunt vestimentorum nec decimas altarum nec non ordines
ministrorum per classes singulas ministrancium nec redimunt
primogenitum hominis aut mundorum animalium.
Item dicimus de primitiis arborum fructibus que reddebant
in usum sacerdotum. Quarto anno omnis fructus earum
sanctificabatur domino. Item loquitur de primis fructuum
que erant sacerdotum. Item de decimis decimarum
quarum non debebant tenere. Alium iudicium in lacu fito
taurum reddendam portabant. Leuite ut diximus decime
quam accipiebant eorum sacerdotibus persoluebant.
Septimum annum sabbaticum ut ... quinquagesimum et
jubileum. Lex enim omnes lepre et percussure
lepre vestium et domorum colores varios et species
distinguebat. Item de sterpe purgatio et mensis
et seminifluus opprimitur. Sanctificatio de contactu
mortuorum. De cineribus vitule ruffe que omnia
videtur apud judeos defecisse. Ergo in paucissimis legem tenent

Joelis [illegible]
perit de domo dei sui sacrificium

Ozee 3
filii Israhel sedebunt diebus multis sine rege et sine principe et sine sacrificio et sine altari

Judei enim confunduntur et digni sunt confundi
quia legem suam dupliciter custodiunt

quia in paucissimis tenent et negligunt
Secundo quia alias fallaces ponunt
cum in quibus legem tenent deo displicent
quia falsam spem de resurrectione credunt

Iudei

Iudeorum Ritus expiacionum non valent

Secundo, Persuadetur quia Ritus expiacionum suarum non valent. Osee 3. XX Morabitur in mendacio sine honore, et confusio illorum cum illis sine intermissione, et in eadem [illegible] XX est qui perdit animam suam per confusionem et in prudencia personam perdet suam. Mendaces enim sunt eorum expiaciones. Dicendum est quod super hoc non debent argui, quia expulsi sunt a patria, carent sanctuario templi et sacerdotibus legittimis, et dereliquerunt eum in conspectu dei, et dederunt [illegible] de terra ipsa. Nec plus mirum propter [illegible] super hoc impossibile debent arguere, Nec (?) Rome [illegible] ad terram sue habitacionis et sanctificabunt deo. Malachie: Placebit deo sacrificium Iuda et Ierusalem sicut dies seculi et anni antiqui. Sed verum est quod ille auctoritas loquitur de sacrificiis templi quod tempore Esdre reedificatum fuit. De capitulo autem eorum certum est quod ideo cessabunt de terra sua, ne fierent legittima sua. Si omnia eorum sacrificia eorum in terra ipsa placuissent deo, ejecti de terra sua non essent, sed in ea quod ipsi nisi fierent facere potuissent et possent. Vide Ysa. 1. Quo mihi multitudinem victimarum vestrarum, dicit dominus. Holocausta arietum et adipem pinguium et sanguinem vitulorum et agnorum et hircorum nolui. (in margin: matum et adipem pinguium)

Ieremie 6. Ut quid mihi thus de Saba affertis. Holocaustomata vestra non sunt accepta et victime vestre non placuerunt mihi. Amos 5. Odi et proieci festivitates vestras. Et si obtuleritis mihi holocaustomata et munera vestra, et victimas vestras non suscipiam. Malachie 1. Non est mihi voluntas in vobis, dicit dominus, et munus non suscipiam de manu vestra. Ps. 39. Sacrificium et oblationem noluisti. Osee 2. Cessare faciam omne gaudium eius, solemnitatem eius, neomeniam eius et sabbatum. Et hec hec omnia et similia intelligunt Iudei impleta fuisse in captivitate Babilonica. Tamen cum de captivitate eduxit et ad templum et propriam patriam reduxit, victimas accepta[bi]les habuit et illis indulsit. Sed cum propter [illegible] venerunt in ipsa sola, Romano incluse sunt. Et quanto captivitas secunda maior et gravior fuit quam prima, tanto maior fuit indignacio dei super ipsos in secunda quam in prima.

Item Sedum Musicum.
Delicti sit plenius
Modum. Rut 27.

Iudei in quibus legem tenere Deo displicuerunt

Tercio Iudei Confundantur Roma contra illis in quibus legem tenere Deo displicuerunt Capitulum XX. Particulis confusionem suam et [illegible] sua que fecerunt. Postquam enim Xpus venit qui velamen legis sustulit et sensum spiritualem qui intus latebat aperuit, custodire legalia secundum litteram ... non debuerunt, sed secundum spiritum vivificantem. Roma enim legem dederat melius eam quam ipsi Iudei intelligebant. Ideo in eo quod corporaliter legem custodiunt Deo displicuerunt. Sicut et veteres vinis quas ante susceptionem legem per manum Moysi tenebant, post legem susceptam tenere prohibiti sunt. Unde exigit sicut ipsi faciebant duas sorores in uxores non habeant. Nec valet quod opponunt dicentes Michael deus non corrigere. Nisi quod ante non rectum extitit vel quod recte factum non est ullatenus debuisse mutari, maxime si bene facta mutarentur [illegible] sunt mutabilis esse videtur. Sed hoc veritas est cum non ulla opera humana certa [illegible] per tempus opportunitate mutantur. Nec tamen eadem [illegible] mutabilis ista mutantur. Unde Augustinus in Epistula ad Marcellinum: hyemi succedit estas, pueritie adolescentia, adolescentie iuventus, iuventuti senectus, senectuti mors. Hec omnia mutantur. Hec mutabilitas divine providentie [illegible] non sit ut mutentur. Idem consilium non mutavit magister adolescenti quod puero solebat imponere et propterea mutata doctrina non mutavit. Mutata enim [illegible] causa quod antea recte factum fuerat, ita [illegible] temporis causa mutari ut non sit rectum nisi sit per tempus variet exigit mutationem. Optimum esse fuit primis temporibus sacrificium quod precepit Deus. Nunc vero non est ita, sed aptum est quod magis tempori congruit. Roma [illegible] vitiis [illegible] umbra [illegible]. Sicut non ideo mutabilis est Deus cum aliud vespere aliud mane fieri, ita non est mutabilis si aliud et aliud diversis temporibus fieri precepit. Ipse mutabilis [illegible] et mutabilitate [illegible] ego idem ipse sum et non mutor. Nec [illegible] Roma non sit apud Deum qui condidit tempora et sine tempore habet cuncta que suis temporibus [illegible] distribuit. Unde [illegible] Ieremias: Ecce dies veniunt dicit Dominus et consummabo super domum Iuda testamentum novum non secundum testamentum quod disposui patribus eorum cum eduxi eos de terra Egypti, sed hoc testamentum quod feriam cum domo Israel post dies illos: dabo legem meam in visceribus eorum et in corde eorum scribam eam et ero eis in Deum.

Baruch 2.

Statuam eis testamentum alterum

Et confundentur in magistratibus suis

condictum

Littera occidit spiritus vivificat

31

falsam spem Resurrectionis habent

Nono confunduntur Qui falsam spem resurrectionis habent ut XX timebunt et confundentur ab Ethyopia spe sua et ab Egipto gloria sua / Ethyopia religio ut tenebris confusionem infidelis corporis sunt / Credunt quod mortui suos resurgere et resuscitatos iterum tamen mori / inducentes testimonium plura Deut. 32 Ego occidam et ego vivere faciam / Et Ys 26 Vivent mortui tui interfecti tui resurgent expergiscimini et laudate qui habitatis in pulvere / Et Daniel 12 Multi qui dormiunt in pulvere evigilabunt / Sed hec auctoritates habent plenam resurrectionem / Non tamen illam sequuntur credunt super terram habituram Unde inducunt illud Ezechiel 37 Educam vos de sepulcris vestris plebs mea et educam vos in terram Israel et quiescere vos faciam super humum vestram [illegible]

[illegible]

ut Moyses vel alius et rex cum et [illegible] cum dignitate
Credendum est quod simul spiritus Effrem operabuntur / et gaudium
laborum habebunt / et velut catuli corporum / et catuli parvulorum
quod si verum esset quasi eos tam cape possent Sed cum
loca cohabitarent augustia / Nec habent arma que
possent tollere multi qui vero venturi habent / Si ad
penitentiam scandali per [illegible] redierint destruet lex / que dicit in deuteronomio
post secundum maritum non licet redire ad primum / Si vero redeat
ad alium destruet lex que de primo viro precepit / Nec enim
repudiante marito non potest nubere. Nec enim / Si vero
penitentia Si gaudium variabunt mortales [illegible] quam mortales
et aliquando moriuntur / Quia resurgent ad penam et non gloriam /
Cum ergo non [illegible] mortem cum vite manere sedebit
quando legitur in creaturis [illegible] sine fame et siti
et hinc de passionibus alteretur / Sed dicis quod resurgentes
naturam et [illegible] habebunt comedendi bibendi et gaudendi
per mille annos erit in plena beatitudinem sustinendi
sed redditur idem inconveniens quod prius / quia tanti
multitudini non sufficeret tam [illegible] quid ad videndos
agros [illegible] per omnem quod comedit bibit et
gignit delectatur et tristatur / quia de regno [illegible]
nobis est temporibus subiectus /

2/

Predicator confundere debet hereticos et heresis que fidem catholicam insurgentes, in quorum persona loquebatur [illegible] Iob [illegible]
Cum dicitis confundetis me [illegible] [illegible]
Hereticum [illegible] confundi debent [illegible] ...
Primo heretici confundendi sunt quia [illegible] diversi sunt / habet [illegible]
[illegible] sicut [illegible] habent [illegible]
Item [illegible] [illegible] [illegible] [illegible]
Et cum [illegible] quot capita tot sententie et a divisione [illegible] heresis

Quia scripture divinae [illegible] unitatem ecclesie dividunt / [illegible] scripturae divinae corrumpunt / Ecclesie morti obligati sunt

Secundo heretici confundendi sunt quia unitatem ecclesie dividunt
Ecclesiastici [illegible] [illegible] in [illegible] patres [illegible] est [illegible]
[illegible] sed confuse / unitatis in ecclesia vestigium est [illegible] unitatis
que est in trinitate perfecta / [illegible] qui [illegible] [illegible]
[illegible] [illegible] / et [illegible] patres [illegible] unitatis [illegible]
unitatem [illegible] quam [illegible] docuit et [illegible]
relinquunt non sequuntur sed magis catholicos persequuntur

Tertio heretici confundendi sunt quia veritatem scripture sacre corrumpunt
Ecclesiastici [illegible] furor est confusio. Nam scripturas sacras non
non sapiunt sed eas ad errores proprie intelligentie ducunt
et quasi blasphemias suas [illegible] [illegible] in libris
nostris inserunt. Et doctrinam patrum adulterando corrumpunt
aut adiciendo aut subtrahendo que vera sunt /
[illegible] [illegible] [illegible] Aug. li. 3 contra Iulianum
Mira sunt que dicitis nova et [illegible] mira stupemus
nova cavemus / [illegible] [illegible]

Quarto heretici confundendi sunt quia ecclesie morti obligati sunt
[illegible] abierunt in confusionem [illegible] errorum
Nam ut dicit Aug. in libro de fide ad Petrum firmissime tene
et nullatenus dubites non solum omnes paganos sed omnes
Iudeos et omnes hereticos et scismaticos qui extra ecclesiam
catholicam presentem finiunt vitam in ignem eternum ituros
hereticum si pro Christi nomine sanguinem fuderit nullatenus [illegible]
posse salvari. Nam ut dicit [illegible] 18 [illegible] [illegible]
[illegible] ecclesie [illegible] patitur [illegible] martir fieri
non potest [illegible] [illegible] heretici [illegible] confiteri [illegible]
[illegible] vel [illegible] [illegible] sed locum quo confiteri
debeat [illegible] Audite quod [illegible] [illegible]
[illegible] locus est in quo confitetur [illegible] confitetur
[illegible] formam quam Aug. [illegible] [illegible]

ente Unde est Ezech. in qua quomodo conflari valent ab omni ere petros
ube posuit purgari / Et quod, pro vo amaritudine si quid tribulatur
o hanc postea sustinetis inveniri possetis tamen vos non purgari, unde supra est
cap. 2. In igne probatur aurum et argentum homines vero receptibiles
in camino humiliationis / Secundo in loco ubi hic ergo quasi omnes vitas
ut de sua sancta passione hora ventura monstrari Nam Sepe per
Jhesu Christi Nomine ... ... cuiusdam passionis ope. Martires stant
quibus sancti viri vere dicunt ... locus est in quo conflatur / Sic ergo locum
conflatorii ... hanc fornacem qua aurum apte purgari valeat invenire
et hec est unde catholica ...

Predicandum est Iudeis et cunctis gentibus Messiam · Xpm dnm
salvatorem omnium · Deum et hominem verum · iam venisse tempore deo placito
oraculis prophetarum innuato et promisso.
pro deo placito oraculis prophetarum innuato
ostensum est et deductum ut cuiz ... potest

Et verus Messias et iam venit ostensum est et deductum ut cunctis gentibus quod ipse est verus
Nunc ostendendum est et predicandum Iudeis et cunctis gentibus quod ipse est verus
deus et verus homo per scripturas sacras et corpus prophetarum
Et primus in testem adduco Regium prophetam nostrum David · qui ipse
prophetavit in secundo psalmo seu psalterii
posuit cum cythareda Xpi qui in ... psalmo ... Astiterunt reges terre et principes convenerunt
in unum adversus dominum et adversus christum eius · Et in persona xpi dicit
Dominus dixit ad me filius meus es tu ego hodie genui te.
Que verba non possunt ipso veniente nisi de filio dei qui deus
est · de quo prophetat filius dei · ab eo
natus et eternaliter genitus · Xpus igitur in isto psalmo prophetatur filius dei · Nichil enim
natum et eternaliter genitum et preexistens deo equalis et coeternus · Nichil enim
est in deo quod non sit eternum et eiusdem nature cum deo ·
est in deo quod non sit eternum et eiusdem nature · Est igitur dominus est filius et ipse pater
huius igitur ... testimonio credendum est quod in divinis pater generans filium et filius genitus
... et genitus · Est enim ibi pater generans et genitus · ab ipso deo genitus
a patre ille qui de quo psalmus loquitur est filius dei · ab ipso deo genitus
generatione nali et eterna · Nichil enim est in deo quod non sit eternum · Job
Sunt ergo ... non sunt ... de Angelis · qui dicuntur filii dei
Non licet a deo procedunt per creationem et ... per alias creaturas assimilantur
per hoc quod sunt ... et quemplurima alia ... domini ...
quod dicuntur filii dei non tamen dicuntur geniti a deo Eo quod non procedunt ex
substantia dei sicut filius qui per generationem a patre procedit · Nec eadem natura

ut intelligi. de dauid qui fuit xpus dei 2 Reg 23 Ad cuius quam Reges
et principes philisteorum fremuerunt et insurrexerunt ut habetur 2 Reg in multis locis
De quo possit verissime dici filius dei magis iustus et sanctus / per quem
modum omnes iusti et sancti dicuntur filii dei. Luce 6 psalmo filii excelsi omnes vos
Quomodo et in scriptura dicitur filius dei Ego. Ubi legitur deum dixisse de Israel
~~[illegible]~~ Mitte filium meum ut serviat michi. [illegible] hoc || Pharaoni
iusti et sancti licet dicantur filii dei Non tamen ab ipso deo geniti. In ista
~~[illegible]~~ auctoritate dicitur filius meus es tu ego hodie genui te
In qua auctoritate exprimitur modus qui est per viam generacionis. Non autem per
viam adoptacionis / quo modo iusti et sancti homines vocantur filii dei
ut et Salomon de quo legitur 2 Reg 7 Ego ero illi in
patrem et ipse erit michi in filium. Que verba magis denotant
filiacionem adoptivam. Et non naturalem / Non enim dicit ipse erit filius meus
et ego eius pater sed dicit Ego ero illi in patrem et ipse
erit michi in filium scilicet adoptivum / Adopcio enim est assumpcio
extranee persone in filium. quod non convenit filiacioni naturali in
qua filius est de substantia patris. || Ipse invocabit me pater
Sed dicitur. De dauid legitur psalmo || meus es tu. Responsio
Respondeo auctoritas ista licet figuraliter possit intelligi de dauid.
Magis tamen et verius intelligitur de xpo a dauid descendente/
qui est verus filius dei per eternam generacionem. Unde de ipso
dicitur in eodem psalmo. Thronus eius sicut sol in conspectu
meo, et sicut luna perfecta in eternum et testis in celo fidelis
Que non possunt bene intelligi de dauid sed intelliguntur vere de
xpo Et ergo intelligitur et illa prophecia. Dominus dixit ad me filius Responsio
meus es tu. || De qua loquitur auctoritas ego hodie genui te
Sed dicitur. Generacio illa est temporalis et non eterna Et ratio Quia
tunc hodie genui sit signum temporis et hodie sit pars temporis
Oportet quod generacio illa intelligatur temporalis si referatur ad signum verbi
vel pars si referatur ad signum adverbii et utroque est temporale
Respondeo Cum de divinis ~~loquimur~~ agimus Non possumus loqui ita proprie
sicut in scriptis expressum / Sed oportet nos loqui more humano
Unde in proverbio/ quia cognicio nostra subiacet temporali. Ideo Cum
de deo loquimur/ oportet nos loqui cum verbis et adverbiis cum hec significant

Inmenendo [illegible] quantum possibile est [illegible] non subiacerent [illegible] sed [illegible]

Unde [illegible] in hoc loco nobis insinuatur [illegible] verbum [illegible]

In hac [illegible] dicit Genui, ad denotandum quod [illegible] filii in divinis [illegible]

est esse perfecta. Licet cum verbum genui sit preteriti temporis sed ut insinuat

quod generacio illa [illegible] perfecta, non tamen [illegible] in futurum [illegible]

adverbium presentis temporis. Eo quod in [illegible] nichil [illegible] in futurum. Non

precedit futurum sed totum est ut presens. Capitulo [illegible] ad designandum generacionem

eternam quantum fragilitas nostre cognicionis [illegible]

convenienter fuit hic appositum adverbium presentis temporis verbo preteriti [illegible]

In quibus loquitur Christus deum esse patrem [illegible] Et aut sit verus deus pater [illegible]

in predicto psalmo ubi deus loquens Christo filio suo dicit [illegible] Consequenter [illegible]

Postula a me et dabo tibi gentes hereditatem tuam [illegible] quod Christus

[illegible] aliquid esset minor deus [illegible] homo [illegible] illo deo convenit [illegible]

postulare aliquid a deo. Cum [illegible] hoc est [illegible] equalis deo patri

habens eandem potentiam [illegible] Non est [illegible]

ipse filius [illegible] postulare a me [illegible] naturam humanam

[illegible] ipse Christus est verus homo [illegible] aliquid a deo aliquid

ipse quod non habet

Secundo adduco eundem regium prophetam David in alio loco videlicet psalmo 44

Eructavit cor meum verbum bonum [illegible] loquitur de Christo [illegible]

[illegible]

[illegible]

[illegible] ubi Paulo ante [illegible] Christo

[illegible]

Sedes tua deus in seculum seculi [illegible]

[illegible]

habet sedem [illegible] nisi ipse deus [illegible]

[illegible] ille Christus ad quem loquitur est verus deus

[illegible] Sedes tua deus in seculum seculi [illegible]

[illegible] David ac de Salomone

[illegible] Christo [illegible] est vere

[illegible] Et verus homo [illegible]

deus habens sedem [illegible]

[illegible]

illud ultimum ps Speciosus forma pre filiis hominum transtulit sic - pulcritudine
tua Rex Messia maior est filiis hominum . patet quo quod ps iste
loquitur de Messia de quo testatur quod est verus deus et verus homo

Tercio addit eundem prophetam Regem David in alio loco ut ps 71
Deus iudicium tuum Regi da . Hic ps intitulatur ergo de Xpo . qui ibidem
demonstratur Salvator esse precipue pauperum et pauperum / de quo dicitur .
Salvos faciet filios pauperum etc. Et animas pauperum salvas faciet
De quo quod Xpus [illegible] Salvator ibidem dicitur Sit nomen eius
benedictum in secula et ante solem permanet nomen eius .
Et cuius patet quod filius dei fuit ante tempus . Luna enim et alia
quorum principium est Sol . facta sunt in signa temporum . Annorum et dierum
ut habetur Gen 1 . Et ideo ad designandum quod generatio filii dei est
supra tempus quemadmodum hic dicit ps Ante solem permanet nomen eius
quod dicit absque tempore consubstantialis . Et item permanet cum sole
et ante lunam in generatione et generationem . Cuius sol supra tempus et
ante lunam . Iudei et Romani qui habent Regem et filium
Regis debebant venire dicit Orietur in diebus eius iustitia et
habundancia pacis donec auferatur luna . Quod pertinet
dicitur primo salvatorem a proposito quod Xpum filium Regis venturum .
[illegible] quod nullus Regum pro ipso competit alium Regem homini puro
ut Salomoni . Cum principium et habundancia pacis illo domino fuit
ante lunam . Nec post ortum eius fuit turbata sed statim post mortem
suam pax in Regno suo cessavit . ut habetur 3 Reg 13 et 2 par 9 .
Sed et eius dicit Adorabunt eum omnes reges omnes gentes
servient ei . Hoc illo domino competit Salomoni . cum non fuit monarcha utique .

Iste textus adducitur pro themate Evangelium [illegible] [illegible] Ysayam. c. 9.

Parvulus natus est nobis et filius datus est nobis cuius imperium super humerum eius. Et vocabitur nomen eius admirabilis consiliarius deus fortis pater futuri seculi. princeps pacis.

Et quia [illegible] hec [illegible] quod [illegible]. De quo legitur Et verbum [illegible]
natus. Unde dicitur puer natus est nobis et est verbum dei. unde dicitur deus fortis
pater futuri seculi princeps pacis. Predictum [illegible] [illegible] pater visitavit super
[illegible] Non de aliquo puero homine nec de Ezechia cuius
Regnum et imperium et pax fuit brevissimum. De Christo autem cuius
[illegible] [illegible] in qua sedet et regnat non solum celestis sed etiam
[illegible] et [illegible] nomen eius
[illegible] a Christo [illegible] [illegible] In hac [illegible] quod dicitur
[illegible] sit aliquid [illegible] in ipso. [illegible] [illegible] in natura humana

Puer natus est nobis designatur [illegible] [illegible] in natura humana. In hac quod dicitur
sicut parvulus humilior est [illegible] [illegible] Maiores [illegible]
Et filius datus est nobis designatur in ipso [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sed datus nobis
[illegible] [illegible] [illegible] [illegible] [illegible] super humerum eius ostenditur quod [illegible]
In hac quod dicitur et factus est [illegible] [illegible] legis observande licet ad hoc non esset
[illegible] [illegible] accepit in se [illegible] legis [illegible] [illegible] Et recepit super se
obligatum [illegible] In [illegible] [illegible] Non veni solvere legem sed adimplere
legem observandam. [illegible] c. 7. [illegible] designatur quod
In hac quod sequitur Et vocabitur nomen eius admirabilis [illegible] [illegible] [illegible]
[illegible] [illegible] fuit [illegible] [illegible] designatur quod ipse puer [illegible]
In hac autem quod dicitur Consiliarius designatur quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
In hac quod [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible]
In hac quod dicitur fortis [illegible] cuius fortis [illegible] in [illegible] sunt [illegible]
In hac quod dicitur Pater futuri seculi. designatur quod ipse [illegible] [illegible] seculo
omnes electos ad celestem gloriam que est in futuro [illegible] [illegible] [illegible]
In hac quod dicitur princeps pacis designatur quod ipse [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible] [illegible] est in [illegible] [illegible]
[illegible] [illegible]

xx d vb Non est pax in ossibus meis a facie peccatorum meorum.
Scilicet in parvo [illegible] que [illegible] omnes [illegible] quam et cum
[illegible] et pacis. Multiplicabitur eius imperium et pacis eius non erit finis et super
solium David et super regnum eius sedebit ut confirmet et corroboret
illud in iudicio.

Iusto adduco Jeremie 23 ubi agitur de Messia et dicitur
Ecce dies veniunt dicit dominus et suscitabo David germen iustum
et regnabit rex et sapiens erit et faciet iudicium et iustitiam
in terra. In diebus eius salvabitur Iuda et Israel habitabit confidenter
et hoc est nomen quod vocabunt eum dominus iustus noster.
Veritas istius [illegible] contra oppositas [illegible] de Christo ostendendo ipsum esse
[illegible] hominem et verum deum. In hac enim quod dicitur Suscitabo David germen iustum
ostenditur humanitas Christi. In hac vero quod dicitur Et vocabunt eum dominus iustus noster
exprimitur eius vera divinitas [illegible] [illegible] Dominus iustus noster
[illegible] hebraice nomen domini tetragrammaton
In hebreo [illegible] quod est proprium [illegible] dei [illegible] de [illegible] dicitur [illegible]
quod quid est [illegible] [illegible]
de vero deo Christo. [illegible] quod nomen in [illegible]
habetur apud hebreos quod non est licitum ut ore proferatur [illegible] litteris
quibus scribitur sed loco talis nominis profertur aliud nomen compositum
ex aliis litteris a [illegible] quod sonat Adonay, id est Dominus.
[illegible] Soli sacerdotes [illegible] in templo ministrantes
illud nomen proferebant prout iacet in litteris et hoc [illegible]
sanctificatum in templo et non alibi [illegible] [illegible] nomen
in honore et reverentia [illegible] [illegible] [illegible]

Et infinitatem sive esse seu sine termino absque aliquo respectu ad
aliquam creaturam seu aliquem effectum. Ideo illud nomen incommunica-
bile est alteri creature. Unde Zacharie Iudei super illud verbum Exo. 3
hoc est nomen meum in eternum. dicunt hoc est nomen meum scilicet
michi soli proprium et nulli alteri attribuendum. Ex quibus sequitur quod cum
Messias esse domini vocandus aut huiusmodi nomine scilicet tetragramaton
quod est quod ipse Messias esset verus deus cum illud nomen nulli
pure creature esset communicabile.

Supra Addiuo Ezechielis prophete ... c. 1. Ubi ponitur illa similitudo
magna de rotis et de animalibus et de throno dei superiori
... eandem ... doctores Judeorum ... magnam
materiam de Messia misteriis divinis intantum quod erat
... apud eos exponere illud ... in publico seu pluribus
hominibus sed tantum uni ... intelligenti, et ... vide
in Talmuth. et ... ...
... ... et ... et
... ... Monarchias
... ... et Romanorum
Alij vero et melius exposuerunt predictam visionem correspondentem
ad misterium Christi seu Messye, qui tunc erat futurus
... ... propheta
in fine illius visionis ... Super capita animalium
videbatur similitudo throni saphirini et super similitudinem
throni quasi aspectus hominis desuper, per istum hominem
... intelligunt deum ... toti creature
... ... illa animalia movebantur
et quiescebant ibant et revertebantur ... deus ...
... ... illa possit ... ...
... in forma hominis in quo designabatur quod deus ...
... ... seu in forma hominis
... doctores Judeorum ... super illud verbum
in eadem visione ... Et manus hominis sub pennis eorum
... ...
... ... sub
pennis ... ... manifeste
... ... propheta in illa visione ... deus

Septimo adduco Danielem prophetam c. 7. ubi narrat quod
visionem valde notabilem quam habuit et quatuor bestias terribiles
que apud omnes sunt quatuor monarchias Regnorum huius mundi
et dicit ibidem. Aspiciebam donec throni positi sunt
et Antiquus dierum sedit. Que ubique apud omnes
intelligitur de deo patre et sic de Messya subdit.
et Ecce cum nubibus celi quasi filius hominis veniebat
et usque ad Antiquum dierum pervenit et dedit ei potestatem
et honorem et Regnum et omnes populi tribus et lingue servient
ei. potestas eius potestas eterna. que non auferetur et Regnum eius
quod non corrumpetur. Et ubique Iudei exponentes Iudeorum
intelligunt exponunt de Rege messya. patet igitur quod Daniel
in ista sua visione designat filium hominis cui datum est
Regnum eternum et incorruptibile. qui filius hominis est verus deus
et verus homo

Caldeorum
Medorum
Grecorum
Romanorum

Octavo adduco Micheam prophetam c. 5. ubi loquitur de xpo et
venturo dicit. Et tu Bethleem effrata non es minima in
principibus Iuda ex te mihi egredietur. qui sit dux in Israel
et egressus eius ab antiquo a diebus eternitatis
In hac autem prophetia duo de Messya: quod de Bethleem egressurus erat
... quod certo tempore et loco egressurus erat
... xpi. ... Et egressus eius ab antiquo a diebus eternitatis
... quod subditur ... non a tempore ... [illegible]
... natiuitatis eterne. que non a tempore ... in loco [illegible]
sed etiam eterna ... . et secundum ... eternitatis ipse exponitur
de Messya. Nullo autem ... exponi de puro homine qui fuit in tempore [illegible]
... et de Ezechia. sed de xpo qui natus est temporaliter et eternaliter
que quidem natiuitas seu emanationis exponitur in ... [illegible]
... [illegible]

Nono adduco Zachariam prophetam c. 12 ubi de deo salvatore Ierusalem loquitur. Effundam super domum David et super habitatores Ierusalem spiritum gratie et aspicient in me quem confixerunt | et plangent super eum. [illegible] ad illum pertinet infundere spiritum gratie nisi ad solum deum [illegible] consistit in eo [illegible] et gloriam dabit dominus | et dico quod hec Effundam super id per Christum [illegible] super domum David et super habitatores Ierusalem spiritum gratie | ut scriptum est supra [illegible] in persona dei. | Unde [illegible] immediate in eadem serie habetur [illegible] | et sic patet quod [illegible] et aspicient in me quem confixerunt scilicet in sua passione | [illegible] infundere gratiam [illegible] possent [illegible] salvari nisi [illegible] [illegible] confixerunt | quod de illo per [illegible] [illegible] | qui [illegible] fuit [illegible] | qui [illegible] | et [illegible] nisi de nostro salvatore | qui [illegible] patet [illegible] Christi [illegible] confixus est. Et quia [illegible] et passio.

Decimo adduco [illegible] eiusdem Zacharie c. 9 [illegible] Exulta satis filia Syon iubila filia Ierusalem Ecce Rex tuus venit tibi iustus et salvator ipse pauper et ascendens asinam. [illegible] [illegible] [illegible] Rex tibi iustus et salvator [illegible] nisi de Messia | per hoc [illegible] quod dicitur Rex tibi iustus et salvator | ostenditur eius [illegible] | Per hoc autem quod dicitur pauper et ascendens super asinam | ostenditur eius humanitas | Per hoc autem [illegible] pauper [illegible] inter homines [illegible] in qua sicut pauper [illegible] ostenditur in eo natura [illegible] | [illegible] quod dicitur Rex iustus et salvator | quia pauper [illegible] [illegible] [illegible] [illegible] | et [illegible] [illegible] sicut [illegible] [illegible] et pauper [illegible] possit [illegible] ad [illegible] | et | [illegible] in natura [illegible] | et [illegible] est [illegible] ad [illegible] in natura divina | pauper in natura [illegible] [illegible] apud [illegible] Unde [illegible] patet [illegible] Exultabimus et letabimur in te [illegible] super illud Cap. 1. Exultabimus [illegible] in te deo sancto et benedicto

Paruitas intelligentie

et ut amplius confundantur [illegible] effectum
[illegible] corpus errorum [illegible] intelligere [illegible]
[illegible] confundi [illegible] paruitas intelligentie [illegible]
causa est [illegible]
[illegible] fantasmatum [illegible] corpus non [illegible]
[illegible] confundantur [illegible]
[illegible] sicut est [illegible]
[illegible] in [illegible]
[illegible] fantasmata [illegible]
[illegible] corpus [illegible]

Subtilitas materie

Secunda causa est subtilitas materie [illegible]
[illegible]
[illegible] habet [illegible]
[illegible]
[illegible] Marcus [illegible]
[illegible]
Hec est [illegible] Iudith [illegible]
[illegible] in confusione [illegible]
[illegible] corpus [illegible]
[illegible] non possunt [illegible]
errant et confunduntur in suo errore [illegible]
[illegible] Julian [illegible] est [illegible]
edificande sunt [illegible] fundamenta subverte[illegible]
Vos [illegible] quos [illegible]
et [illegible]
[illegible] vos [illegible] longe [illegible] a [illegible] que sine

Cardinalia

[illegible]
[illegible] est [illegible] si illa non [illegible] non habet
[illegible] est [illegible] sicut [illegible] coloribus
[illegible]
[illegible] sup[illegible] [illegible]
[illegible] in sole [illegible]
[illegible] sicut [illegible]

Pusillanimitas / Negligencie

[T]ercia causa pusillanimitatis negligencie. patet X [illegible]
Contingit in magistris filiis sapiens est qui ac stetit in estate
filius confusionis qui mercede est prius seculi in quo seminari
et metere valet in futuro premium. Cuius ratio quia nostris vir[illegible]
non possumus sacre fidei misterium penetrare quod aliud nostre
nisi pauci [illegible] pulsare fabulis [illegible]
cor[illegible] [illegible] ignorantes et invenibilis que agenda
sunt valeant et adimplenda que viderint [illegible]
[illegible] Dum adimpleta mirabilia mea. Sunt enim oculi nostri
velut nisi in luce solis sicut [illegible] et [illegible]
non [illegible] nisi ex [illegible] et [illegible]
patet. Dum in luce tua videbimus lumen. Cum [illegible]
non [illegible] hoc lucem sunt sicut vespertiliones [illegible]
[illegible] qui de nocte vigilant et de die dormiunt [illegible]
[illegible] de [illegible] solis radios. [illegible] XII [illegible]
[illegible] philosophie passim.

Perversitas / superbie

[Q]uarta causa est perversitas superbie. patet. Confundantur
superbi quia iniuste iniquitatem fecerunt in me. Est enim superbia
quedam inflacio oculorum intelligencius quia repellit [illegible]
veritatis. Ut dicit Aug. [illegible]. Timor meus [illegible]
separatur absque [illegible] inflata [illegible] claudebat oculos
[illegible] cum sine humilitate error est. Greci [illegible]
[illegible] non [illegible] gloriantur [illegible] sed in [illegible]
evanuerunt et obscuratum est [illegible] cor eorum. [illegible] autem
hereticus est arrogans et superbus. [illegible] glossa super
illud [illegible] Arrogancia tua et superbia cordis tui
decepit te. [illegible] hereticus [illegible] ipsa
superbia est [illegible] hereticos [illegible] in corde [illegible]
ad pravas asserciones [illegible] non veniunt. Ideo [illegible]
[illegible] est superbia. sicut [illegible]
humilitas. [illegible]
[illegible] quasi [illegible]
quo in antiquis [illegible]
[illegible] sapientes videri [illegible]
stulti [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Confundantur eciam hostes Christi Iudei perfidi vel fallaces
Sarraceni filii et mali quam tanto … quia
[illegible] … qui sunt in medio Christianorum … in
medio … quorum vita … est,
~~[illegible]~~ … super illi ~~[illegible]~~
in … qui … ~~[illegible]~~
~~Confundantur et sunt [illegible] qui velut et [illegible]~~
~~… et sub … officio in quibus …~~
~~… tempore … milites … in … x~~
… mortui sunt … quemadmodum … Christo
Confundantur … quia maior est …
est alter tanto … est …
… et … est … Deo …
… [illegible]

Confundantur sicut fur qui in furto deprehenditur [?]
Sicut confunditur fur qui in furto deprehenditur, sic confusi sunt
domus Israel, ipsi et principes eorum, sacerdotes eorum, Ieremie 2º
qui fidem Christi profitentur et factis vero negant [illegible]

Confundantur sicut cornix que plumis aliarum avium tegitur
et tunc quibus spoliata nuda efficitur. Sic confundentur in parte [?]
qui se ornabant se virtutibus aliorum et opera plurima [?] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] plumas
recipit a volucribus, que spoliata [illegible] a [illegible]
in ipsa remanebat nuda [?]. Dicit
Sic nuda et confusionis plena. [illegible] XV
In omni fine confusio et in omnibus operibus eorum
[illegible] [illegible] [illegible] [illegible] quorum
[illegible] [illegible] [illegible] eorum opera [illegible]. In operibus
ac [illegible] [illegible] [illegible] [illegible] aut [illegible]
aut [illegible] [illegible] [illegible] in eorum [illegible]
que tegunt eorum [illegible].

Confundantur sicut dixit qui abeo eius panem negarunt
mendicare compellit. [illegible] Confundantur alii dolis quibus
[illegible] et eum [illegible] sicut quievit [illegible] filii
Lumina est que [illegible] in morte a bonis [illegible] qui [illegible]
[illegible] filium et de possessione ad possessionem [illegible]
[illegible] [illegible] quibus [illegible] [illegible] [illegible] [illegible]
[illegible]

V. Aliquis possit predicare [illegible] audire sine licentia prelati [illegible]

Et nullus [illegible] magnus vel [illegible]

Nisi missus a deo vel prelato [illegible] predicare [illegible]

[illegible] natum est [illegible]

[illegible] et doctrina publica [illegible]

[illegible] publica [illegible]

prelati [illegible] aliquid quod [illegible]

publica nisi [illegible] prelati.

Nullus debet predicare [illegible] sed missus a deo ut aliqui [illegible] prelato.

Sed dicitur predicare est bonum [illegible] Cum

ad omnes [illegible]

[illegible]

Sed dicitur [illegible] J

Et [illegible]

[illegible] Non publice //

Utrum aliquis prohibitus a principe seculari debeat dimittere predicationem verbi dei.

Et videtur quod non quia dicitur predicate ... [illegible]

Non licet ... [illegible] ... non debeat dimittere.

In oppositum ... [illegible]

Item quod ... [illegible]

Circa questionem notandum ... [illegible] 2. q. 29

Predicator aut habet curam animarum aut non ... [illegible]

... [illegible]

Non est dimittenda predicatio ... [illegible]

... [illegible]

... [illegible]

... [illegible] Sed ... [illegible]

... [illegible]

1. Predicator ... a tyranno ... [illegible]

2. Predicator ... a tyranno ... [illegible]

3. Predicator ... [illegible]

... [illegible]

[illegible] stipendi predicatorum

Utrum liceat predicatori habere oculum ad temporalem occasione sui stipendii. Et videtur quod non [illegible] quia [illegible] glo[ssa] [illegible] [illegible] et licet [illegible] quia [illegible] glo[ssa] [illegible] non [illegible] [illegible] omnia adiciuntur vobis. glo[ssa] [illegible] non [illegible] [illegible] et hec omnia [illegible] habere oculum ad terrena [illegible] non licet predicatori habere oculum ad terrena [illegible] [illegible] [illegible] debet [illegible] est [illegible] [illegible] licet predicatori [illegible] [illegible] glo[ssa] stipendiorum [illegible] non licet predicatori [illegible] [illegible] habere oculum ad terrena [illegible] [illegible] loquitur habere oculum ad terrena [illegible] [illegible] 2 q. 17. habere oculum ad terrena

Nota [illegible] sicut ad mercedem vel premium [illegible] [illegible] sicut ad mercedem vel premium [illegible] habere oculum ad terrena [illegible] [illegible] non licet habere oculum ad terrena [illegible] [illegible] [illegible] Alio [illegible] sicut ad stipendia [illegible] [illegible] licet predicatori habere [illegible] [illegible] sustentationis vite [illegible] licet predicatori habere [illegible] [illegible] oculum ad terrena [illegible] 1 [illegible] 2. [illegible] [illegible] [illegible] [illegible] glo[ssa] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magna [illegible] [illegible] [illegible] [illegible] mercedem dispensationibus a deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] stipendia [illegible] predicatoribus debita ab auditoribus [illegible] [illegible] [illegible] [illegible] predicatoribus labor [illegible] [illegible] exhibitio a [illegible] bonorum operum [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] predicationibus [illegible] [illegible] sustentationibus

[illegible] bonis [illegible] predicatoribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] predicatoribus [illegible] ab auditoribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Paulus [illegible] non quero [illegible] [illegible] [illegible] datum sed quero fructum [illegible] datum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fructum in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] datum sed fructum [illegible] [illegible] [illegible] [illegible] habeo [illegible] et habundo [illegible] 2 [illegible] [illegible] [illegible] [illegible] [illegible]

Premium stipendium

Phili[ppenses]

accepit cum Christus ut apostolis et aliis praedicantibus non de suo sed de stipendiis
auditorum quibus praedicaverunt possent vivere. Non tamen legitur ipsos
aliquem de suo vellent vivere superrogare / quod eis licet /
Licitum quippe est utrisque de ipso evangelizare. Apostolus Paulus permisit quod
de propriis laboribus vivens eis praedicabat. Et quibus [illegible]
In illuminatum et praedicatorum habent [illegible] occasione mercedis [illegible]
lucri [illegible] esse occasione sustentacionis vite et stipendii [illegible] est
Doctoribus et praedicatoribus pro suis ad vitam necessariis aliquid accipere
tamquam stipendium in laboris, non sicut premium remunerationis [illegible]
Item ut dicit Magister libro 2 de [illegible] tractans differenciam inter Matheum et
Marcum cum videntur legem [illegible] de vestimentis et calciamentis. Nam Matheus
dicit calciamenta in via non esse portanda, Marcus autem ait quod
sandaliis debent esse calciati et nichil aliud debent portare nisi
virgam [illegible] / Unum ergo dictum prohibent Apostolis ut neque in victu et
vestitu non haberent sed unde talem haberent gratiam et a quibus reciperent
[illegible] ostendit / Nam statim cum dixit nolite possidere aurum aut
argentum neque peccuniam in zonis neque calciamenta neque duas
tunicas habentes neque virgam immediate adiunxit dignus est enim
operarius mercede sua / Volens igitur Christus suos Apostolos et
alios sive doctores praedicatores ab omni sollicitudine esse remotos
et curam vite querendi sive magnam sive parvam ab illis
quibus praedicabant et stipendiis esse instruendam. Calciamenta vero
et sandalia vel virga pro Matheo Apostolo prohibita et pro
Marcum concessa. Non sub eadem significacione accipiuntur. Sicut
Aliter accipitur temptacio cum dicitur temptavit deus Abraham
et aliter cum dicitur deus neminem temptat. Quia primo accipitur pro
temptatione probacionis, secundo pro temptatione seductionis. Sicut eciam dicitur
[illegible] non [illegible] intelligitur de iudicio discrecionis. Cum vero dicitur
Resurgent impii in resurrectionem iudicii intelligitur de iudicio dampnacionis
Eodem modo cum Matheus prohibet calciamenta et virgam portare
intelligit curam nimie necessitatis sollicitudinis eius esse corporaliter instruendam
Cum vero Marcus concedit sandalia et virgam intelligit per virgam apostolicam
~~[illegible]~~ potestatem qua licet eis necessaria sumere / Per sandalia vero
intelligitur ut pedes apostolorum neque sint tecti ut evangelii doctrina occultetur neque sint
Sicut fuit Balaam et multi alii qui cupiditate et mercede [illegible] prophetabant
et divinabant [illegible] magistri [illegible] ne pro [illegible]
vel addiscendi aliquid [illegible] doctores [illegible]
propter cupiditatem [illegible] et [illegible] Petri 2 [illegible]
habent [illegible] et [illegible] filii
delinquit / viam rectam et secuti viam Balaam qui mercedem
iniquitatis amavit. Cuius signum fuit quod [illegible] mutum [illegible]
vocem [illegible] prophete insipienciam et sic infamie correpcionem accepit

[illegible] et hanc [illegible] mer

V. Virtuosa verbi dei predicacionem cum signorum et miraculorum illustracione facta sit primus modus vocacionis et petrorum ad deum conversio. Sed arguitur quod non quia interna divina inspiracio illustracio et divina attraccio. Secundum vocacio et petrorum ad deum conversio primus modus fuerit. Ergo quod falsum.

In oppositum est littera, quod illi autem profecti predicaverunt ubique domino cooperante et sermonem confirmante sequentibus signis. Ergo quod verum.

~~[illegible]~~

Predicacio

Et secundum hec erunt quinque articuli. Primus articulus de predicacione [illegible] et racione. Secundus articulus. Nota quod

Circa huius questionis discussionem nota quod quinque modis vocabat ad se petrus deus scilicet per verbi dei virtuosam predicacionem, internam divinam inspiracionem, per flagellorum immissionem, attraccionem, miraculorum illustracionem.

Primo deus vocabat ad se petrus per verbi sui virtuosam sermonem quia verbum eius dei verbum petrorum medullitus penetrat et petrorum corda convertit. Hebreos 4: Vivus est sermo dei et efficax et penetrabilior omni gladio ancipiti. Et propter hoc dicitur quod verbum dei est super omnia utile. Verbum dei comparatur arbori mirrhe. Isaie 1: Supposuit mirtus pro urtica quod pro saluce (?) avium vestimentum. Sicut enim mirtus trahit totam arborem ad suum usum sic verbum dei trahit cor ad suum usum. Et quo circa [illegible].

Secundus modus vocacionis et petrorum ad se conversionis efficit deus per virtuosam verbi sui predicacionem. Sic quod dicitur in [illegible] et Ecclesiastici 37 capitulo. Iungitur enim verbum ~~de audit~~ veritatis audiens petrum timore propter ab antiquo hoste [illegible] se supposuit.

Gregorius II mor c 4 Super illud Job Si clauserit hominem
Nemo est qui aperiat. Plerumque fit ut cum auditorum corda
exigentibus culpis despicientibus gratia dei non repletur / monentium
sermo a predicatore moveatur / quia mutum est quod os quod
loquitur si ille intus in corde non clamet qui aspirat verba
que audiuntur / hinc propheta ait Nisi dominus edificaverit domum
in vanum laboraverunt qui edificant eam / hinc Salomon ait

[Ecc^e 7] Considera opera dei quod nemo possit corrigere quem ille
despexerit / Nec mirum / Si a corde reproborum predicatoris
sermo [illegible] / dum nonnumquam ipse eis deus in his que
minime audiuntur / resistentium moribus impugnatur / hinc ezechieli
loquitur resistentium [illegible] domum vox admoneri potuit / Et malari(?)

[Ezech 3] ad palatum tuum / quia exigente culpa malorum iam intus
non potuit / quam [illegible] reliquerit cum foris ad resistentium verba
[illegible] cor reliquerit

[+] Sed in audientium cordibus ... corde ... a deo aperiri hostium predicatoris
habebat quod iam [illegible] sed deus ei desuper vocem quibus
/ hinc vocem necnon et [illegible] dare posse vocem [illegible]
que docebat / Non necesse habetis ut aliquis vos
doceat sed sicut unctio docet vos de omnibus
/ hinc vocem iterum paulus quibus docet incipit dicens
[1 cor 3] Neque qui plantat est aliquid / Neque qui rigat / sed
qui incrementum dat deus / Nam ut dicit idem gregorius 2a
mor c 16 deus per predicatores insonat sed corda
audientium per semetipsum intus illustrat / paulo attestante
qui ait / Ego plantavi Apollo rigavit deus autem
incrementum dedit / Et [illegible] de Simone bono li x c x.
Dantur sine admonitione gratia dei

Intima inspiratio

Circa 2m articulum notandum quod discipuli credentes veniebant ad se petentes per futurum suam inspiracionem. De qua 2a Machabeorum tractatur illud ibidem: Relictis vestibus et [illegible] gratia sit eius 4t 3 dicta. Arguit per prophetam vel Iohannes Augustinus vel imperante hystoriam medietatis vel stultum cor qui stultum gratia sit salvatoris. quasi invisibilis [illegible] veniunt [illegible] sunt secreti. Daniel autem hic venit [illegible] [illegible] invisibiliter [illegible] [illegible] [illegible] invisibilis. Sed vere [illegible] [illegible] ad se [illegible] [illegible] audiens audivit [illegible] in me deus [illegible] et [illegible] 3. Ego sto ad hostium et pulso. Et quo [illegible] glosa [illegible]

Salomon [illegible] qui [illegible] audivit aperiet et introibit vel ad me et [illegible] per [illegible] et [illegible] et [illegible]

Unicuique inducit ad se veniens et petens quis suam efficit deus per suam futurum divinam inspiracionem. [illegible] in [illegible] [illegible] 2m [illegible] [illegible] [illegible] predicator verba [illegible] [illegible] [illegible] [illegible] [illegible] cor aperire [illegible] per internam gratiam dare [illegible] [illegible] [illegible] [illegible] ad corda audiencium [illegible] solus opus dei [illegible] [illegible] ad corda [illegible] [illegible] [illegible] [illegible] predicatoris [illegible] [illegible] [illegible] [illegible] sed deus [illegible] predicatoris verba surdo corde perhibet. Dubius [illegible] dominus [illegible] predicatoris verba [illegible] [illegible] [illegible] [illegible] [illegible] Paulus predicator [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Colossenses. Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Faciei irradiatio

Circa 3m articulum notandum quod [illegible] [illegible] [illegible] ad se petentes per suam faciei irradiacionem. De qua dicitur 2a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et 3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] glosa ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]

Unicuique inducit ad se veniens et petens quis suam efficit deus per suam faciei irradiacionem. [illegible] [illegible] [illegible] in [illegible]

3.

Attractio

Circa quartum Auicenne [illegible] per [illegible] dicit Humbertus
ad se petitos per attractionem et quia [illegible] v. b.
Sicut in magnete lapide hoc est [illegible] quod ut [illegible]
et fistulas plus replet / quando magis [illegible] calamus
ad se trahit partes quas valebat. [illegible] supple
[illegible] ad [illegible] quam [illegible]
[illegible] trahit et quod non trahit [illegible]
[illegible] [illegible] non [illegible] [illegible] non [illegible]
ut [illegible] aut [illegible] non sit per [illegible]
sed [illegible] [illegible] et [illegible] inflammationem
trahit [illegible] [illegible] / [illegible]
[illegible] / et [illegible] pelles [illegible] [illegible]
[illegible] et trahit [illegible] / [illegible] [illegible] et
trahit [illegible] / sed trahit [illegible] [illegible] / sed per [illegible]
et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] pelles
[illegible] [illegible] et trahit ad [illegible] / non [illegible]
[illegible] / sed [illegible] [illegible] [illegible]
[illegible] trahit [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] amara [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] pellem [illegible]
[illegible] / ut [illegible] [illegible] [illegible] ad
[illegible] / [illegible] [illegible] [illegible] et pelles [illegible]
que est [illegible] / [illegible] [illegible] est [illegible]
que [illegible] [illegible] / Sub hoc [illegible] [illegible] [illegible]
[illegible] [illegible] sed pellem [illegible] [illegible] ut
[illegible] et ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] in [illegible]
[illegible] [illegible]

Utrum necesse ad se [illegible] et [illegible] [illegible] [illegible]
[illegible] per [illegible] [illegible] attractionem [illegible] [illegible] in [illegible]

Miraculorum illustratio

360

Circa quintum articulum [illegible] dicitur [illegible] ad se
potentia per miraculorum illustrationem. Et quod [illegible] ad
[illegible] signa profuerunt apostolis quae antiquis [illegible]
[illegible] dubium non est miracula [illegible] infidelibus
[illegible] signum petit [illegible]
[illegible] quod signa data sunt
infidelibus [illegible] ad fideles [illegible]
[illegible]. Miracula [illegible] non fidelibus sed
infidelibus quia signum fidelibus non est [illegible] quia [illegible]
[illegible] sed infidelibus [illegible] Paulus
[illegible] infidelibus [illegible] publice [illegible]
[illegible] fidelibus non
[illegible] sed [illegible]
[illegible] non [illegible] fidelibus [illegible]

[illegible] ad se [illegible] et [illegible]
per miraculorum illustrationem [illegible]
apostolis Hebreos 2. [illegible] a deo
per apostolos qui audierunt [illegible]
[illegible] signis et portentis et variis virtutibus et [illegible]
[illegible] apostolis [illegible]
[illegible]
[illegible] miracula
[illegible]
[illegible]
[illegible]
Miracula [illegible] — Prodigia

[illegible] — Portenta

[illegible] — Signa
[illegible]
[illegible]
[illegible]
[illegible] — Prodigium
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] — Portentum
Portentum [illegible]
[illegible]
[illegible]
[illegible]
portentum [illegible]
[illegible]

Ap[osto]li t[ame]n ad p[re]dicand[um] p[er] universum missi p[re]dicaveru[n]t
ubiq[ue] d[omi]no cooperante / Et p[er] istor[um] p[re]dicac[i]o[n]em magna in
eccl[es]ia dei s[ur]rexit utilitas / quia deu[m] honorant et
ex clamac[i]o[n]e eor[um] p[re]dicatores honorant[ur] d[omi]n[u]m / Vnde Iohannes
baptista qui s[an]c[tu]s inter homines habebatur & xp[istu]s estimabat[ur]
non usurpavit sibi quod non erat / sed [con]fessus
humiliter est quod erat / xp[istu]m honorabat. Vnde [et] clamabat [con]-
dicebat Ioh. 1. Iohannes p[er]hibet testimonium de xp[ist]o &
clamat dic[en]s / hic est quem dixi / De cuius plenitudine nos
o[mn]es accepimus / Non sum ego xp[istu]s / Ego vox clamantis
in deserto / Iohannes sola v[er]itate [illegible]

Ip[s]e Iohannes dicit p[re]dicatorem ut querat in omnibus dei honorem hoc ait sibi [illegible] quibus [illegible] sui honoris / hec est	Magistrum vite / Sanctitatis forma / Morum norma / Virginitatis speculum / Pudicitie [illegible] / Castitatis exemplum / Penitentie via / Peccatorum venia / Fidei disciplina / Maior hominibus / Par angelis / Legis summa / Ewangelii sanctio / Apostolorum vox / Silentium prophetarum / Lucerna mundi / Officium [illegible] / Precursor [illegible] / Domini testis / Trinitatis medius / ut ait Petrus Ravennas

[margin: tantus in meritis]

Si p[ro]p[ter] [illegible] in ore dei cum gl[ori]a
Si nutriatur in ore p[e]c[ca]t[or]is cum gravamine
Si efficiatur in ope multiplicatur cum fama
Si humiliter in plebe audiatur cum reverentia
[illegible] ponunt zelos declamatores utiles.

[margin: Ex quibus [illegible] vite predicatoris prudentis [illegible] cum homine deus]

Attendamus ergo p[ro]p[ter] salutem gl[ori]am dei
puere qui clamabat Ioh. 21. Audietis
qui venit in no[m]i[n]e d[omi]ni Osanna in excelsis.
Et [illegible] de [illegible]
Audiamus d[omi]n[u]m in voce vestra & [illegible]
[illegible] nostri
ut [illegible] auditores
delectabiliter [illegible] perpesse
molestias [illegible]
Si non in ea nostra gl[ori]am [illegible]
Timet eos est [illegible]
[illegible] a [illegible] agentis [illegible]
Et [illegible] ad locum suum rediens [illegible] in caritate [illegible]
[illegible] Iudicum 17. Sampson [illegible] mandibulam asini
iacentem in terra / interfecit [illegible] Mille viros Et postea sitivit
valde / Et tunc clamavit ad d[omi]n[u]m / aperuit deus
dentem molarem in maxilla asini / Et egresse sunt ex eo
aque / Sampson p[re]dicator [illegible] maxilla
asini iacens in terra [illegible] p[re]dicatoris a [illegible]
hec elevata est philistei [illegible] / quia d[omi]n[u]m p[ro] [illegible] et
[illegible] gl[ori]am dei p[re]dicat[ur] [illegible] repellunt[ur] / Sed post
victoriam Sampson sitivit / Et hec ut dicit [illegible] quia non
deo sed sibi gl[ori]am tribuit / cum ex p[re]dicacione vana gl[ori]a
surgit / Sed clamat Sampson ad deum ut ex molari dente
[illegible] potum / hec est ut ex predicacione distillet aqua
sapientie / que vane glorie [illegible] & refrigerat appetitum /
Ideo Ioh. 7. Stabat Ihesus et clamabat Si quis sitit

corporum ciborum nutriuntur homines ad libidinem ita ad [illegible] quia per
verbum predicacionis nutriuntur ~~[illegible]~~ mentes audiencium ad devocionem
vadentur quia aliquem ad singulos [illegible] frigidi et aridi / qui
per paucam modicam [illegible] fervidi et ploratus / Fontem igitur aque vive
Aquas non vivas eam habet qui in sola memoria scripture colliget
scripturas velut in cisterna / sine ullo divine inspiracionis afferte /.
In differencia vero aque vive vera est sana / quam suggerit spiritus
veritatis / que de libano / hoc est de vite omnium sanctorum procedit
cum fervore et impetu / Propterea Gen. 41 Cum in tota terra Egypti
fames cresceret clamavit populus ad pharaonem petens alimenta sic illi
reliquias potorum que inflant et non saciant / Non panem Iosephi
Habacuc . i. sancti spiritus / sicut hii qui [illegible] [illegible] /
insipida sunt sicut heretici dicebant / et non cum
Ezechiele volumen sacre scripture manducant /.
[illegible] ut dicit Ieronimus super [illegible] aque fervens sacrate est sermo divinus
Sicut ut dicitur est penetrabilior omni gladio ancipiti [illegible] Hebr.
Sermo autem divinus est [illegible] quicquid desiderant. Ad instar
[illegible] sermone divino nascitur quicquid [illegible] iudei comedebant secundum voluntatem in
Manna . quia [illegible] Sap. 16 [illegible] Manna quippe est verbum
sapiebat ut dicit Sap. 16 [illegible] et quicquid bonum volumus [illegible] hoc possidet in
se et quicquid [illegible]
ore comedentis sapit

Ipsa ad admittere et spiritualis intelligere et intellectus implere et
auditorum animos attendendum Nam de Virtute de Compunctione le. 2 c.
est qui aliquid dignum vult proferre / ante omnia debet salutem
calorem fervere / quo sermones qui ab eo prodeunt possint accendere
animos auditorum Hic autem calor fervidus est spiritus sanctus
Cum gratia Nisi audientium corda repleat ad aures corporum
vox doctorum inaniter sonat. Foris enim pronunciare possunt Magistri
possunt sed haec intus imprimere non possunt ut inquit Gregorius 2a omelia
c 27. Neque enim qui plantavit est aliquid Neque qui rigat
sed qui incrementum dat deus / j. cor. 3 / et bernardus Augustinus
de civitate dei li 17 c 6. Spiritus inquit sanctus operatur interius
ut habeat aliquid in medicina quod adhibetur exterius
Alioquin Etiam Si deus utitur creaturis subditis
in aliquam speciem humanam / sive [illegible] alloquatur humanos
sive sensus corporis sive illos quos istis simillimos habemus
in sompnis Nec interiore gratia mentem regit atque agit
Nichil prodest homini omnis predicatio veritatis. Nam [illegible] dicit
Augustinus in libro de libero arbitrio. liberum arbitrium tantum valet
ad bonum quantum sufficit si a gratia non admittitur et ubi si non operatur
Ipsa ad gratiam operatur liberum arbitrium / Lyram semper vigilantem
Sanat cum convertit affectum
Roborat ut perducat ad actum
Servat ne sentiat defectum
Capitulo. Absque dei gratia.
Nec aliquis ad cogitandum sufficiat
Quantum Nec ad opus bonum perficiendum
Sicut Sufficientia nostra ex ipsa deo est 2a cor 3. Quando et velle inspirat
adiuvat et in futuro remuneratur

Venit ad me et bibat. Clamat et stat erectus quod
ore predicat, audet pro opus consumando, venit ad Christum
sitit et bibit, cum delectatur in Christi gloria quam ardenter
[illegible] ... [illegible] qui eum dixerunt quod
[illegible] ... [illegible] quod verus
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
pro [illegible] ... [illegible]

[illegible] predicatur [illegible] ... [illegible]
[illegible] ... gratiam [illegible]
Nam [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
Numeri xx clamaverunt Moyses et Aaron ad Dominum
et dixerunt, Domine Deus audi clamorem populi huius
et aperi eis thesaurum tuum fontem aque vive
thesaurum absconditum est [illegible]
[illegible] liber involutus quem [illegible]
Ezechiel 2 ... [illegible]
[illegible] ... [illegible] Et Ysaia 29
[illegible] ... [illegible]
liber involutus [illegible] ... non aperiret. Et Apocalypsis
liber non aperiret nisi leo de tribu Juda
[illegible] ... [illegible]
[illegible] ... [illegible] Et Daniel 12
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
Nam sicut ferrum [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] Moyses et Aaron thesaurum tuum fontem aque vive
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]

Quia predicatores predicant cum vehementi plurima
rum efficacia in ore predicancium multiplicatur dei sola
Ipsum enim dei populum salus est auxit / propter hanc
multiplicitatem in predicatoribus clamatur / et ipse qui solus
salutem habent honoratur Job. clamant
dicentes voce magna dicentes salus deo nostro
sedenti super thronum et agno / propter hoc Mathee 6
Vox dei ad veritatem clamabat et salus erit
timentibus nomen suum / Sicut cum in Babilonis [illegible]
que [illegible] in fluminibus suis i. in [illegible] bonis
non in solidis [illegible] i. [illegible] Sicut mulier
[illegible] in [illegible] ut [illegible] et [illegible]
[illegible] comedit / et [illegible]
Ecquidem verbum dei [illegible] et quibus in sermone dormiunt
quod [illegible] in [illegible] magis faciunt / Dormiunt ad
populum [illegible] sed non ad [illegible] / et [illegible] sicut
asinum in [illegible] sermo [illegible] subsistit odorat
et [illegible] in [illegible] Ita sermo [illegible]
[illegible] a [illegible] patria / Sed tales ut
[illegible] clamatur predicando / et ut caput levant
et in [illegible] statim [illegible] / Sicut porcus aut
[illegible] in fabaria dum clamatur ad eum solus
[illegible] caput erigit sed statim ad [illegible]
fabas redit / et si porcus [illegible] clamat et alii
porci ad eum clamorem [illegible] et [illegible]
Sic predicator cum aliquem peccatorem arguit tota
[illegible] in arguentem insurgit / laborant peccatorem
defendere / et predicatorem infamare / sed nichilominus vox
dei ad veritatem et [illegible] predicator ad eorum salutem
[illegible] dei [illegible] timorem / Ideo sequitur [illegible]
Salus erit timentibus nomen suum / Certo enim
[illegible] ad deum [illegible] si timent eum / Sicut [illegible]
[illegible] [illegible] qui [illegible] suggerit
et [illegible] pro modica [illegible] que [illegible] sunt
penas [illegible] ubi tandem in [illegible]
[illegible] dei filius est in paradiso / Ideo [illegible] vox dei
clamat / et [illegible] clamabo / Omnis caro fenum et omnis
gloria eius quasi flos feni / [illegible] est fenum et cecidit
flos feni / Legitur de quodam [illegible] qui [illegible]
[illegible] [illegible] cum [illegible]
anime [illegible] post mille annos [illegible] a suppliciis
liberari / sed [illegible] regnum suum / [illegible]
Propter [illegible] a mille / sed [illegible] / et ad [illegible]
[illegible] et ad mille [illegible] / et ad [illegible] quot sunt gutte
in mari / sed [illegible] et [illegible] / [illegible] in spiritu
timoris.

Attendens hunc tenorem psalmi audientibus et flores ad murmur . . .
supplicium et dolorem / ex [illegible] mortis & vocatus
[illegible] mortalis et religiosam [illegible] / Sic ad modum
verbum domini tangit corda multorum / et ad modum lucernam
accipimus in tenebris verum / Et cum se tangit ex predicatore fructu
gratiosus consurgit et hoc in solis electis [illegible] secundum [illegible] || [illegible] super illo Job
Verba sapientie que repleti audiunt / Electi non solum audiunt sed [illegible]
gustant ut eis in corde sapiunt quod reprobis non [illegible]
sed solum [illegible] sonant / Aliud enim est verbum
audire solum [illegible] / aliud vero gustare / Electi etiam verbum sapientie
sic audiunt ut gustent / quia hoc quod audiunt eis per
amorem sapit / Reprobis vero sonum ipsum ad [illegible]
tradunt ut quidem verbis audiunt sed tamen corde frigido
qualiter sapiunt ignorant /

> Ne vane [illegible] verba dividant et Fumos ex medio [illegible] capere

Quia predicator predicat verum verbum plurimum
[illegible] in [illegible] audire et [illegible]

Sic enim Daniel 3 dicitur quod [illegible] clamabat valenter [illegible]
[illegible] et [illegible] in hora qua audientes sonitum tube
[illegible] / [illegible]
adorate statuam auream et non [illegible] / [illegible]
[illegible] audire a [illegible] et dici a predicatore
[illegible] Jone 3 Clamavit Jonas in Ninive
[illegible] et [illegible]
[illegible] et predicavit [illegible]
[illegible] est [illegible]
et sedit in cinere et [illegible]
Videlicet predicatoribus [illegible] diebus istis
[illegible] et possint hoc [illegible] / sed quia non [illegible] hoc tale
illud est / sicut [illegible] in auribus [illegible] demonium
[illegible] et [illegible] non [illegible] / [illegible] tempestas
[illegible] / sed [illegible]
[illegible] Non audiunt non [illegible] quorum [illegible]
corda [illegible] / et [illegible] Jeremie 6
Verbum domini factum est in opprobrium eis et non suscipient id.
Ipsi enim [illegible] in [illegible] est clamant [illegible] predicatoribus /
Ysaie 23 Non [illegible] et [illegible]
[illegible] / Ne clamet [illegible] ad deum et reputetur tibi in peccatum
[illegible] Jacobi 5 Merces operariorum qui messuerunt regiones
vestras que fraudata est a vobis clamat et clamor
eorum in aures domini Sabaoth introivit / [illegible]
[illegible] sanguinis [illegible] amant
[illegible] predicatoribus Job 16 Terra ne operias sanguinem meum
[illegible] in te locum latendi clamor meus et
Ideo Gen. 4 Vox sanguinis fratris tui clamat ad me de terra
[illegible] / [illegible] qui [illegible]
campanam ne [illegible] ad missam /

Et ipsi auriosi qui volunt suis pilis spoliari in papia clamant
et prudentiam dat parvis suis pu. 8. Et ibidem O viri
ad vos clamito et vox mea ad filios hominum intelligite parvuli
astuciam. Clamant a[d] scepturam pu. 3 Carpe
carpe bursam. Cum a quere a quodam fuge
Fuge verum time
Time supplicium sapite. Quod tantum dedignaret et dicit Jud. a. [illegible]
Tres mulieres habent spalte qui me docuit

Amor. Intuebar nogolam meam cum dixit et vidi
Pudor negligentibus dispitos redeuntem. Et timorem dedicit
Amor Intuebar secrete invenit me [illegible] dispecit.
Et ne fierem eos inferior et abierunt. Pudorem dedicit.
Tandem quia est multi doctrina in despectum et dulcedinem
Et amorem dedicit.

Hic est quod dictus hominem et impleto de fui 6 Seraphim
clamabant alter ad alterum Sanctus Sanctus Sanctus dominus sabaoth
plena est omnis [illegible] terra gloria eius.

·ZZ·

~~nult~~ accedat reg[...]
[...] et ~~mittet~~ mi[...]
[...]tati et etiam ~~quod~~
[...]ivimus, Sex[ta] ferias
[...]nnos in ~~Sab~~bat[h]o ja[...]

iuxta mentem

Circa articulum non [illegible] in [illegible] d. 18 [illegible]
arti. 2. Alexander dicit quod sacerdos absolvendo dimittit
penam eternam. Sed hoc non videtur verum, quia eo [illegible] iustificatur in contritione
fuit dimissa. Ideo fuit tunc aliquid [illegible] fuit aliquis
eterne pene obligatus et deletur per culpam / Alii dicunt
quod dimittit purgatorium in [illegible]. Sed hoc eciam non videtur verum
quia non habet potestatem dimittendi purgatorium [illegible] quod non
[illegible] potestatem ligandi atque solvendi in [illegible] art. 16
Alii dicunt quod dimittit partem pene pro satisfactione
debite secundum [illegible] quam penitens sibi [illegible] incurrit
[illegible] suffragium ecclesie [illegible] defunctis [illegible] fuit
[illegible] mererentur [illegible] remissio fit
[illegible] clavium [illegible] thesaurum ecclesie qui [illegible] clavibus
[illegible] multa fidelium [illegible] ecclesie
[illegible] thesaurum [illegible]
[illegible] penitencia [illegible] [illegible]
[illegible] ecclesie / [illegible]
[illegible] in ecclesia [illegible] martirum [illegible]
[illegible] martirum [illegible]
[illegible] quorum [illegible]
[illegible] pene [illegible]
[illegible] ligandi atque solvendi clavium in ecclesia [illegible]
[illegible] ad remissionem
ad remissionem eterne pene [illegible] ad remissionem
pene satisfactorie pro peccatis debite [illegible]
[illegible] 2 art. 6 [illegible]
[illegible] dimissam [illegible]
[illegible] alium [illegible] absolvendo
sacerdotalis [illegible] penitentis [illegible]
[illegible] clavium
[illegible] ad [illegible] pene eterne [illegible] in [illegible]
[illegible] d. 18 [illegible]
[illegible] penitentem [illegible] a debito pene [illegible]
[illegible] a [illegible]
[illegible] absolvit
a debito pene eterne [illegible] absolvit
a [illegible] culpe [illegible] obligatum [illegible]
ad penam eternam [illegible] ~~[illegible] a debito pene eterne~~.
Sacerdos [illegible] absolvit a pena [illegible] debita pro peccato [illegible]
[illegible] d. 16 ~~[illegible]~~ ligat [illegible] sacerdos
[illegible] clavium in ligat [illegible] satisfactionis [illegible]
absolvendo [illegible] dimittit aliquid [illegible] ad purgatorium
ad [illegible] admittit [illegible] potestate
non [illegible] clavium indulgencias [illegible]
[illegible] potestate in dandis indulgenciis habet

V. Absque missione et licencia speciali pape aut episcopi dioc[esani] seu alterius prelati iurisdictionem obtinentis legittime non licet [illegible] liberorum curatis sacerdotibus passim predicare [illegible]

Et quod [illegible] Christus [illegible] post suam resurrectionem [illegible] in mundum predicate [illegible] sed et [illegible] in sua ad [illegible] [illegible] cum [illegible]

[illegible] appostolus ad Romanos X. [illegible] predicabunt nisi mittantur [illegible] predicare [illegible]

[illegible] in littera [illegible] Petrus et Philippus [illegible]

[illegible]

Et hunc [illegible] ordinem [illegible] [illegible]

[illegible]

[illegible] Item debent claves [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] ad alios [illegible]
[illegible] ad [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a Petro [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] apud
[illegible] [illegible] [illegible] [illegible] atque [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
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[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] q. 164 art. [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dominum papam sedatum [illegible] et supplices ab omni pro
arte [illegible] et [illegible] dicte [illegible] partes [illegible]
ut a [illegible] pro [illegible] quod [illegible] / [illegible]
[illegible] [illegible] [illegible].

Item decret. 12. q. 2. c. 28 de hoc [illegible]
[illegible] pro magnis [illegible] Magne
[illegible] [illegible] a Deo vel a [illegible]
[illegible] est apud [illegible]
[illegible] est [illegible] vel
[illegible] [illegible] ut est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

Sed quia doctrina ordinarii / ad quam soliti sunt [illegible] [illegible]
[illegible] et [illegible] / [illegible] [illegible] dei [illegible] / et [illegible] alii
[illegible] ecclesie [illegible] [illegible] / [illegible] [illegible]
/ quia [illegible] hanc [illegible] ex [illegible] ordinaria [illegible]
ad alios [illegible] episcopos et [illegible] [illegible] ex [illegible]
ordinarii [illegible] [illegible] [illegible] / et [illegible]
[illegible] hanc [illegible] [illegible] / [illegible] et illos qui
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et ordines [illegible] [illegible] et [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] / [illegible] [illegible]
in ecclesia dei [illegible] ordinarii [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] / et [illegible] quia [illegible] in ecclesia dei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] / [illegible]
[illegible] et [illegible] [illegible] [illegible] / [illegible] [illegible] est [illegible] x.
/ [illegible] [illegible] [illegible] ordinarii // in [illegible] / et [illegible] [illegible]
[illegible] ordinarii. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] 21.
[illegible] in [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] // [illegible] / [illegible]
in [illegible] [illegible] in ecclesia [illegible] / et [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] ecclesia in [illegible] [illegible] in [illegible] 2
[illegible] [illegible] et [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in — [illegible] [illegible]
[illegible] [illegible] et
[illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

.1. De [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] dei /
.2. [illegible] et [illegible] [illegible] ex [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
.3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] // [illegible] dei.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] / quia [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] in [illegible]
[illegible] 2 q 6 [illegible] et c. et 3 q 3 [illegible] [illegible]
[illegible] [illegible] ad [illegible] et de [illegible] . [illegible] . [illegible] 6
et [illegible] / et [illegible] [illegible]
et hanc [illegible] [illegible] ad [illegible] / [illegible] [illegible] ab ecclesia [illegible]
h. x. c. 16 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ecclesie [illegible] [illegible] / et [illegible] [illegible] [illegible] [illegible] / et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

// [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Circa 2m articulum [illegible] quod [illegible] [illegible] est [illegible]
[illegible] et non ordinis [illegible] alii [illegible]
[illegible] et [illegible] [illegible] ipsis [illegible]
[illegible] per [illegible] alios [illegible] in [illegible] [illegible]
ad [illegible] [illegible] hic est quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] per [illegible]
de [illegible] [illegible] [illegible] de [illegible] ordinis [illegible] et [illegible]
[illegible] quod [illegible] [illegible] clerici [illegible] [illegible] per [illegible]
[illegible] [illegible] ordines non per [illegible]
clerici [illegible] ad [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] per [illegible]

[illegible] prelatis [illegible] [illegible] [illegible] obligati [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] de [illegible] ordinis [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] per [illegible] [illegible] per [illegible]
[illegible] [illegible] et non in [illegible] [illegible] [illegible] per in [illegible]
[illegible] [illegible] de [illegible] [illegible] ad [illegible] [illegible]
[illegible] per [illegible] [illegible] non [illegible] [illegible]
ac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] est [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] et
[illegible] quam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
per de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] in [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] non [illegible] in [illegible] [illegible]
[illegible] et in [illegible] [illegible] [illegible] [illegible]
[illegible] quam ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] et [illegible]

Non per obligati [illegible] ordinis [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 6

[illegible] ad [illegible] in statu [illegible]
[illegible] Eucharistiae (?) origine a [illegible] apostolorum [illegible]
[illegible] absurdum est [illegible] et [illegible]
Diaconus [illegible] officium [illegible] vi di. libri [illegible]
[illegible] Maioris [illegible] Diaconus [illegible]
[illegible] Diaconus [illegible]
[illegible] officium [illegible]
[illegible] diaconi [illegible]
[illegible] est [illegible]
[illegible] diaconi [illegible]
[illegible] diacon [illegible] in [illegible]
[illegible]
[illegible] xxiii di. [illegible]
[illegible]
[illegible]
[illegible] Diaconus [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible] Diaconus [illegible] Diaconum est [illegible]
[illegible]
[illegible]
[illegible]
[illegible] xxiii [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible] est [illegible]
[illegible] Maior [illegible]
[illegible]
[illegible]
[illegible] est [illegible] xxviii di.
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]
xxviii di. [illegible]
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
[illegible]

et sub illo prelatos Medios et sub illis prelatos [illegible]
Sed dicitur [illegible] angelus angelis [illegible]
et [illegible] [illegible] Vel [illegible]
[illegible] superiores medios et inferiores [illegible]
[illegible] predictis [illegible] ordinacione [illegible] prelatorum ord[illegible]
[illegible] recipit prelatorum [illegible] [illegible] debet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] has prelatos
[illegible] in superioribus [illegible] Ex quo alique [illegible]
ordines aliorum [illegible] [illegible] [illegible] Mercatores et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible] quorum [illegible] habent [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] prelatorum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut 6 q 1 [illegible]
in [illegible] et debent [illegible] [illegible] [illegible]
q 4 [illegible] 2 [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 6 et 9 q 1 [illegible]
in [illegible] et [illegible] 19 [illegible] et 8 q 3 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] debent [illegible] [illegible] et [illegible] [illegible]
Unde [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] habent [illegible] [illegible]
[illegible] [illegible] 29 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
habent [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel [illegible] vel aliorum [illegible] [illegible] [illegible]
[illegible] [illegible] 3 [illegible]

1. [illegible] [illegible] predictis habent [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] 31
3. Vendicant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliorum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

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Primo Sermo est impeditus vel impedimentum lingue | Ecc(lesiastic)i x
de Moyse qui deus [illegible] committit super prelatum [illegible]
qui erat dux | [illegible] eloquens [illegible] et industrius [illegible]
quam [illegible] et [illegible] habent et [illegible]
[illegible] | [illegible] | [illegible]
[illegible] eloquens sit | [illegible]
[illegible] in [illegible] que ad [illegible] | [illegible]
in Moyse [illegible] | in [illegible] | [illegible]
[illegible] qui est impedimentum lingue [illegible]
[illegible] in [illegible]
2 q(uestio) [illegible] impedimentum lingue [illegible]
[illegible]
in [illegible]
[illegible] | [illegible] | [illegible]
[illegible] et [illegible]
[illegible]
[illegible] | [illegible] Cum
[illegible] | [illegible] | [illegible] ad [illegible]
[illegible] | [illegible] | 2 q(uestio) [illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible] Moyses [illegible]
[illegible] 86 et 87 di(stinctione) [illegible] | [illegible]
[illegible] 27 di(stinctione) [illegible] | [illegible]
[illegible] | 6 [illegible]
[illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible] et [illegible]
[illegible]
[illegible] | [illegible]
ad [illegible] | [illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible] | [illegible]
[illegible] | [illegible] 12 [illegible]
X[illegible] in [illegible]
[illegible] | [illegible]
[illegible]
[illegible]
[illegible]

Utrum predicatores ubi dei vacant sui officii teneantur omnia illa facere que contingit eos docere ad predicationem. Et videtur quod predicator illius fieri qui concedit eum sed dicitur ... qui est conditor eius faciebat que predicabat ... propter illos facere et docere ... art. 1
eum vel docet facere et quod docet ... que non vult
In oppositum arguitur aliquis non est reputandus ... de faciendo illud quod alius predicat / sed predicando ... predicator facit quod predicat alius qui non faciendo illud quod predicat non plus peccat quam si illud non predicaret
alius enim ... predicatione quod predicat alius reportare ... quod ... in littera ... apostoli ...

In articulo est 3 articuli | 1 De quibusdam ... sunt ... 2 ... a ... apparent ad docendum
circa articulum ... | 2.
... de quolibet 2. | 3.

Art. 31. Predicatores contingit predicare per docere quia ... ea ad que alii tenentur sicut sunt precepta dei et precepta ecclesie et aliquando ad que forte tenentur ... vero ... planum est quod ad ista tenentur tenere necessario vel contingit eos predicare seu docere ea ad que alii non tenentur. Et manifestum est quod ad ista non obligantur ut sicut ... quod si facerent ... est et non ... Nisi forte in casu ... si non facerent seu observarent illa ... consilia ... scandalum in auditoribus ... quod possent ... caritati ... per ...

Predicatores ubi dei vacant sui officii non tenentur omnia illa facere que contingit eos docere ad predicationem. ...
Et ratio quia predicatores contingit predicare consilia ut paupertatem voluntariam ad quod ipsi non tenentur ... Secus autem est de preceptis dei et ecclesie ad que omnes tenentur faciendo.
Et ... ratio ...

aut facere quod docent
1. pro implendo precepta tenentur predicatores, tenentur necessario
2. pro implendo consilia tenentur predicatores, tenentur ...
3. pro vitando ... scandalo ... tenentur predicatores aut facere quod docent tenentur necessario
4. Ad faciendum opera supererogationis ...

Predicatores magis tenentur quam alii quod non predicant tenentur ...

+ ... non ...
... ...
... ...
... ...
... predicant in ... quod ...
... est publice in ... et ... non est ...

Predicator ... in marginibus: Predicatores ... facere illa que ... concedit eius: Dicitur quod ... non tenentur. ... est ad ea que ... ad salutem ... et non ad alia. ... vero ... predicatio ... vitandi. Si ... non tenentur ... est ... Et ad ... quod predicatores magis tenentur ad opera supererogationis quam ... predicant ... alii ... non predicant ... est in corpore.

Sed laici sunt predicti litteratorum [illegible] ignorancia
ut [illegible] in [illegible] sicut [illegible] ostendit
Et ad [illegible] [illegible] [illegible] predicti [illegible]
[illegible] [illegible] [illegible] [illegible]
quia non est qui audiat verbum [illegible] [illegible]
[illegible] tempore [illegible] et non est qui aperiat [illegible]
[illegible] dissimulatur ad tempus ut [illegible] [illegible]
sequitur [illegible] effectus [illegible] [illegible]
[illegible] [illegible] [illegible] quo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sed principium [illegible]
valet [illegible] [illegible] Mat. 20. [illegible]
qui [illegible] [illegible] quasi et qui [illegible]
[illegible] plagas [illegible] imponunt
Et [illegible] in [illegible] [illegible] 13 [illegible]
[illegible] [illegible] accipit [illegible] ad tempus [illegible]
[illegible] [illegible] qui [illegible] statum [illegible]
[illegible] [illegible] ad [illegible]
Et dissimulat [illegible] [illegible] [illegible] alium Galatas
Et [illegible] Mat. 28 [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible]
[illegible] plus [illegible] studio [illegible]
[illegible] ut in [illegible] [illegible] utilitate [illegible]
qui [illegible] [illegible] non accipit [illegible]
[illegible] [illegible] [illegible] [illegible] plures [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] valeant [illegible]
quanto [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Ephesios 2 [illegible] 4 [illegible] [illegible]
[illegible] de iusticia [illegible] [illegible] [illegible]
iuste [illegible] [illegible] [illegible] [illegible]
quia apud [illegible] [illegible] [illegible] utilitate [illegible]
[illegible] [illegible] importunitas [illegible] [illegible]

Descripcio eius ut apparet legenti est sicut in textu et
glosulis [illegible] [illegible] Sed in litteralibus hebreorum
aut grecis commentariis ac catholicis multiplicibus
Ier 6 Sta in porta domus dei et predica ibi
verbum et predicta [illegible] audiunt omnes qui [illegible]
[illegible] in foribus filie Syon [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in plaga Bibli[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] philosophantur [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] in anno 32 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui ad [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

V. Utrum presbiteri possunt solemniter obligari quod
[illegible] non predicandi [illegible] quod debent officium
debitum dimittere predicandi verbum dei
et videtur quod non. Nota tamen quod
communiter curati [illegible] quod de predicatione sunt
pro tempore non dimittere [illegible] quod [illegible]
Magister [illegible] obediens [illegible] sed [illegible]
precepit [illegible] et [illegible] et [illegible]
Alius [illegible] quod [illegible] obediens [illegible] in quo possunt
pro [illegible] sed pro [illegible] possunt prohibendo quod [illegible]
[illegible] est licitum quod prohibendo solemniter [illegible]
[illegible] solemniter et [illegible]. [illegible] prout
[illegible] in [illegible] [illegible] aliud

Ad primum [illegible] est dimittendum aliquid tamen [illegible]
quod sit [illegible] aliquis [illegible] et [illegible]
[illegible] si [illegible] non sit [illegible]
Ad 2m [illegible] precepit predicare non immediate sed eo
modo quo ~~aliquid~~ sit [illegible] [illegible]
Ad 3m argumentum [illegible] [illegible] aliquando [illegible]
~~[illegible]~~ possunt [illegible] quod devotus [illegible]
non possunt obediendo [illegible] sit [illegible] non
[illegible] ad esse [illegible]

Item Anno M lxiiij° V. Opus victoriarum sancti
Adalberti et Stanislai fuit [illegible] quorum
vnum deperiit et alius [illegible] non [illegible] [illegible]
[illegible] [illegible] non [illegible] Opus virtutum sancti Adalberti
et Stanislai fuit [illegible] quorum vnum deperiit
et alius permansit cum [illegible] suo. [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] beati Adalberti
[illegible] multa non fuit [illegible] [illegible] [illegible]
[illegible] ipsius [illegible] et [illegible] suos [illegible]
[illegible] [illegible] deperiit. De [illegible] autem beati Stani-
slai multa fuerunt [illegible] / [illegible] [illegible] Boleslaus [illegible]
[illegible] [illegible] [illegible] cum de [illegible] [illegible]
[illegible] cum [illegible] suo [illegible] [illegible] de [illegible]
pastoris [illegible] suo [illegible] [illegible] suo [illegible] [illegible]. [illegible] [illegible]

.1. [illegible] beati Adalberti [illegible] suo deperierunt [illegible] [illegible] [illegible]
.2. [illegible] beati Stanislai [illegible] suo non deperierunt [illegible]
[illegible] multi beneficia [illegible].

.3. Conrado pastore adalberti [illegible] non [illegible] in malum [illegible]

Boemi Polonorum appareat quod post mortem sancti Stani-
slai statim Boleslaum expulerunt qui fugiens
in Vngariam ad Wladislaum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Marie [illegible] [illegible] ut refert
Cronica Wincencii

Circa secundum articulum No[ta] sententiam doctoris in de[cre]tis q. 12 art. 29 utrum aliquis predicator predicans verbum dei possit fugere a tyranno ... Nos habemus a tyranno et apostolo ... sed non debet ... et ... [illegible]

[illegible] aliquem qui audire volunt non est dimittenda predicatio ... sed est ... ad terram ... et locum ... optimum ad tyrannum si impediatur et quaere ... licet predicare ... Nos ... debet ... mandatum dei ... et fugere ad alia loca ... [illegible]

[illegible]

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Circa hanc materiam ... opus est ... si ... est ista.

[illegible]

Cum Articulus Non patet ex lege et iure A q 1 Ad . . .
C / fugere tenetur. Dicendum est persecucio est Extrinseca et Intrinseca.
Extrinseca consistit in manifestis iniuriis corporis.
Intrinseca in eis que adhuc non sunt extra ab ecclesia. In Extrinseca persecucione

Intrinseca

distinguitur aut solus prelatus querit aut totus clerus. Si solus
et tota est ecclesia salua et ille fugere licet patet per illud [illegible] pastore [illegible]
Act. 2 fugit in Egyptum / Et a exemplo pauli qui a fratribus per murum demissus est
in sporta 2 Cor 11. Vnde Aug. ait fugiant qui [illegible] quando
domini pro aliis fuerint ecclesia salua. Hinc ipse dominus ait discipulis suis
Si vos persecuti fuerint in vna ciuitate fugite in aliam Math 10
Hinc Ihesus abscondit se et exiuit de templo cum Iudei tulerunt
lapides ut iacerent in eum. Joh 8. Hinc eciam Aug. ait in ps. 7·3
Ecce elongaui fugiens et mansi in solitudine. Illud tangit
quod viderat [illegible] ut [illegible] et [illegible]
in deserto [illegible] In quo docebat nos in secreto [illegible]
cum a malis premimur. Si vero Ecclesia non est tuta [illegible] et [illegible]
[illegible] pro quibus [illegible] Si enim deserere incipiat quibus prodesse
[illegible] Aug. de [illegible] et qui non est pastor
[illegible] non sunt oues proprie videt lupum venientem et dimittit oues
et fugit. Si totus clerus querit indistincte sicut quando ex
hostibus apparet vt 23 di [illegible] Sed si alio
[illegible] Ecclesia totus clerus fugit cum prelato Si non [illegible]
remaneat cum prelato vel omnes vel quidam ex eis
Sic est [illegible] ut [illegible] de Mansione [illegible]

Extrinseca

26 q 2 [illegible] Circa Extrinsecam persecucionem distinguitur
aut omnes sunt Mali aut quidam Si Boni sunt quamuis
mali eos non deserat 33 q in [illegible] Si omnes
Mali sunt [illegible] spes est de conuersione [illegible] Si est non
sunt deserendi Si non est spes [illegible] deserendi vt A. q 1 c
Ex quibus patent conclusiones

1 Manente salua Ecclesia licite prelatus cedit licite persecucioni
[illegible] salua [illegible]
2 Ecclesia ~~tuta non manente~~ in periculo consistente prelatus non cedit licite persecucioni
[illegible] salua [illegible]

~~[illegible]~~
3 Ecclesia salua manente prelatus cum toto clero fugit licite
persecucionem [illegible] omnes [illegible]
4 Ecclesia in periculo manente prelatus cum toto clero non fugit licite
persecucionem [illegible] omnes [illegible]
5 In extrinseca persecucione vbi boni sunt et mali [illegible]
[illegible] prelatus debent deserere.
6 In extrinseca persecucione vbi omnes sunt mali et est spes meliorandi
prelatus licite potest deserere
7 In extrinseca persecucione vbi omnes sunt mali [illegible]
est meliorandi prelatus licite non potest deserere.

Item Articulus nonus fuit declaratus per dominos [illegible] 2 arti 12

predicatoribus [illegible] ad [illegible] quod [illegible]

[illegible] ad [illegible] per [illegible] predicatori [illegible] licet

[illegible] ad [illegible] [illegible] [illegible]

[illegible] ad stipendia [illegible] [illegible]

[illegible] predicatore [illegible] ad [illegible] [illegible] 2.

[illegible] predicatori [illegible] [illegible]

[illegible] est [illegible] [illegible] est [illegible]

[illegible] est [illegible] [illegible] [illegible]

[illegible] vendere [illegible] [illegible] [illegible]

a [illegible] [illegible] [illegible] [illegible]

[illegible] predicatori [illegible] ad [illegible] [illegible]

ad [illegible] [illegible] ad [illegible] stipendia

[illegible] [illegible] Item [illegible]

[illegible] stipendiarum [illegible] 3 [illegible]

1. Intencio predicatoris [illegible] debet [illegible] ad [illegible]
2. [illegible] predicatoris [illegible] ad [illegible] stipendia
3. [illegible] predicatoris [illegible] stipendia

[illegible] Intencio predicatoris [illegible] 2 [illegible]

[illegible] stipendium [illegible] stipendia [illegible] predicatori licet [illegible]

[illegible] [illegible] [illegible]

[illegible] predicatore [illegible] [illegible]

[illegible] [illegible] [illegible]

licet [illegible] [illegible] [illegible]

12 arti 30.

Item Articulus [illegible] declaratus [illegible] 12 arti 30.

De [illegible] [illegible] [illegible]

[illegible] elemosinas [illegible] [illegible]

[illegible] predicatoris [illegible] predicatori [illegible]

[illegible] elemosinas [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] ad [illegible] 2

[illegible] licet [illegible]

[illegible] elemosinas predicatoris

[illegible] [illegible] [illegible]

[illegible] elemosinas [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible]

[illegible] [illegible] 3. [illegible]

[illegible] 4 [illegible]

[illegible] [illegible] [illegible]

1. predicator [illegible] elemosinas [illegible]
2. predicator [illegible] elemosinas [illegible]
3. [illegible] est [illegible] [illegible]

V. Quod Christus agmina debebat gentes adducere per apostolorum predicatorum.

[illegible]

Damasceni ... libro ... [illegible]

ne aberrent ... quod ... [illegible] ... Et ... [illegible]

... receptum est ... [illegible] ... quod ... [illegible]

... predicatorum ... [illegible]

... in ... articulo ... [illegible] ... V. ... debent predicare ... [illegible]

... doctrina ... [illegible]

... predicatores ... [illegible] ... apostolos ... [illegible]

... [illegible] ... apostolus ... [illegible]

... predicatores ... [illegible]

... Ordo ... [illegible]

V. Predicatoribus verbi dei vera sit doctrina ... qua Christo ... operta sunt dogmata nuda corda hominum.

[illegible]

... apostoli ... [illegible]

... articulus ...

... [illegible] ... articulum ... [illegible]

... in ... articulo ... [illegible]

... [illegible]

... [illegible] ... verbi dei ... [illegible]

Damasceni ... [illegible]

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Et quibus p[er]t[inet] in [com]pleto [illegible] m[a]g[ist]ro

~~Ut deus incipiebat ad vitam aperte est ut [illegible]~~
~~[illegible] [illegible] [illegible] [illegible] [illegible] hinthoos~~
[illegible] qui inclinantur in fine ultimo requirit [illegible] [illegible]
[illegible] ad [illegible] [illegible] et [illegible] [illegible] [illegible] esse
Sed [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Unum [illegible] [illegible] [illegible] et [illegible] [illegible]
ordinem in deum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible].
Et [illegible] ut deus incipiebat ad vitam [illegible] [illegible]

Non incipiebat deus aut [illegible] [illegible] nec [illegible]
Sed incipiebat deus aut [illegible] nec magistro
Non incipiebat deus aut [illegible] nec [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet esse
[illegible] ut deus incipiebat ad vitam [illegible] [illegible]
[illegible] [illegible] [illegible] debet et ipso ~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible]. Et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
~~Ut deus incipiebat ad vitam aperte est ut [illegible] [illegible]~~
~~[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]~~
~~[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]~~
~~[illegible] et [illegible]~~. [illegible] [illegible] [illegible] et [illegible] [illegible] est
in [illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] et [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod in [illegible] [illegible] [illegible]
[illegible] [illegible] Aaron [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] et [illegible]
[illegible] [illegible] [illegible] ad [illegible]

Hanc autem [illegible] Manifestat [illegible]

Sapientie fulgor
Celestis patrie amor
Justitie rigor
Caritatis decor
Castitatis candor.

Nota de Exodo 28 quod [illegible] [illegible] celum est [illegible] et Jacincto purpura, cocco bis tincto, et bisso retorto. Aurum est fulgor sapientie, quo debet predicator [illegible] in domo [illegible]. Jacinctus qui est aerei coloris similis est patrie celestis ut [illegible] [illegible] per [illegible] [illegible] per amorem [illegible] amore regum [illegible]. Purpura est rigor justitie ut [illegible] regis [illegible] et [illegible] [illegible] [illegible] in purpura [illegible] per justitiam [illegible] [illegible] [illegible] [illegible]. Coccus bis tinctus. Decor est caritatis in [illegible] duplici [illegible] [illegible] dei et proximi [illegible] quia qui deum et proximum diligit [illegible] duplici [illegible] fulgescit. Byssus est candor castitatis. Byssus [illegible] [illegible] habet et [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] candorem [illegible] habet nisi [illegible] [illegible] [illegible] [illegible] [illegible] et byssus retortus a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est et [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

sz opus manuum [illegible] [illegible] bene[illegible] sep[illegible] [illegible] 18

in fine [illegible] hoc infusum est ut affluenter audeam

de plenitudine eius de sermone largitatis

que compararem / eterne de vero tribuat parare labor

ista preciosus opus / quasi ordines sedent / septe

contemplacionis circa / septem plenitudo dilectionis

Nec solum perducitur [illegible] infusum sed impleri

ut excitet de plenitudine sed effluat de vanitate

Et sicut dicit [illegible] h a [illegible] cum plenus sed

agit licium que laqueum et [illegible] [illegible] in

laqueum audeat quod sed apart / et dicitur quia

[illegible] audet quod negligit agas / sed de-pereat

[illegible] laqueum que apari compr[illegible] dei [illegible]

incipiat [illegible] quod agit / ut [illegible] dei [illegible]

in leonum lingua sed habent [illegible] [illegible] [illegible]

surgat / [illegible] [illegible] sed [illegible] in [illegible]

Sicut [illegible] [illegible] [illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible] ab [illegible] [illegible]

Avaricie / [illegible] [illegible] non solum [illegible] [illegible] sed

[illegible] [illegible] [illegible] in [illegible] [illegible] est

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] debet [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] affirmans ut [illegible]

[illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ libros

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] corrupta corruptos [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] dulce

[illegible] [illegible] [illegible] [illegible] [illegible]

est quasi [illegible] sed [illegible] dulce [illegible] sed habet

[illegible] est

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] est ut [illegible] [illegible] [illegible]

Item qui studeat pro [illegible] [illegible] ut [illegible] ex vita colligat quam [illegible] [illegible] dicunt ~~et in [illegible]~~

[illegible] quam pastoris [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et

[illegible] [illegible] incipiebat in [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] quam

vita [illegible] [illegible] [illegible] [illegible] sed

[illegible] [illegible] alios ad [illegible] [illegible]

Debet [illegible] praedicator esse ~~prudens~~

Sobrius in vita	debet [illegible] praedicator
prudens in [illegible]	esse [illegible] in vita
[illegible] in ~~[illegible]~~	ut [illegible] [illegible]
compositus in gestu	et alios [illegible] in praedicatione.

Praedicator [illegible] praedicator [illegible] ut [illegible] [illegible] abscondere [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] de [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Et [illegible] [illegible] et [illegible]

1. Praedicatoris vita debet esse contemplativa
2. Praedicatoris vita debet esse activa
3. Praedicatoris vita debet esse mixta ex vita contemplativa et activa
4. Quaestio est utrum [illegible] [illegible] [illegible].

Et quibus eliciunt 3 ...
1. Multas confessiones propter dei predicatores devoti
2. Multas confessiones propter dei predicatores ... retinent
3. Multas confessiones propter deum predicatores ...

Circa 3 articulum ponuntur exempla
Ut dicunt ... ut ... predicatoris ...
... qui ... laudantur predicatores
... exemplar ... lucrati ... pro ...
Item ... predicatores habent ... et ...
... predicatores ... attinere ... 2
... predicans non ... qui ... Martham
... alium ... et ... 3 ...
Item ... predicant ...
... 36 ... apostolorum ... qui ... contra ... pro
... apostolorum ... quod alius
... [illegible] ... Item ...
... predicatores ...
... quod ... Item ... predicatores ... qui ...
... 1
... [illegible] ...
... predicatores ... quod ... est ...
... predicatores ...
... Magdalene ...
... [illegible] ...
... 8 ... Philippi ... apostolorum ...
... [illegible] ...
Quo ... predicatores ...
... predicatores ...
... religiosi ... 39 ...
... 2 ... 1 ... est ...
... predicatores ... et ...
... est ...
... est ... et ...
Predicatores ...
... hystoriam ...
... est ... predicatores ...

D. Xpus volens congruere predicatoris officio vitam pauperum elegit ducere in hoc seculo

Et arguitur quod non quia Xpus debuit eligere vitam elegantem [illegible] sed [illegible] est vita mediocris inter divitias et paupertatem Proverbiorum 30 Mendicitatem et divitias ne dederis mihi tribue tantum victui meo necessaria. Ideo [illegible].

Et oppositum est littera [illegible] qua dicitur [illegible] palam [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Xpus volens [illegible] officium [illegible] pauperem duxit elegit in hac scola [illegible] ut dicitur in [illegible]

1 Scolari in cura negociorum impeditur [illegible] officium [illegible]
2 Scolaribus cum implicaverit / operatur et predicatione [illegible]
3 Puerorum predicatio est [illegible] a [illegible]

Unde [illegible] contra [illegible] [illegible] dicens [illegible] in Xpo [illegible] vitam [illegible] et [illegible] sed pauper et humilis [illegible] ad hoc venit in [illegible] et [illegible] dedimus a [illegible] et ad [illegible] unde [illegible] ut per exemplo [illegible] in [illegible] et [illegible] allicit [illegible] propterea et [illegible] hec [illegible] in maxima [illegible] fuisset [illegible] quod [illegible] magis potuisset [illegible] fuisset [illegible] unde [illegible] fuit / [illegible] potuisset [illegible] in [illegible]

Circa 3m articulum. [illegible] Thomas [illegible] articulo 2. [illegible] fuit [illegible] vitam [illegible] in hominibus [illegible] ad [illegible] in [illegible] et [illegible] in [illegible] sed [illegible] Thomas [illegible] sunt et Xpo in [illegible] [illegible] unde Augustinus [illegible] Johannes dictum est [illegible] quod [illegible] hec ergo [illegible] in [illegible] Exemplum [illegible]

Ipse [illegible] dei [illegible] hominibus [illegible] hominibus [illegible] ut dicitur in [illegible] quod [illegible] dei hominibus [illegible] hominibus [illegible] fuisset vitam [illegible] hominibus [illegible] in [illegible] et [illegible] in [illegible] ad salutem [illegible] Ro 14 Non est regnum dei esca et potus et Augustinus in [illegible] hominibus [illegible] [illegible] est [illegible] a [illegible] regnum dei non est in esca et potu sed in [illegible] quod [illegible] non [illegible] et [illegible] Augustinus [illegible] 3 [illegible] et [illegible] hominibus [illegible] in culpa est [illegible] et [illegible] est et [illegible] ut [illegible] aliquis a [illegible] et in [illegible] aliquorum [illegible] et [illegible] vobis [illegible] hominibus [illegible]

1. Ipse [illegible] Johannem
2. Ipse [illegible] Xpi [illegible] in [illegible] et [illegible]
3. [illegible] Xpi [illegible] [illegible]

Circa 2. articulum Nota secundum doctorem Sanctum parte 3 q. 40 art. 1
conversatio Christi talis debuit esse ut conveniret fini
incarnationis secundum quam venit in mundum. Venit autem in mundum
primo ad manifestandum veritatem sicut ipse dicit Joh. 18 In hoc
natus sum et ad hoc veni in mundum ut testimonium perhibeam
veritati. Et ideo non debebat se occultare vitam soli-
tariam agens sed in publicum procedere publice predicando
unde Luce 4 dicit illis qui volebant eum detinere quia et
aliis civitatibus oportet me evangelizare regnum dei quia
ideo missus sum. Secundo venit ad hoc ut homines
a peccato liberaret secundum illud 1 Thim. 1. Christus Jesus venit in
hunc mundum peccatores salvos facere. Et ideo Christus
[illegible] in eodem loco manendo posset [illegible] ad se attra-
heret ut omnes predicationem audirent. Nam in hoc sunt
pastores nobis exemplum ut peccatores [illegible] et requirerent
[illegible] pastor [illegible]. Tertio venit ut per ipsum accessum
haberemus ad deum ut dicitur Ro. 5. Et ideo familiariter cum
hominibus conversando conveniens fuit ut omnibus fiduciam
daret ad se accedendi unde dicitur Mat. 9 factum est discum-
bente eo in domo ecce multi publicani et peccatores venientes
discumbebant cum Jhesu et discipulis eius. Quod exponens Crisostomus dicit
videbant publicanum a peccatis ad meliora conversum
[illegible] locum invenisse [illegible] et ob id ipsi non desperant suam
salutem [illegible] quibus [illegible]

Non debebat Christus vitam solitariam sed magis vitam communem cum
hominibus conversatam [illegible] in [illegible]

4. In hoc [illegible] est et cum hominibus conversatus est [illegible]

1. Sola vita contemplativa non erat Christo congrua
2. Sola vita activa non erat Christo congrua
3. Vita mixta ex activa et contemplativa erat Christo congrua

Licet autem vita contemplativa simpliciter sit melior quam activa que
occupatur circa corporales actus, vita tamen activa secundum
quam quis contemplata docendo et predicando tradit aliis perfectior
est quam vita que solum contemplatur. Et ideo talis vita
[illegible] contemplata [illegible] et ideo Christus talem vitam
elegit et in hac [illegible] [illegible] predicatoribus
[illegible] ut non [illegible] in solitudine [illegible]
[illegible] in publicum. Et ideo [illegible] aliquando se a turbis [illegible]
[illegible] 3. Aliquando [illegible] corporalem [illegible] 6. [illegible]
discipulis venit seorsum in desertum locum et [illegible] puplica
erant [illegible] qui veniebant et redibant multi et nec spatium mandu-
candi habebant. Aliquando causa orationis unde dicitur Luc. 6. factum est
in illis diebus exiit in montem orare et erat pernoctans in
oratione dei. [illegible] Ambrosius [illegible] [illegible] [illegible] nos
[illegible] [illegible] Christus [illegible] [illegible]
[illegible] [illegible] [illegible] in montem [illegible]. Dicit Cris.

Dicit Cris. per hoc
quod in monte
et [illegible] solitudine
[illegible] erudit nos
[illegible] ad [illegible]
[illegible] fore
et a tumultibus
[illegible] et
[illegible] et
[illegible] oportet
[illegible]

Utrum aliquis carens caritate in mundo possit se pro Christo offerre martirio

Q° 3a p° q[illegible] arti 4

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Et arguitur quod non. Aliquis absque perfecta caritate non potest se Martirio offerre. probatur Joh. 15 Maiorem caritatem nemo habet quam ut animam suam ponat quis pro amicis suis. Ideo nec absque mundi seu imperfecta caritate [illegible] nec absque caritate [illegible].

In oppositum est [illegible] [illegible] [illegible] filii Zebedei Jacoby et Johannes absque caritate [illegible] [illegible] [illegible] Christo [illegible] [illegible] potestis bibere calicem quem ego bibiturus sum [illegible] possumus [illegible]

In isto questione sunt 3 articuli:
1. De quesito
2. Modum [illegible] in [illegible]
3. De causa Martirum

Circa primum articulum [illegible] [illegible] aliquid [illegible] articuli [illegible]

In [illegible] est [illegible] quod sit [illegible] [illegible] sit 2 Modus [illegible]

aliquid [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] aliquis non [illegible] [illegible] aliquid [illegible] [illegible] [illegible] Modus [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] habet [illegible] [illegible] [illegible] habet magnam [illegible] [illegible] [illegible] [illegible] [illegible] quia non [illegible] [illegible] [illegible] [illegible] offerre se Martirio vel Martirum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] caritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] caritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Modus faciendi

Si aliquis carens caritate [illegible] possit se pro Christo offerre Martirio [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1. [illegible] [illegible] [illegible] [illegible] absque caritate [illegible]
2. [illegible] Martirium [illegible] [illegible] absque caritate [illegible]
3. [illegible] Martirium [illegible] [illegible] absque caritate [illegible]

patet hoc in illis Apostolis qui [illegible] absque caritate [illegible] Martirium [illegible] [illegible] Jacobus et Johannes qui [illegible] [illegible] [illegible]

In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Circa 27 [illegible] [illegible] cuius [illegible] [illegible]
arti 2a Aliquando cadit sub precepto dei [illegible] absolute
[illegible] precepto importat [illegible] [illegible] [illegible]
illud absolute cadit sub precepto quod est
[illegible] per aliquod [illegible] precepto [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
illud quod finis est [illegible] [illegible] precepti [illegible] [illegible]
[illegible] hoc cadit sub precepto non absolute sed [illegible]
[illegible] [illegible] ita [illegible] ut [illegible] habeant [illegible] [illegible]
ad finem illud quod [illegible] reddi[illegible] [illegible] aliquam [illegible]
[illegible] [illegible] hoc modo [illegible] [illegible] [illegible] [illegible]
precepta [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] q. d. [illegible] [illegible]
[illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] ad hoc [illegible] [illegible] hoc [illegible] [illegible] [illegible]
[illegible] [illegible] cadit sub precepto quia [illegible] [illegible] [illegible]
[illegible] patet ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] cadit sub precepto quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non cadit ~~sub precepto~~ absolute
cadit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
1. Dilectio dei est absolutum preceptum
2. [illegible] [illegible] est conditionatum preceptum
3. [illegible] [illegible] cadit sub precepto conditionali
[illegible] [illegible] [illegible] 17 [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut
[illegible] illud [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
cadit sub precepto [illegible] [illegible] [illegible] cadit sub precepto
conditionato [illegible] [illegible] [illegible] [illegible] absolute [illegible]

In festo sancti Wenceslai qui innocenter periit
In a fide iuste articulus est unus sanctus qui
per operibus virtutibus acquisivit [illegible] in [illegible] et
meruit. sed quod operibus virtutum et fuga vitiorum
[illegible] cum mori [illegible] aliquando [illegible]
[illegible] et [illegible] sed meruit [illegible]
[illegible] quia [illegible] est [illegible] aliquando [illegible]
nec solum [illegible] qui habuit fidem [illegible]
[illegible] ad opera [illegible] [illegible]
[illegible] [illegible] non habuit [illegible]
[illegible] ad [illegible] non est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] est [illegible]
[illegible] pater non solum quia pater [illegible] et [illegible]
[illegible] fidem [illegible]
[illegible] pater [illegible]
[illegible] [illegible] ad fidem [illegible].

Circa 3m articulum [illegible] de veritate fidei [illegible] 22 q. 128 art. 7.

Martirium dicitur esse testimonium quia sancti corporalibus suis passionibus usque ad mortem testimonium perhibent veritati. Sed tamen non [illegible] veritati que [illegible] est, sed que pro [illegible] nobis [illegible] Luce et Martinus [illegible] dicuntur quasi testes [illegible] / [illegible] est veritas fidei. Et ideo causa martirii est veritas fidei / [illegible] ad fidei veritatem [illegible] ordinatur [illegible] confessionem / [illegible] quod [illegible] [illegible] [illegible] / [illegible] aliquis [illegible] fidei / [illegible] [illegible] fidei [illegible] ostendit [illegible] Iaco 2. Ergo omnia [illegible] capitulum fidei [illegible] Luce et [illegible] Tit. 1. Confitentur se nosse deum factis autem negant. [illegible] [illegible] [illegible] [illegible] protestationes fidei / [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] / [illegible] potest esse martirii causa [illegible] Luce et beatus Johannes baptista martirium [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] martirio [illegible] [illegible] [illegible]

Et sic [illegible] [illegible] [illegible] esse martirii causa veritas tamen fidei [illegible] [illegible] martirii [illegible] [illegible] [illegible] [illegible] [illegible]

1. [illegible] pro fide [illegible] martirem efficit
2. [illegible] pro lege divina [illegible] martirem efficit
3. [illegible] pro salute animarum [illegible] martirem efficit
4. [illegible] pro [illegible] [illegible] mortem martirem efficit
5. [illegible] [illegible] [illegible] martirem efficit
6. [illegible] pro [illegible] [illegible] mortem martirem efficit
7. [illegible] pro [illegible] mortem martirem efficit.
8. [illegible] [illegible] [illegible] mortem martirem efficit.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Martiri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]

Veritas fidei

[illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] martirii

[illegible] quod Martinus sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Stephanus Laurencius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pro divina lege [illegible] [illegible] [illegible] et pro salute animarum [illegible] [illegible] [illegible] [illegible] Martirem [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] / et Martiri palmam [illegible] obtinuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ezech 13. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] ad libertatem [illegible] Thomas Cantuariensis / [illegible] [illegible] [illegible] [illegible] [illegible] et Martinus [illegible] / [illegible] ad [illegible] [illegible] [illegible] a [illegible] est [illegible] et [illegible] [illegible] [illegible] / Richardus baptista [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible] Martirii.

Cum Articulum Nono de Bon[a] Ver[a] in parte 24 de 3o

[illegible] Dubie Mortis Iudeorum placuerit dico prout est [illegible]

... adest Necessitas ... defendendi Iustitiam et [illegible]

... esset ... manifestandi ... [illegible]

... desperandi Christianum ... [illegible]

... est Iustitie et ... [illegible]

... est ... et ... [illegible]

... [illegible]

... [illegible]

... [illegible]

... Et quibus ... [illegible]

... [illegible]

1 Pro Iustitie defensione ... [illegible] ... quorum ...

... [illegible]

... [illegible]

2 Pro gloria domini manifestanda et ... desperatione ... [illegible]

... [illegible]

Ex ... [illegible]

... [illegible]

... [illegible]

... [illegible]

... [illegible]

... [illegible]

... Mortis ... est ... [illegible]

... [illegible]

... [illegible]

... medium inter hec [illegible]

... [illegible]

... [illegible]

... [illegible]

... [illegible]

... [illegible]

... [illegible]

... debitum est ... [illegible]

... debitum est ... [illegible]

Et quibus ... [illegible]

1 ... [illegible]

2 ... manifestatio ... [illegible]

3 ... [illegible]

omnes

Per passionem xpi sumus redempti a potestate dyaboli et liberati a morte eterna et [illegible]

[illegible]

Per passionem xpi sumus redempti et liberati a potestate dyaboli

1. A potestate dyaboli [illegible] redempti et liberati
2. A potestate dyaboli [illegible] redempti et liberati
3. [illegible] dyabolus [illegible]

Circa 3m articulum [illegible] dist. 19 [illegible]

Utrum redemptoris dici possit alicui [illegible] { auctori / exequenti

Et utrumque deo competit [illegible] competit [illegible]

Auctori [illegible] competit [illegible] exequenti

[illegible] aliquis dicatur redemptor [illegible] ab

auctoritate redemptionis [illegible] ab [illegible] et executione.

[illegible] ab [illegible] competit filio [illegible] pater et spiritus sanctus. Auctoritate

[illegible] Executione

[illegible] redemptionis [illegible] a solo [illegible] et [illegible]

[illegible] competit soli filio [illegible]

[illegible] redemptionis competit patri et filio et spiritui sancto [illegible]

competit [illegible] soli filio [illegible]

[illegible] redemptor aliquis pater aliquis [illegible]

[illegible] hec [illegible]

[illegible] filius [illegible]

redemptor [illegible] Est igitur redemptor

[illegible]

[illegible]

1. pater redemptor [illegible]

2. filius redemptor [illegible] [illegible]

3. tota trinitas redemptor [illegible]

[illegible] redemptor aliquis [illegible] redemptor [illegible]

[illegible] tota trinitas redemptor [illegible]

[illegible] solus filius [illegible] filius [illegible] redemptor [illegible]

[illegible] redemptor [illegible]

[illegible] trinitas [illegible]

[illegible]

[illegible] redemptionis [illegible]

[illegible]

[illegible] redemptoris.

Et passione sua Christus peccata pro nobis abstulit unde constitutus est quietus
et corpus virtute dei per ... in similitudinem ... ille
hac in Christo fuit in ... ad ... Deinde ...
... dux est per quam ... ad efficaciam ...
... impedimentum ... est ... per ...
... in ... et ...
... affectus per ... impedimentum ...
... apta ad impedimentum ... omnis
... hac ... in omnibus ... per efficaciam
... est per passionem ... per efficaciam
... per passionem ... per efficaciam
... Christus passus ... pro omnibus per passionem ...
... per efficaciam ... illi ... est ...
... per ... et ...

[marginal note:] ... per efficaciam ... dominus ... deleta

[illegible] ... claues [illegible] extendat [illegible]

[V]trum ligandi et soluendi claues in Ecclesia extendat se ad remissionem criminalis maculae

[Q]uod sic arguitur. Auctoritate Matthaei 16 ubi petrus in persona Ecclesiae [illegible] dabo claues regni celorum et quodcumque ligaueris super terram erit ligatum et in celis et quodcumque solueris super terram erit solutum et in celis [illegible] quod potestas ligandi et soluendi extendit se ad [illegible] [illegible] Dicit [illegible] quod [illegible] Ecclesiae [illegible] peccata remittendi [illegible]

In oppositum est Magister in 4o dist. 18 qui [illegible] [illegible] [illegible] ad hoc [illegible] aliter et [illegible] [illegible] et in fine [illegible] [illegible] [illegible] petrus [illegible] dimittere [illegible]

In ista questione erunt articuli
primo quia [illegible] [illegible] 1 [illegible]
[illegible] in [illegible] ... dist. 18 [illegible] 2 [illegible] sacerdos [illegible]
3 [illegible] claues extendant ad [illegible]

Quantum ad primum articulum. Utrum claues in remissione culpe et pene [illegible] operentur [illegible] [illegible] [illegible] Sed hoc non videtur verum quia [illegible] [illegible] [illegible] [illegible] quod significat. Alia est dicendo quod virtus clauium operatur ad remissionem culpe non in actu absolutionis sed in proposito penitentis [illegible] [illegible] [illegible] Sed hoc etiam non videtur verum [illegible] [illegible] [illegible] est quod est in actu [illegible] [illegible] est in [illegible] [illegible] [illegible] [illegible] [illegible] in actu operatur ad remissionem culpe.

Alia est quod actus operatur ad remissionem culpe quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed supplicando [illegible] [illegible] et forma absolutionis supplicatoria [illegible] Sed hoc non videtur verum quia Magister [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et absolutio.

Alia est dicendo quod valet [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sed hoc [illegible] non [illegible] quia [illegible] nullo modo est in [illegible] [illegible]

Alia est dicendo quod valet [illegible] [illegible] [illegible] ad [illegible] et [illegible] disponendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] valet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] absolutio [illegible] quod [illegible] [illegible] [illegible] actum [illegible] [illegible] [illegible] ad confessionem [illegible] [illegible] absolutionis [illegible] [illegible] [illegible] et [illegible] ad [illegible] disponendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Marginalia: [illegible] ... hoc [illegible] ... quia hoc efficit [illegible]

Est potestas clavium ecclesie ligandi et solvendi. Nec se extendit ad
remissionem cuiuslibet macule peccati et pene, extendit se tamen
ad venialia et mortalia. [illegible] ... dist. x ... 18 c.

[illegible] in ... dicitur [illegible] dicit et sententia [illegible]
qui solus deus dimittit peccata et retinet. Et ecclesia [illegible]
[illegible] ligandi atque solvendi [illegible] ecclesia [illegible] ligat et solvit.
Aliter ecclesia [illegible] solum [illegible] dimittit peccata et [illegible]
[illegible] ab [illegible] macula. Nec autem hec predicta
[illegible] [illegible] tamen [illegible] predicta ligandi atque solvendi
[illegible] ligatos atque solutos [illegible]
1. ostendendi homines ligatos [illegible]
potestas clavium se extendit ad remissionem peccati. Hec [illegible]
[illegible] confessionem peccatorum sacerdos [illegible] absolvit
[illegible] [illegible] [illegible] [illegible] [illegible] sed hec non [illegible]
2. [illegible] absolvo [illegible]
[illegible] [illegible] petrus [illegible] confessionem [illegible] salute a peccato [illegible]
ut [illegible] [illegible] ... 18 c. [illegible] [illegible] petrus
[illegible] penitentia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] credit in [illegible] Nec [illegible]
[illegible] predictam [illegible] [illegible] [illegible] liberat [illegible]
est a deo [illegible] [illegible] [illegible]

1. Sacerdotes [illegible] potestate clavium [illegible] [illegible] ligando atque solvendo
2. [illegible] potestate clavium [illegible] [illegible] ligando atque solvendo
3. [illegible] [illegible] [illegible] [illegible] peccata dimittit de [illegible] [illegible]
[illegible] [illegible]

Item [illegible] [illegible] [illegible] [illegible] [illegible] collata
accipit [illegible] in illa confessione virtute clavium ut dicit [illegible] 10
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
virtute clavium [illegible] [illegible] [illegible] absolvendo [illegible]
[illegible] [illegible] culpa dimittitur [illegible]
[illegible] [illegible] [illegible] absolvendo [illegible]
virtute clavium [illegible] [illegible] [illegible] [illegible]
de pena [illegible] dimittit [illegible] penitentis [illegible]
[illegible] [illegible] [illegible] [illegible] obligat
[illegible] [illegible] obligationis [illegible] [illegible]
penitentem [illegible] [illegible] [illegible] a [illegible] pene liberat
[illegible] [illegible] [illegible] [illegible] debent
[illegible] pena absolvit [illegible] debent

Vide hec doctores [illegible] articulo 10 de [illegible]

[illegible] [illegible] [illegible] [illegible] 10. [illegible]

[illegible] [illegible] absolutione [illegible] [illegible] clavium
[illegible] [illegible] in [illegible] [illegible] absolutione [illegible] culpa [illegible] dimittitur [illegible]
[illegible] [illegible] in hac [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] virtute clavium [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum Articulum [illegible] innocentium in capitulo q de [illegible]
probavi 2° articulo 3 Sacerdos in absolvendo operatur ut
Christi vicarius sed [illegible] [illegible] sed vivum [illegible]
[illegible]. Ad vitam non operatur Christus
Primum: Vita Christi dispositio
2um: Forma Materie
3um: Virtus Materialis
Sed [illegible] non sit [illegible] sed [illegible]
ab aliquo [illegible] in absolvendo sed [illegible]
Primum in [illegible] propter [illegible]
2um [illegible]
3um [illegible] Dei [illegible]
Petrus ac [illegible] non est
non [illegible] libere [illegible] sed [illegible] dispensationem
debet [illegible] clavium in ligando et solvendo [illegible]
[illegible]

3 requiruntur [illegible] Materia [illegible] [illegible] ligandi [illegible] non [illegible] debet [illegible] [illegible] effectus [illegible] non [illegible] [illegible] [illegible]

Sacerdos non debet [illegible] pro sua libera voluntate clavium
sed debet [illegible] [illegible] commisso [illegible]
[illegible] in [illegible]

1. In [illegible] [illegible] [illegible]
2. [illegible] arbitrarie. [illegible] arbitrio. [illegible]
non [illegible] libero [illegible].
3. Christus [illegible] vicarius limitata est [illegible]
Christus [illegible] dispensationem plenariam habet [illegible] dispensationis
[illegible] qui solus fungitur in [illegible] Dei vice Christi
[illegible] est qui in [illegible] superiorem non habet sed ipse est
super omnium statum. [illegible] plenitudinem potestatis de potestate [illegible]

corporalia et spiritualia. Alii autem [illegible] in partem sollicitudinis. Ergo
potestatem absolvendi habent limitatam et restrictam [illegible]
[illegible] plenitudinem potestatis in dandis indulgentiis [illegible]
[illegible] totam penam [illegible] qui solum [illegible]

singulis [illegible]. Alii autem qui habent potestatem
restrictam et limitatam. [illegible] indulgentias [illegible]
non [illegible] plenissime et absolute sed limitate et restricte ut
Cardinales [illegible]
[illegible]

Plenitudinem potestatis [illegible] indulgentie [illegible] non valent [illegible] nisi ad
remissionem pene temporalis debite pro peccatis commissis. Sed [illegible]
ad remissionem [illegible]
[illegible] pene temporalis debite pro peccatis commissis.
Ergo [illegible]

1. [illegible] pene non fit remissio pene eterne
2. [illegible] pene non fit remissio pene purgatorie
3. [illegible] pene fit remissio temporalis pene pro peccatis debite.

Sancti doctores [illegible] ponunt esse purgatorium in vita vel in futuro seculo
[illegible] [illegible] [illegible] doctores
[illegible] [illegible] [illegible]

Manifestum erit
[illegible]

.B.
Ubi [illegible] animi [illegible] qui hic ponuntur sicut de futuro scilicet [illegible] patet ab igne
[illegible] patet quod de futuro [illegible] de parte
Per [illegible] quod [illegible] per [illegible] quod [illegible]
[illegible] purgatorium [illegible]
[illegible] probat [illegible] purgatorium
Item [illegible] [illegible] [illegible] per flammas ignis [illegible] hoc modo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Aug. Ille ignis purgatorius erit durior quam quicquid in hoc seculo [illegible] anima [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] ad horam [illegible] [illegible] sicut [illegible] [illegible] past [illegible]
Maxime [illegible] [illegible] [illegible] [illegible] [illegible]
Aug. [illegible] in aliud seculum [illegible]
igne [illegible].

Gregorius. Esse purgatorium qui pro quibusdam levibus culpis ante iudicium
credendum est quod [illegible] mortem [illegible] in hac vita [illegible]
non [illegible] [illegible]
Item in dialogo [illegible] nostre [illegible] anime [illegible] [illegible] [illegible] aliquid
[illegible] differunt [illegible] [illegible] [illegible] [illegible]
minus habuerit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible] redemptor noster est [illegible] [illegible]
Nam [illegible] Xpus redemptor noster [illegible]
[illegible] [illegible] nostre anime
Paulus ad Coloss. 1. Cupio dissolvi et esse cum Xpo

Ps. Transivimus per ignem et aquam et eduxisti nos in refrigerium
Igne nos examinasti

Nota Ecclesia

Ecclesia offert suffragia pro defunctis secundum Elemosinarium in 1392 pro obe[illegible] [illegible] puncta et salubris est cogitacio pro defunctis exorare ut a peccatis solvantur 2 Machabeorum 12. Non autem solvuntur qui sunt in inferno / quia ibi nulla est redempcio secundum [illegible] horror inhabitat Job. Nec hij qui sunt in celo gloria [illegible] aliquid consumacionis [illegible] ultra [illegible] et ideo non habebunt ea locum [illegible]. Nec illi qui sunt in celo hoc requirunt. Est ergo alius locus extra hunc unde in quo ardentes qui [illegible] meruerint 1392 Nota Elemosinarium et Tales

Et quia ibi solvuntur et purgantur anime a peccatis per suffragia ecclesie ideo locus ille dicitur purgatorium. Patet ergo quod sit purgatorium. Contra ecclesiam que nititur impedire suffragia purgandis [illegible] Alij dicunt Ecclesiam et eius suffragia essent frustra et superflua vana et inutilia et absurda dicere [illegible]

Anima	Tales
adiuvat	1392

Nota scriptura

1 Cor. 3 In igne revelabitur

Glossa id est in pena purgatorij

1 Cor. 3 Et quis edificaverit super fundamentum hoc aurum argentum et lapides preciosos / ligna, fenum, stipulam.

In auro intelligitur contemplacio dei / In argento dilectio proximi / In lapidibus preciosis bona opera / Per aurum intelligitur [illegible] contemplacionem mediocris / Per lapides bona / ista enim non cremantur sed probantur per ignem [illegible] Nota bona opera / hec edificacio [illegible] ~~[illegible]~~ perfectorum est qui [illegible] plus [illegible] sed [illegible] dei / Nam si aliquando venialiter peccant / fervore caritatis statim absorbentur peccata in eis sicut gutta in camino ignis / Et [illegible] peccata sunt venialia / Per ligna fenum stipulam que sunt venialia intelligitur peccata venialia / Propter hoc quod dicitur detrimentum patietur / nec est [illegible] supplicium [illegible] Ipse salvus erit sic tamen quasi per ignem scilicet purgatorij / hec edificacio est eorum qui non [illegible] dei sed et mundo placere volunt / in deum ponunt / Et vero mundum ponunt non superedificant / sed destruunt fundamentum.

Peccata venialia carnales quibus homines debiti sunt per ligna / fenum / stipulam [illegible] detrimentum [illegible] solvent per ignem purgatorij ipse vero [illegible] per fundamentum [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Armeni et s[upe]r omnes naciones ... hispanie

quedam gens et in ulli ... habet et licet hinc ... longe
et late respondet d[omi]n[u]s Armenianus de q[uo] Armenorum
li[bro] 12 c[apitu]lo 22 et aliis sequentibus usque ad finem cuius libri
et li[bro] 13 ... Nichilominus sufficiat ad ... dico purgatorium
ponendum sed pro
- Tollenda desperacione
- Incuciendo timore
- Nutrienda caritate et
- Complemento iusticie

Tollenda desperacione

Primo pro tollenda desperacione. Quid enim restaret peccatori peccatori in omnibus constituto usque ad illud in ... peccatis perdurato nisi desperacio. Nam ex quo cum tam magnum ut pro plena habet ... sentiret cum tam magnum ... quod negaret rem ... et satisfactione sufficere. Quid inquam restaret nisi desperare. Cum audit ac cogitaret illud Apoc. 21 Non intrabit in illam aliquid inquinatum. Illud esset et ... quod ipse ... instantem et manifeste sentiret se ad hanc ... videbat. Et ad hoc ergo malum tollendum ... fidelibus revelatum ... providencia purgatorium est ordinatum.

2 Incuciendo timore

quo modo homo deflueret a malo.

Secundo ordinatum est purgatorium pro incuciendo timore. Cum enim tam licet ... generaliter ... de venialibus peccatis. Cum enim nullus hominis modicum et ... nichil ... penam purgatorii et ... et magis peccata ... quodcumque ... peccata venialia ... ad mortalia. Quanto ... vel maiora ... tanto ... et ... inducunt. ... Ut homines ... paulatim ... et ... sunt pene purgatorii per hoc ... a mortalibus ... homines ... et ...

Nutrienda caritate

Tercio pro nutrienda caritate. ... per mortem ... indulgencia ... per laude ... faciendo ... ac ... Moriturus ... vel ... Et ... hominibus ... et ... habent ... vel morientes ... mortem ... Ipsos ... Morientes ... vel ... quod in memoria ... sue ... Memoria ... et nutriendum caritatem ... ordinata pena purgatorii ... Caritas ... et ... quod ... alter ... liberum.

... per ...

Certo Pro Complemento Justicie Nota circa ut arguit Wilhelmus ~~in libro de universo~~ peccatum veniale circa actualem sicut non nisi voluntate committuntur / Ita non nisi voluntate ipsa deseruntur / Hec autem voluntas (gratificata) non habet locum in eis qui subito quasi dormientes / vel cum quando est in eis voluntas ad talia peccata subito accidunt / Cum igitur non descendant ut rei in iustum nec deducuntur statim in celum / Necesse est eos expiari ~~[illegible] a [illegible]~~ expurgari antequam ad celestem gloriam transferri

Hec d[icit] ... Talis non possit accedi nisi sit plene purgatus

Nota est hec dicti manifeste sentencia [?]

Sunt et alie rationes multe facientes pro isto complemento Justicie

Constat enim quod non omne peccatum est mortale etc.

Ut tollat a peccatoribus deceptionem ~~[illegible] factum est [illegible]~~ ~~[illegible]~~
Ut retrahat homines a peccatorum contagio
Ut nutriat inter fideles amicitie unionem
Ut compleat Justicie operationem

Ideo providencie fuit [?] purgatorium
Et [illegible]

Divino suffultus suffragio Aliqua de Purgatorio
scribere possum prout in scripturis Autenticis reperire potui.
Et imprimis Ordinem dicendorum premittere curabo.

Cum primum Sciendum fuerunt nonnulli heretici dicentes purgatorium non esse. Ideo dicunt Quia Cum deus in penitencia remittit culpam statim in toto remittit et penam. Ex opere Asserebant quod omnis decedens a corpore aut transit in celestem paradisum si perfecta sit ei remissio ut latro moriens in cruce. Cui dictum fuit a domino hodie mecum eris in paradiso. Aut in infernum si perfecta ei non sit remissio sicut dives de quo luce xvi°.
Mortuus est dives et sepultus est in inferno. Et specialiter de hoc errore fuerunt quidam greci et precipue quidam Athanasius heretici qui purgatorium negabant [illegible] et hodie [illegible]
Contra istos sunt multe rationes in genere
b Constat enim quod non omne peccatum est mortale sicut nec omnis infirmitas corporalis est ad mortem nec omnis offensa a iudice punitur pena mortis nec omnis casus inducit mortem et sic de aliis multis.

Sed ponitur quod aliquis decedat solum in venialibus
Constat quod non dampnabitur eternaliter quia mortale
non habet ergo aliquando salvabitur quia non dampnabitur
Non autem potest salvari nisi purgetur Ergo oportet quod in
alio seculo sit aliquis locus ad purgandum animas
de venialibus peccatis in quibus decesserunt.

2 Item cum aliquis convertitur de gravibus mortalibus
aut necesse ei remittatur pena aut non.
Si sic tunc fuit dignus sine pena penitentie
iuxta baptismum Iohannis baptiste [illegible]
Si vero non remittatur sibi tota pena ergo decedendo
ante pene solucionem oportet quod in alio seculo
solvat penam residuam solutam. Non autem illa pena
erit eterna quia non dampnabitur ergo erit transitoria
Relinquitur ergo quod in alio seculo sit pena purgatoria
animarum que purgat et transit Illa vero pena
secundum doctores catholicos est ignis iuxta verbum
Apostoli i Cor iii. Et cum apostolus asserit [illegible]
pariter ipse autem salvus erit sed quasi per ignem
Videtur autem beatus Gregorius sentire in dyalogo quod idem
sit ignis infernalis et purgatorii sicut idem
est ignis qui aurum purgat et paleas cremat
Et secundum hoc videtur quod ignis purgatorii sit
ponendus sicut limbus sanctorum patrum quasi
locus contiguus quia igne purgatorio olim
patres purgati transierunt ad limbum ante Christi passionem
[illegible]. Item beatus Augustinus Trina sunt genera hominum

3 Quidam sunt valde mali quibus suffragia ecclesie non prosunt
Quidam valde boni quibus non sunt necessaria
Quidam vero non sunt valde mali quia non sunt irretiti
peccatis mortalibus nec sunt valde boni quia habent
super se venialia In hiis dicitur pena purgatoria
transitoria quia iuxta verbum beati Gregorii Nullum peccatum
transit impunitum veniale quidem penaliter mortale vero eternaliter

4 Item beatus Hugo de Sancto Victore
Sicut summa bonitas non patitur quod aliquod bonum
remaneat irremuneratum Ita summa iusticia non patitur
quod malum in quocumque remaneat impunitum.

Racionibus ostenditur Purgatorium esse.

Credendum est hic omnes purgari et non statim ut moriuntur evolant ut apparet
[in capitulo] [illegible] morum et aliorum sanctorum ac doctorum predictorum
Alii nec purgantur nec purgari incipiunt et hii cum moriuntur in
infernum descendunt ubi nulla redempcio sed sempiternus horror inhabitat
Alii hic purgari incipiunt et perficiunt sed per defectum vite · Job · per
purgacionem non perficiunt ergo necesse est ut vadant in locum
ubi perficiant purgacionem quam hic inceperunt et ille non locus dicitur purgatorium
Preterea cum deus sit misericors et iustus ex misericordia voluit permittere
peccata non remanere ad penam eternam sed iusticia nullum malum
impunitum dimittitur · Job · Verebar omnia opera mea sciens quod
non parceres delinquenti
· Revelacio · vera dei declaracio super omnem iusticiam hominum
Item Gregorius in [illegible] patet hic · aperiunt quod aliter puniuntur
Cum hic non perficiunt satisfaccionem penitencie restat purgatorium post
hanc vitam esse ponendum
Preterea licet peccatum veniale caritatem non tollat ut dicit Augustinus
[illegible] est quibusdam pustulis et horrida scabie deformis efficitur
ut [illegible] ad amplexus sponsi celestis vix aut non [illegible]
veniat nisi in purgatorio ab hiis maculis expurgetur
Ignis enim purgatorii est digne purgare inveniuntur sicut
purgatorium sicut fornax aurum vel argentum Sap. 3 [illegible]

Tertio in forma probant electus et delectus. Arg. Ignis [illegible]
sicut experimentaliter argumentum
Certum est quod boni et mali alii sunt simul tales — Omne malum descendit in infernum
Ergo aliqui sunt boni descendunt in celum — Non omne malum in limbum
Non omne bonum vadit ad alium locum quam locum [illegible] purgatorium
Item dampnandorum duo sunt loca scilicet limbus et infernus
Ergo et salvandorum duo sunt scilicet purgatorium et paradisus

deponere
Sed contra a. Petri [illegible] cum ipso corpore [illegible] quod dimisso corpore dimittitur [illegible]
[illegible] liberam et mundam [illegible] quod [illegible] purgatorio aliquem /
[illegible] [illegible] sicut [illegible] et [illegible] [illegible] / [illegible]
corpus relinquit [illegible] multo [illegible] relinquitur illa que [illegible] esse
maiore [illegible] et [illegible] ut [illegible] [illegible] [illegible]
que [illegible] [illegible] debent [illegible] [illegible] [illegible].

Sed contra [illegible] autem [illegible] tormenta vel [illegible] animo
[illegible] sicut [illegible] [illegible] [illegible] animas [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] animo et
[illegible] Sed quia [illegible] [illegible] [illegible] [illegible] [illegible]
et iustitie [illegible] quod [illegible] [illegible] et [illegible] bonum / sicut
iustitia [illegible] iustitiam [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] et [illegible] fuit [illegible] [illegible]
[illegible] [illegible] [illegible] / fuit et opera iustitie [illegible] purgatorius
[illegible] [illegible] ut [illegible] [illegible] [illegible]

Sed . D . a . T . Sufficit per hanc viam ut peccator peccata dimittat
et convertatur ad deum iuxta illud Ezechiel 18
In quacumque hora ingemuerit

Si impius egerit penitentiam omnium iniquitatum suarum non recordabor

R. Dicunt non sufficit sine satisfactione sola reversio ad deum
nam requiritur ab eo exigitur opera quibus ipse sicut deum deserviat
Item dicunt non sufficit sola reversio bellatori perductu a rege
se plus [illegible] a rege suo recessit et ad adversarios
se transtulit nam exigitur ab eo satisfactio de sua violata
et de dampnis ab eo illatis. Item dicunt quod si spoliaverit
aliquis ecclesias vel personas religiosas vel alias dampna
dederit non sufficit quod peniteat vel veniam petat sed
nam oportet quod reddat quod accepit vel de dampnis satisfaciat [illegible]
Item et peccantibus non sufficit sola reversio ad regem cum
peccaverint nisi dicta dampna subtracta [illegible] et subtracta [illegible]
et spoliaverunt. Restituat quod [illegible] et [illegible] sicut sua
et [illegible] et [illegible] ipsius legem [illegible]. Nisi [illegible]
contra [illegible] et [illegible] [illegible] [illegible] ut dicit
et Rex [illegible] placat [illegible] [illegible]. Sed [illegible] non satisfecerit
in hac vita. Necesse est ut faciat in futuro vel in purgatorio
et sic necesse est per [illegible] purgari in [illegible] penis

Sed d(ic)a(m) . Sufficit offerend(um) et dolor penitentis interior quem
habet penitens pro illis quibus peccavit // Ad hoc dicit quod offerre et
vehementer dolore interius penitentis velut ... sufficiunt ad delendam
culpam et penam // Sed si potentia sua negligens et in necessitate
non sufficit ad plenam purgationem // quare necessarium est ut admittatur
... suppleatur quod deest // Sicud si in hac vita satisfactio non
sufficit // necesse est ut in hac vita suppleatur ... appareat
ut in purgatorio suffert purgationem in hac vita est penitentia
Iste tres sunt ... ad audiendum
profecerunt ad correctionem hominum et
proficiunt ad amorem caritatis et
ad ... ...
Per has enim tres ... peccatoribus tollitur desperatio
... timor qui deducit a malo
... caritas ... ...
... ... apostolus

Tertia Aug. dicit Et dñe Lucas tanta est dignitas q[uod] cum
soli mundo corde cernere possint unde oportet q[uod] quilibet
veniat ad iudicium baptismalem aut quam conspectum dei patet — 7
Tertium dicit Richardus Et Culpa est offensiva maiestatis
divine dampnosa sibi [illegible] et triumphanti et est — 6
deformativa in nobis ymaginis divine Sed constat q[uod]
divina offensa aliqualem requirit punicionem dampnum
autem requirit satisfaccionem deformacio autem expurgacionem
Et hoc verum est q[uod] pro peccato respondeat aliqua pena
punitiva vel pro peccato vel hic in punicione vite vel
alibi in seculo futuro Et hoc est contra phylosophum ad — 1
Corinth. [illegible] Sed pena [illegible] ex
delectacione et libidine [illegible] debet [illegible] penam
Tertium Nullus debet suam negligenciam suffragiis ut dicit
Innocencius sed si non puniret talis in futuro qui — 8.
habet venialia vel non perfecit ex toto penitenciam
pro peccato [illegible] commodum de sua negligencia
reportaret Et sic quilibet aut penitenciam [illegible] negligeret
vel saltem differret.
Idem naturalis [illegible] exigit omni racione [illegible]
Et iustum est ut anima racionalis que [illegible] — 9
simo bono se sponte subiecit infimo i. vilo pro
postea subiaceat infimis i. penis.

Tertia Per contricionem culpa tollitur et debitum sed non semper totalis
pene tollitur ex toto [illegible] insufficiens
Nec omne veniale dimissum [illegible] tollitur et
Iusticia dei exigit ut pro peccato debitam penam ordinet
Oportet igitur q[uod] ille qui in contricione et post [illegible]
dimissum [illegible] ante debitam satisfaccionem post
hanc vitam puniatur.

Item ad ponendum ignem purgatorii [illegible] ardentem [illegible] esse
inducunt multe [illegible] apparaciones et revelaciones [illegible] de talibus penis etc.

Dicere purgatorium non esse est q[uod] fidem [illegible]
iusticiam dei [illegible]

Infernus dampnatorum

Limbus puerorum

Purgatorium

Circa secundum scilicet ubi sit locus purgatorii Notandum quod Quadruplex est infernus sive quatuor sunt loca penalia. Primus est dampnatorum in quo est pena dampni et pena sensus et tenebre interiores et exteriores, id est absencia gratie et afflictio pene. Supra istum infernum est alius infernus ~~purgatorium~~ scilicet lymbus puerorum in quo est pena dampni et non sensus et sunt ibi tenebre interiores et non exteriores quia ibi est absencia gratie sine afflictione pene. Supra hunc locum est tercius infernus id est purgatorium loquendo secundum communem legem sicut patebit clarius infra et est in illo inferno pena sensus et pena dampni sed temporalis quia anima caret deo [illegible] et pena dampni[?] Et infernus puerorum sunt inferni scilicet locus dampnatorum et infernus sed purgatorium locus [illegible] sed tercius ~~tamen~~ infernus scilicet purgatorium locus est [illegible] ubi anime salvandorum que habent supra se purgabile aliquid affliguntur ad tempus et [illegible] sunt tenebre exteriores et afflictio pene [illegible] et dampni sed non tenebre interiores quia sunt in caritate [illegible] confundantur[?] hunc illic existentes. Supra hunc locum est quartus infernus videlicet Limbus

Limbus patrum

patrum qui etiam sinus abrahe dicitur et iste infernus non fuit perpetuus quia salvator noster ad hunc post mortem suam ~~in [illegible]~~ descendens ipsum diripuit et sanctos patres inibi captivos liberavit et victor secum eduxit. In illo fuit pena dampni et non pena sensus et fuerunt ibi tenebre exteriores et non interiores quia non fuerunt ibi tenebre peccatorum dumtaxat sed tamen carentia visionis divine. Cum igitur queritur

Communis.

ubi sit locus purgatorii Dicendum quod duplex assignatur Unus secundum communem legem et hic est in quo sub terra supra infernum dampnatorum et puerorum sed sub lymbo sanctorum patrum quod patet quia cum anime purgande sufficienter purgate fuerint tunc sine intermissione ad quartum infernum videlicet ad lymbum sanctorum patrum ascendebant et iste est opinio plurimorum [illegible].

Licet aliquibus videatur quod purgatorium sit in
suprema regione aeris ubi sphaera aeris et ignis
coniunguntur. Alijs vero videtur quod sit in torrida zona.
Sed vero locum de purgatorio secundum specialem dei *Specialis*
dispensacionem sit diversis locis diversis animabus ad
purgandum ordinatur adeo et hoc sit multiplici de
causa aut propter levem punicionem aut
propter celerem liberacionem aut propter culpe in loco perpetrate
vel propter nostram instructionem aut propter alicuius sancti impetracionem
Dico igitur quod quibus contingunt quasdam animas purgari *Levioris punicionis*
per dispensacionem divinam in aliquo loco speciali primo propter
levem punicionem. Sicut secundum beatum Gregorium in libro
dyalogorum revelatum est quibusdam sanctis animas
aliquorum in balneis esse punitas
Secundo propter causam celerioris liberacionis ut *Celerioris liberacionis*
possint alijs suam indigenciam revelare et ab eis
suffragia petere et sic celerius de pena exire. Sicut
legitur quod quidam piscatores beato Theobaldo in *Theobaldo*
autumpno frustum magnum glaciei pro pisce pre-
dederunt / de quo magis quam de pisce gavisi sunt
quia sanctus episcopus dolore pedum laborabat / supra
igitur glaciem pedibus eius supposuerit quod magnum
ei refrigerium prestabat / Quadam igitur die vocem
hominis de glacie ut sanctus audivit / quem statim
adiuravit quis esset et respondit / Ego quedam anima
existens que in hac glacie pro peccatis meis punior quam
in brevi modo non satisfacta affligor et liberari
possem si xxx missas sine intervallo xxx continuis
diebus dixeris / Cum tamen medietatem missarum
dixisset et se iam ad sequentem missam pararet
dyabolus suggestione egit quod fere omnes homines
illius civitatis inter se bella commoverunt. Unde vocatus
sanctus episcopus ad sedandum discordiam sacris depositis
vestibus missam illa die intermisit. Unde
reincepit iterum / et iam duas partes complevit quando
magnum exercitum ut videbatur totam civitatem
obsidere et episcopus compulsus officium misse intermisit

Deinde iterum reincipiens cum omnes missas ultra scilicet [illegible] dixisset et iam ultimam inchoare vellet ecce tota eius domus [illegible] accusa est [illegible] cum sibi diceret ut missam inchoaret ille [illegible] si tota villa cremaretur usque ad omnes debitas missas non dimitterem. Cum [illegible] statim [illegible] restituta est et [illegible] quam se vidisse putabant tamquam [illegible] recessit et nullum dampnum intulit

Nostra Iustitiarum | Decimo patet nostra Iustitiarum ut videlicet magnam penam in hac vita pro peccatis suis que in hac vita per satisfactionem condignam purgata non fuerunt. Sicut in exemplo Parisius contigisse legitur. Magister enim Sylo

Sylo | quendam scolarem sibi dilectum constrinxit ubi [illegible] rogat ut post mortem ad se rediret et statum suum sibi intimaret. Post aliquot vero dies sibi apparuit in cappa de pergameno tota sophismatibus conscripta que cum intus tota esset flamma [illegible] Cumque interrogatus a magistro Sylone quis esset, respondit: Ille vester sum qui ad vos redire promisi. De statu eius interrogatus a magistro ait: Hec cappa plus me ponderat et plus me premit quam si maximam turrim super me haberem et data est michi ut eam portem in circuitu propter inanem gloriam quam in sophismatibus habui, sed flamma interius contexta est cappa pellibus subtilibus et variis quas ferebam ad decorem, que flamma plus me cruciat et comburit quam sciam tibi explicare sermone. Sed cum magister Sylo illam penam facilem esse crederet, dixit ei defunctus qui sibi apparuit ut manum extenderet et sic facilitatem sue pene sentire posset. Cumque manum extendisset ille unam guttam sui sudoris emisit que mox predicti magistri manum quasi sagitta perforavit. Ita quod cruciatus intollerabilem sensit. Et ait: Talis sum totus. Ille vero magister [illegible] pene acerbitate perterritus seculum deserere deliberat et religionem intrare proposuit. Unde statim nunc sequitur [illegible] scolaribus suis [illegible] presentibus [illegible] composuit dicens

R. | Linquo coax ranis, cras corvis vanaque vanis,
Ad logicam pergo que mortis non timet ergo.

Et sic seculum relinquens ad religionem confugit.

Etiam revelacionibus ostenditur esse purgatorium / ut patet / ex hoc quod sancti et alii multi quibus anime quarum corporibus [illegible] existentes in huiusmodi penalibus apparuerunt videlicet / premunientes eos ut sibi a futuris suppliciis preuenirent et peterent ab eis suffragia / vel ut ab eis [illegible] ea sibi fieri peterent / sicut eciam [illegible] testimonium multorum qui post mortem corpora resurrexerunt / et statim animas suas et aliorum in predictis purgatoriis existentes narraverunt / ut patet in multis exemplis de huiusmodi apparicionibus peticionibus a quibus et revelacionibus alia [illegible] sunt ad audiendum et presencialibus ad [illegible] hominum provocantes ad animi sanctitatem et [illegible] eorum [illegible]

Et [illegible]
Per hec eciam a peccatis tollitur [illegible]
Per hec [illegible] mentis timor quod [illegible] a malo
Per hec [illegible] eternas vel pro [illegible] [illegible] et [illegible]
qua [illegible] [illegible] [illegible] pro defunctis [illegible]
salvantur a peccatis

Revelacionum testimonio probatum est purgatorium in presenti vel in futuro seculo

Nota propter culpe in loco peccatorum / quia aliquando sedem anime
Anime puniuntur in locis in quibus peccaverunt / Sicut habetur
apparet per illud exemplum quod narrat beatus Gregorius in 4 dialogorum
Narrandum enim [illegible] presbyter frequentabat balnea in
quo dum vir [illegible] ministerio in obsequium suum se
preparatum invenit / cum [illegible] se dedit [illegible] se preparavit
Mandatum igitur [illegible] presbyter [illegible] [illegible] ministrabat
panem benedictum exhibuit / Cui ille quod merito laboris
[illegible] [illegible] ait pater [illegible] quod me[illegible] ait
Ego [illegible] panem manducare non possum Iste panis sanctus est
pater / ego aliquando huius loci dominus fui sed pro culpis
meis hic post mortem
hic deputatus sum / Sed queso omnipotenti deo
hunc panem offeras pro peccatis meis Tunc ac
te exauditum cognoscas cum huc ad lavandum veneris
et me non inveneris / Presbyter ergo per unam
ebdomadam [illegible] hostiam pro eo cottidie obtulit
& reversus ad balneum eum iam non invenit /

Nota propter aliorum sanctorum orationes / Sicut legitur quod
beatus Patricius episcopus a deo impetravit quod
purgatorium in monasterio quodam provincie [illegible]
[illegible] / quod nunc vocatur Hibernia / Expulit
ex tota illa provincia / et alias venenosum [illegible]
[illegible] [illegible] [illegible] / Nunc [illegible] illius provincie ad
alias regiones deportata et [illegible] super animalia
venenosa interimunt ipsa / Insuper illius provincie
ligna . lana et coria veneno sunt contraria

Culpe peccatorum

Balneator

Sancti Orationum Patrum

Secundum legem communem purgatorium [illegible] in uno situ sub terra [illegible] depressus et [illegible] sed [illegible]
ex in dictis locis hic mundi deputatur purgatorium in [illegible] dictis [illegible] [illegible] // [illegible] [illegible] [illegible]

Per quinque diversas rationes patet
- Levioris [illegible] punitionis
- Celerioris [illegible] liberationis
- Nostri suffragii [illegible]
- Culpe in loco peccatorum
- Aliorum sanctorum orationum

~~[illegible]~~ ~~[illegible]~~ [illegible]
~~[illegible] [illegible]~~ [illegible]
[illegible] [illegible] [illegible]
[illegible]

Tertio videndum est de acerbitate purgatorii qualis
sit. Deque Bernardus / quod in purgatorio duplex est pena
una dampni et carentie visionis divine / Alia sensus
de afflictione ignis / Et quantum ad utramque / Minima pena
purgatorii maior est maxima pena mundi
Licet enim martires immania passi sint tormenta ut dicit Augustinus
tamen pena purgatorii excedit illa / quod patet de pena dampni

Pena dampni

Nam affectus quo desiderant anime summum
bonum post hanc vitam vehementior est quam aliquis
affectus rei temporalis in vita ista / Maxime cum tempus
habendi advenit / Et ideo carentia cum molestia tolleratur /

Pena sensus

Patet etiam idem esse de pena sensus / Quia cum dolor
non sit sensualiter nisi lesionis sed lesionis effectus /
tanto magis dolet anima quanto magis sentit sensibus aliquid
ideo sub igne corporali anima maxime affligitur
Nam acerbitas pene purgatorii hec est / quia cum
deus plus querit caritatem quam penam / plus ponderat
in puncto homines caritatem bone voluntatis quam penam
afflictionis / Unde plus ponderat deus modicam penam in presenti
vita voluntariam / quam multam non voluntariam in futuro
Sicut plus valet modicum auri quam multum plumbi
Unde oportet quod quicquid fuit defectus in voluntate ut
hoc suppleatur acerbitate / Sciendum quod ille
ignis plus vel minus cruciat secundum quod quilibet plus
vel minus de cremabili secum tulit / Oportet
enim prius quam illa dei facies clarissima videatur
secundum quod legimus Luce .xii. scrutari vel sepultam .i.
maiorem medicinam et minorem venialia per examinacionem
totaliter consumari / Predicta vero pene diversitas
non est ex diversitate ignis ardentis sed subiecti patientis
Sicut sub eodem sole unus plus estuat et alius minus
ut dicit beatus Gregorius / Certum est ut dicit liber Augustini
quod tantum urit dolor quantum inheserit amor
Tanto ergo quisque torquetur diutius / quanto affectus
eius in mundo venialibus adhesit fortius
Est autem ignis purgatorius anima affligens et
purgans corporeus / Et sicut dicit quidam / sic ut

Instrumentum

est instrumentum nature / sic potest in corpus agere et etiam in
animam

Secundo prout est justitia divine justicie Sic agit in animam imprimendo illi speciem sui per quam affligitur super omnem humanam estimacionem quam volunt illi qui presumunt Sicut enim anima secundum ordinem nature unitur corpori ut instituant vitam / Sic demeritis exigentibus secundum ordinem divine Justicie unitur igni . Cum quidem separata sunt a corpore ut ab ipso et igne patiantur penam .

Justitia divine Justicie

Utrum vero demones temptent vel puniant animas in Purgatorio vel illic eis assistant ut ex horribili apparentia ipsorum Anime plus affligantur / Dicunt sancti doctores et precipue dicit enim Magister quod demones non puniunt animas in Purgatorio sed illuc eas adducunt ut eis videntur assistunt ut amplius terreantur / Ex permissione dei ut quia demones in vita ista homines temptando affligunt / Et hoc est racio quia in presenti vita durat pugna inter demonem et hominem

1

Assistunt

Nam demones inter Christum et demonem &
a deo permisse inter Mundum et hominem
habent potestatem contra vel temptando homines in hac vita sed post hanc vitam non sic / Quia et [illegible] religionis est assignatum demonibus magis / Alter officium temptandi homines in hac vita quam pro ipsorum demonum supplicium ut patet [illegible] pro officio ipsorum temptandi homines sunt in mundo hominis

Alii vero quam dicunt quorum opinio magis est celebris apud modernos quod illa purgatorio sine animas puniri non sit per bonos angelos sed per malos . Boni enim angeli non vexant bonos sed malos / Mali vero vexant homines bonos et malos / Ymmo credendum est quod boni angeli suos et quemcumque suos futuros superiori visitant et consolantur et ut pacientes fiant exhortantur / Habent adhuc aliud consolacionis remedium / quia certi sunt futuram gloriam esse percipere / licet hoc per minimam tardabitur pene quam sustineant aliquis adiuvanti / Habent eciam Anime in Purgatorio ut dicit Gregorius caritatem de gloria maiorem in hiis quam ipsi qui iam sunt in Patria.

2

Puniunt

In igitur autem afflictio fit dum iustitia vigente set voluntate cum ignem succedente
et nulla alia cautela sed

Sine expectatione et sine timore | Sed maiorem quam nos qui adhuc sumus in via vel in pugna. Certitudo enim illorum qui sunt in patria est sine expectatione et sine timore quia nec aliud futurum expectant cum eam penitus habeant nec propriam de ea cautela formidant.

Cum expectatione et cum timore | Certitudo est eorum qui sunt in via penitus eius est quia beatitudinem adhuc non habent sed expectant sperantes et aliquid futurum et nichilominus cautela formidant quia nondum securi sunt de victoria quamdiu durat pugna.

Cum expectatione et sine timore | Sed certitudo illorum qui sunt in purgatorio medio modo se habet. Est enim cum expectatione sicut nostra quia eam futuram expectant ut nos sed est sine timore quia iam habent liberum arbitrium confirmatum sicut boni angeli ideo deinceps peccare non possunt cum sunt.

3.

Affligunt divina iustitia vigente | Tercio dico quod ille anime purgande sine afflictione nec fiet per bonos angelos nec per malos sed divina iustitia vigente et voluntate cum ignem succedente. Si non fiet per malos demones de dispositione [illegible] est sententia quorundam de [illegible] non intendant [illegible] purgare sed affligere ille anime prius est nostra purgando etc.

Differt autem pena purgatorii a pena presentis vite in tribus. Primo quia hec est pena levior est ista vero acerbior. Secundo quia hec voluntaria est illa involuntaria. Tercio quia hec meritoria maior est quam illa purgatorii. Ideo est: retardat a premio. Secundo [illegible].

Acerbior | Illa vero est in purgatorio pena quia ignis purgatorius acerbior est [illegible] pena quia quod pateris hic nichil est ad illam penam que est post [illegible] sicut venalia [illegible] in hac vita levia [illegible] purgantur sed et reliquie pene per [illegible] purgantur etc.

[illegible] que non sunt hic solute. De primo dicit Augustinus: Pro quibusdam levibus culpis ante iudicium purgatorius credendus est. De secundo dicit Augustinus: Purgandi est igne purgatorio qui debet in [illegible] fructum [illegible]. Ille ac ignis est cum non sit mora tamen modo [illegible] est.

de pena [illegible] et nullus |

Cris sup Mt

Intollerabilis est gehenna quis nesciat et supplicium illud horribile tamen si mille quis ponat gehennas nichil est tale dicturus quale est ab illa gloria honoris excidere [illegible] honore repelli exosum esse Christo et audire Non novi vos.

It xx mor Gehenne ignis cum sit corporeus et in se missos reprobos corporaliter exurat nec studio humano succenditur nec lignis nutritur sed creatus semel durat inextinguibilis et succensione non indiget et ardere non caret.

Unde quidam dixit quod post Natalitatem in
penam / ipse spiritus in purgatorio / ita absorbetur
quod eos ignoraret ubi sit / et patet se displicium
cum dubitat An sit in Inferno vel extra
Et assignant causam / Nam Errat Anima quod
dubitare quod sit separata ut desperet An sit
in corpore vel extra corpus hoc videat /
Ecce sicut nescit dicitur in penis se habere
Et dicunt isti / quod isti in purgatorio habent
nimis excedentem actualem de sua salute
Sed ut dicunt doctores illud non potest convenienter
sustineri / Quarto dicit probat Non vero primo
Nam licet spiritus circumquaque possit ab
hydri penis undantibus absorberi / ut usum
rationis amittat / Tamen spiritus separatus qui mortalis
est non valet talibus absorberi ut usum
rationis amittat Cum sit fortior ad
sustinendum magnam penam in seipso quam in corpore
parvam / Quarto dicit quod hoc quod dicitur in
Dyalogi 4 ubi dicit 4 Quando in
purgatorium ponunt in quibus penis
detinerentur Adiutorium ... liberari
[?] ... et aliquando liberandos
Patet hoc ex illo quod dicitur in divite de
divite et Lazaro . Et dixit ipse ad
... Iudicium super se ... quod
Considerans ... est ... rationis.
Et dicit ille Epulo ... in inferno
... rogat ... fratribus suis
ut testificentur illis ne veniant in locum
tormentorum / Potius autem est

Vsus contrarius / quam designant voluntatis
/ quam habebant peccatores super dampnatos
vnde scribit Ni. de lyra super Ezechiel 32
vbi ponit duplicem racionem / Primo quia
petebant lazarum mitti ad fratres / Ita in
eisdem locum? venissent tormentorum /
Pene / Secunda In diuitibus puniri et in demonibus
remanserunt multa malorum / Ideo etiam
forte scandalizauit eos vim sua mala
in? Moysi predicacio multa / Et
Tunc enim augmentum pene corporis ~~corporis~~
dampnatorum petebant mitti ad eos lazarum.
Et dicit Rex vero Erunt Reatus
ad nostros? multitudinem multiplicant gaudium in
electis / Et dampnatis multiplicant
merorem dampnatis? replent
Erunt et boni si videant miseros
proximi ad gloriam / Ita dampnati respicient
in Demum ad penam / Non quia eos
diligunt / Sed quia consorcium eorum in
penam augmentum inter ipsos supplicium.

Excedit enim omnem penam quam unquam aliquis in hac
vita passus est. Requirit enim in carne tanta pena
inventa est. licet multi passi sunt martirio. Ut [illegible]
Xpi. tormenta. Exemplum de abbate qui ardebat in
fonte [illegible] / cum consuleret de reparatione sue sanitatis.
[illegible]. Et de illo qui elegit in purgatorio esse
duobus diebus quam sustinere infirmitatem suam per duos annos.
Multi tamen sunt qui non timent hunc ignem purgatorii
quia non cogitant de illo nec considerant gravitatem
eius terribilem. Et ideo non timent sibi a periculo.
Exemplum de cervo qui transiit periculosum passum
[illegible] videns non sunt ausus transire. Alii sunt
qui etsi cogitant de igne purgatorio tamen
firmiter non credunt. Et ideo non timent secundum quod
vulgariter dicitur Stultus non timet donec recipit.
Exemplum de Goderico. Item [illegible] Cum nollet [illegible]
de [illegible] Civitatis [illegible] eum [illegible].
Alii vero sunt qui non timent penam purgatorii
quia non sunt experti. Unde quod dicitur
[illegible] aqua calida quod non
timet tantum aquam calidam sicut alii [illegible]
expertus sunt in aqua calida.
Item ista pena [illegible] est [illegible]
[illegible] in [illegible]
vel [illegible] valentur [illegible] quemquam possit
[illegible] de longe in purgatorio sustinenda.
Unde ille qui exspectat facere penitentiam in purgatorio
similis est illi qui pro uno obulo quem modo
non vult solvere obligat se ad centum marcas
in futuro. Item ista pena accerbior est pena
[illegible] in [illegible] cum illi qui modo [illegible]
non [illegible] [illegible] Michael [illegible].
[illegible] sunt sed [illegible] in hac [illegible]
Exemplum de [illegible] quod [illegible] est [illegible]
[illegible] [illegible] [illegible] purgando [illegible]
[illegible] Multis quemquam sunt [illegible]
[illegible] huius vite pena [illegible] est. Ista vero
[illegible] a [illegible]. Caret enim dei visione quam
super omnia desiderat habere.

Xpi. tormenta

ultra vero est [illegible] sed Xpi. supplicia

No cogitat

No credit

No expert

Pro[illegible]

Purgatorium retardata [illegible]

Quadruplex terra quia homo descendit ad limbum / terra ad infernum / terra ad celum / terra est terra ad purgatorium

Ewangelium de Apostolo Paulo cum caperet discipulum et esset in Christo
Retardatur et corpus [illegible] executores elemosine et legata eorum
a [illegible] non tam cito solvunt sicut fieri debent
Ewangelium de clericis qui detinent [illegible] suum

Nota videndum est Quare fiunt qui purgantur igne
Purgatorii Et dicendum quod terra quia homo descendit

Ad limbum 3

ad limbum scilicet pueri christianorum non cum sacro regeneracionis
innovati Item puerorum gentilium et iudeorum qui nondum sunt
adulti et adhuc sunt operibus [illegible] Item [illegible]
quamvis fuerunt [illegible] qui meritum habent [illegible] ut parvuli
sive fuerint gentiles sive iudei. Item terra quia descendit

Ad infernum 3

ad infernum scilicet ydolorum cultores ut pagani Item iudei
qui licet unum deum colunt tamen incarnacionem domini
Christi negant Item falsi christiani qui et si deum credunt
factis tamen negant / [illegible] sicut et pluribus qui descendunt
ad limbum non est eundum Item pro eis sunt suffragia facienda

Ad celum 3

Tercia terra est quia homo sine purgatorio ad celum evolat
statim post separacionem anime a corpore ut sunt pueri [illegible]
kap [illegible] Item Martires Item viri perfecti [illegible]

Nota est videndum Quare anime fidelium postquam plene
purgantur statim sine retardacione evolant ad celum
Et hoc probatur multiplici racione Prima est quia anime post perfectam

1\. Similitudo puritatis

purgacionem nulla remanet in eis ad gloriam dissimilitudo
Unde ille merito deberent [illegible] a tam puritate non
discrepat per aliquam maculam peccati / Solum enim peccatum
separat a deo teste propheta qui dicit / peccata vestra

[illegible] Janua celi aperta

diviserunt inter vos et deum Secunda racio Quia
Janua celi illis semper est aperta quia obstaculum non habent
Sed illi qui non habent aliquod purgandum non habent
obstaculum ergo Tercia racio Quia vera est illos semper in quibus

Caritas clemencie

est caritas fervens clemencie et nichil retardans ad gloriam
clemencie / Proprium est enim caritatis perfecte unire amantem cum
amato et assimulare alterum alteri Quarta racio Quia

Misericordia dei [illegible]

deus est promptior ad miserandum quam ad puniendum [illegible] dicit

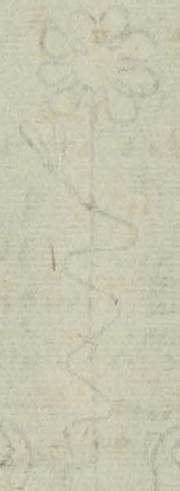
Anime fidelium cum purgantur ad plenum [illegible] sine retardacione evolant ad celum

i. primam hic non intelliguerunt

Hoc xiii dicitur quem in fine vite sue non penituerit / Item s. Aug. de Eccl.
Dogmatibus. Primum aboleri peccatum indubitanter credimus / et in ultimo vite sue
si admissorum peniteat / Sed iste tamen malus quem non peniteat in fine vite sue
perpetualiter dampnatur. Item dicit glossa 27 art. In igni ideo cum fine
deliquerunt / quia cum fine peccaverunt. Nam voluissent vivere sine fine
ut potuissent sine fine peccare / Ostendunt enim quod in peccato semper vellent vivere
qui nunquam peccare desierunt dum vixerunt / Ad magnam quoque iudicantis iusticiam
pertinet ut nunquam careant supplicio / qui in hac vita nunquam voluerit carere peccato.
Et alibi dicit iniqui ideo cum fine eternaliter / quia quidem voluntatem habere voluerunt
peccandi in eternum /   Ab hac inscriptione et obstinatione meretur

In. Aug. de correptione   primus et maledictus [illegible] / licet velit peccare
quia quod bene fuit ipso vel ope / nunquam esse consuetum propria voluntate
[illegible] nunquam nocere nunquam velle peccare desistere / ymo si bene
vellet ut si peccare posset.   Sed adveniunt semper et libere
In. Aug. de prima   Prima sit in [illegible]   in ultimo tempore / Ita quod non
purgatorium senciunt cum in fine
baptizantur / Et ipsi [illegible] bonis fructibus malis [illegible] recepturi sed bonum in
vera beatitudine / Ille autem qui non potuerit nunquam [illegible] voluerit ostenditur
cum tam peccata [illegible] nunquam / Nec per finale acquirere quod volunt.
Oportet enim ut primum [illegible] / Ut vitam meritis impetret /
Scriptum est / Sine caritate nemo salvus esse / Non enim in solo timore
vivit homo [illegible] quod vere penitet / Oportet non solum timere
deum iudicem sed iustum diligere / Non enim penam timeat sed amet
[illegible]

Deba cu dolio p vini 7 de omi q duta preteribili cito



p[ro]pter purgatos [celis] iungi[tur] sine retardacione quos p[ro]grandes
operatos a corpore sine mora suscipit penis. Ratio secunda
dens ut dicit Marcus philosophus ille post bis redemptum
vade. Cum aliquis sufficienter deo satisfecerit in penis
tunc iam non debet amplius puniri in dilacione premiorum.
Sexta. Locus sit post hanc vitam quatuor receptacula
scilicet purgatorium, limbus, infernus et celum. Sed
qui non habet aliquid plus ad purgandum non debet
esse in purgatorio, cum non habeat amplius in se purgabile.
Nec debet esse in limbo, quia non est de numero illorum
puerorum qui ante receptum baptismum sunt decesserit.
Nec in inferno quia non habet mortale. Relinquitur ergo quod
debeat esse in celo, quia post mortem non sunt alia quatuor
receptacula. Septima. Natura efficacior est in actibus
quam inequalibus, sed inequalitas status est ductiva animarum
ad supplicium, ergo a contrario precipue caritas status ducit ad
premium. Octava. Cessante impedimento corpora
gravia feruntur deorsum et levia sursum. Sed omne
dulcius cum spiritus malorum remoto corpore omnino
statim feruntur ad locum supplicii, ipsa peccati gravitate.
Spiritus vero levium si non sit impedimentum culpe vel
pene debite statim feruntur ad locum premiorum.

De sexto notandum. Tria sunt genera hominum
que salvantur, sed tamen quod ipsi puniuntur acerbissime in
igne purgatorio. Primi sunt qui penitenciam et
satisfactionem sibi iniunctam non adimplentes moriuntur.
Secundi sunt qui satisfactionem sibi impositam volunt complere
sed tamen ex negligencia et ignorancia imponentis
non sunt sufficientes ad delendum totam penam pro peccatis debitam.
Tercii sunt qui sero convertuntur circa vitam, scilicet in agone
scilicet penitentes, gressiora medicina vel mora.
Dico primo quod ad purgatorium descendunt qui penitenciam et
satisfactionem sibi iniunctam et nondum completam decedunt.
Non tamen si habent tantam contricionem que
sufficeret ad delendum peccata, liberi et sine purgatorio
ad beatitudinem evolant sicut latro. Si satisfactionem
iniunctam non complevissent, secunda conclusio est maxima.

Satisfactio

Non habet purgabile

Caritas premium

Levitas spiritus boni

Penitencia nondum completa

[bottom margin note:] ... descendunt ad locum purgatorii qui penitenciam iniunctam nondum completam decedunt in gradu ... quibus penitencie insufficientes sunt iniuncte ad delendum debitum pene ... [illegible]

Causa quare ... in ... per mortuos
... [illegible] ...

mus xcvi

Satisfactio pro peccatis et maxima peccatorum debitorum. Unde

Apud deum non tamen valet mensura temporis quam mortificatio unius

Bonum quam non adeo contrarium et cum complicem prime meruit

igne purgatorii finissime punimur. Nisi forte corpus

punitum et satisfactio ab aliquibus suis personaliter

assumatur. Utrum autem quod ab aliis assumptio prime vel

commutatio faciendo per alium valeat, quod sit necessarium

Primum est ex parte committentis Auctoritas, quia de sacerdotis

sive Confessoris auctoritate fieri debet. Secundum est ex parte

illius pro quo fit commutatio scilicet cum Necessitas, quia

oportet quod ipse sit in tali statu quod per se satisfacere

non valeat. Tercium est ex parte illius in quem fit commutatio

scilicet Caritas, quia necesse est ut sit in caritate qui

debet pro alio satisfacere. Sola enim caritas facit

satisfactionem meritoriam. Unde Hugo. Sicut ... deo

displicet ad intercedendum mittitur iratum animum ad

deteriora provocat. Plurimi ... ...

bene ... ... sua. Scriptum est enim

in psalmo Retribuet michi dominus secundum iusticiam meam et non secundum

pluralitatem missarum mearum. Quartum est ex parte pene

scilicet debita Porcio et ut minor pena commutetur in

maiorem. Nam plus satisfacit deo ipsa pena quam

ab alio assumpta. Circa quod notandum quod triplex est

pena. Prima est propria et voluntaria, quam quis per se ipsum

in hac vita satisfacit. Alia est propria et non voluntaria

et hec est in purgatorio. Tercia est voluntaria sed

non est propria, scilicet quando aliquis pro alio sponte satisfacit

sicut est in predicta commutatione. Et ista minus satisfacit

quam prima, eo quod non est propria, et magis quam secunda

eo quod est voluntaria. Verumtamen sicut iste pro quo

satisfactio est assumpta decedat antequam ille pro ipso satisfaciat

nichilominus tamen in purgatorio cruciatur donec penam pro ipso

assumptam ab alio perficiat. Sicut tamen per penam quam ipse

sustinet et quam pro ipso alter complevit, forte complebit

Unde si debent in purgatorio sustinere penam unius anni

talem potuit ... ab alio quod infra mensem liberabitur

Magister tamen ... ... debitum sit plene solutum

Non solutum illud quod demum ipse sustinet vel bonum facit

Si qua pena illum in se suscipit totum est suum et in suum

sibi convertitur. Et ipse non indiget conversione in suum ...

vel valet aliis qui sunt in purgatorio.

Marginalia:

quod dolores non tamen absolute ...

Auctoritas

Necessitas

Caritas

Porcio

Propria et voluntaria

Propria et non voluntaria

Voluntaria sed non propria

Secundi ~~sunt~~ qui in purgatorium descendunt si satisfactionem
sibi iniunctam a confessore perfecte impleverit / Sed quia illa
pena seu satisfactio iniuncta non fuit sufficiens ad plene
purgandum debitum pene ad quam obligatus fuit / Et hoc
contingit ex ignorantia vel negligentia confessoris / vel etiam
plerumque ~~[illegible]~~ ex eo quod confessor timet si imponeret ne
penitens satisfactionem condignam sed si timeret ponere
penitentem in desperationem et per totam dimitteret et inferius
sordibus delictis [illegible] et iaceret et fieret desperatus et deperiret.
Propterea hodie plures sunt ambulantes / Expedit tamen
qualibet et quilibet caveat a periculo et discreto confessore
[illegible] quod particulares confessores imponunt primam salutem
que scribitur Ioh. v° et eiusdem viii° / Et quod restituat ablata
iniuste si qua habet / Et famam si cuiquam denigravit
Peccatores enim sunt qui faciunt nobis nomen bonum ut
sunt amici qui [illegible] nobis pallium et quod
odium et rancorem remittant / Quia nisi deo reconcilient
eiusdem proximo suo quos iniuriant / Et plures imponunt ei
pro emenda quicquid boni fecit et quicquid adversi passus
fuit / et hoc amore dei sustineat pariter / Unde tales
quibus minus sufficiens satisfactio imponitur Nisi magnitudo
contritionis compleat totum supplebunt in purgatorio quod
minus in hac vita fecerunt / Deus enim qui medicus et
mensurator peccatorum et penarum novit / addet penam sufficientem
in purgatorio / ~~quod~~ super penam insufficientem a confessore iniunctam
impositam ~~fuit~~ / Ne aliquod peccatum remaneat impunitum.
Circa quod breviter [illegible] pena a confessore imposita
aut est maior et equalis aut minor culpa
potestate / Si maior est tunc quod plus fecit vel
sustinuerit quam culpa exegit totum ei cedit ad augmentum
glorie / Si vero est equalis tunc sufficit ad dimissionem tantum
culpe / Si autem minor est tunc supplet in purgatorio quod defuit /
Tertio dicitur [illegible] Tertii sunt qui in fine penitent
Unde quod dicit beatus Augustinus Baptizatus ad horam
securus hinc exit / fidelis etiam tantum penitens securus hinc
exit / Non agens sanam penitentiam et ad ultimum vite sue
reconciliatus si securus est / ego non sum securus / et post penam
Tenere ergo certum et dimitte incertum / Hec autem dicit

Pena conpleta sed insufficiens

De penitentibus in fine.

Ille autem descendit ad purgatorium qui secum deferunt culpas veniales [illegible]

Quinque sunt tales qui usque ad ultimum vite sue penitenciam
differunt et converterunt penitere potius ex timore quam ex
amore magis ex necessitate quam ex voluntate Ut potius gehenne
gehenne timore quam ex amore eterne glorie.

Alii qui in purgatorium descendunt sunt qui lignum fenum et stipulam
secum ferunt Ut apostolus ait .i. venialia
non plene in hac vita emendata. Et hii sunt
qui sunt possessiones. Amores et
domesticos nimis tamen debitum carnali affectu
dilexerunt et

lignum fenum et stipulam: grossiora, mediocria, minora.

Ferentes lignum fenum stipulam

qui dederunt domesticis | Amicis | cognatis | parentibus | libris
ut possessionibus | [illegible] ut inter deo [illegible] | Sicut enim hec
tribus scilicet ligno. feno. et stipula. quam secundum suos
modos vel magis cremantur et arcius et
diucius | aut minus ut stipula
lignum vel minus ut fenum | Sunt sunt secundum [illegible] quinque [illegible] cuius non sit
[illegible] modo gravius est | Credit enim amenis
[illegible] tamen quam magnam passus est aliquis in hac vita vel
penam quam in tormentis tanta pena invenitur est licet
magnam cum martirum mirabilia tormenta passi sunt martires.

vel pati potest

De Septimo principali.

Utrum existentes in purgatorio possint sibi ipsis ut nobis mereri gratiam inferiorum/ [illegible] debite
temporalium / [illegible] vel alimentorum | [illegible]
Existentes in purgatorio sibi ipsis nullum proficere mereri
possunt. quia sunt extra tempus merendi scilicet quando enim
durat tempus merendi quamdiu durat tempus peregrinationis
hec vero durant quamdiu anima agit in corpore
Opera enim illorum scilicet merita que gesserunt in corpore
sequuntur illos ut dicitur Apocalipsis xiiii. Hoc autem patet ex

Meritum

diffinicione meriti. Meritum enim est efficacia boni operis
ad obtinendum aliquid quod non habetur vel ad habendum
iustius quod habetur. Unde per meritum de non debito
fit debitum et ipsum debitum fit magis debitum | Sicut
princeps dat equum cuius miles nondum meruit | sed
per usum equi meretur iustius eundem equum iam sibi datum
Ex quo patet quod anime in purgatorio non possunt sibi per
per efficaciam boni operis mereri/ cum tempus bene operandi

reservata est prima secunda pars peccatorum protracta usque ad finem vite
p. r. August. in sermone de penitentia et po. in c. de pen. di. 7 Si quis
Si quis positus in ultima necessitate voluerit accipere penitentiam et accipiat
mox reconciliabitur et hinc vadit | fateor vobis | Non illi negamus
quod petit | sed non presumimus quia hinc bene exit | Si securus hinc
exierit ego nescio | Penitentiam dare possumus | securitatem dare non possumus
Numquid dico dampnabitur sed nec dico liberabitur | Vis ergo a
dubio liberari age penitentiam dum sanus es || Si sic agis | dico
tibi quod securus es | quia penitentiam egisti eo tempore quo peccare
potuisti | Si vis agere penitentiam quando iam peccare non potes
peccata te dimiserunt non tu illa | [illegible] ubi
et Idem Aug. [illegible] sunt aut [illegible] sit futura | Nescio
Aut non [illegible] | [illegible] mortem [illegible]
Ergo [illegible] [illegible] qui penitentiam protrahunt usque ad finem vite
et reus hinc est [illegible] [illegible] peccare | sed timore mortis [illegible]
timor [illegible] [illegible] [illegible] [illegible] solo timore pene
Prima [illegible] non est culpe [illegible] [illegible] de pen. di. 7
et non [illegible] [illegible] Idem August. [illegible] | Nullus
Nullus exp- | Nullus expectet quando peccare non possit arbitrii
cum querit libertatem ut deleri possint commissa | non necessitatem

sed animam / Nam tunc timendum cum non in solo timore vivit ha[illegible]

Timeant ergo ~~[illegible]~~ sero penitentes / oportet non solum timere sed

sed diligere / quia sine caritate nemo potest salvus esse /

Non ergo timeat tantum penam quam timeret / sed accipiat [illegible]

Difficilis et formidolosa ~~[illegible]~~ periculosa est sera penitentia propter [illegible] desperationem et

procrastinationem usque ad finem vite.

Aug[ustinus] Difficile enim est ut tunc sit vera [sine vite sit vera penitentia] / quando tam sera venit

quando iam mortis membra ligantur et dolor sensum opprimit / ut vix homo

aliquid cogitare valeat ~~Melior est [illegible]~~

cum maxime sibi quisque [illegible] delegerit sunt [illegible] et [illegible]

ad se vocat. / Multa ergo tunc occurrunt que languentem a vera penitentia

impediunt et retrahunt / Ideo multorum solet sera esse penitentia. Nam pe-

riculosum ergo est et incertum vivere / ad mortem protrahere penitentie

remedium. [illegible] Magnum enim est. Cum deus dignatur inspira-

re vel penitentiam ~~[illegible]~~, et conversionem ad se donum / quod donum

appellatur [illegible] / quod autem in lege dei accipitur [illegible]

de quo conversione. [illegible] / Quacumque hora ingemuerit [illegible]

peccator vitam vivet. Nam [illegible] penitentia ipse in extremo vite [illegible]

sanat et liberat / Multum siquidem sera sunt latronis penitentia sed non fuit

sera indulgentia. Nam licet latro [illegible] in fine, de vita

venit / Non tamen dedit [illegible] et [illegible] Auctoritates

[illegible]aterminget. Ille beatus. Dictum est illud privilegium / Nabis in quolibet. Non est

[illegible]mum viderim in peccando / Ecce vt videlicet eciam in vel desperando

[illegible]e vnus alterum contingerit eciam in fine ad deum conversio / Respondeo non est

[illegible] cum remissio. Sed quia vix ut raro est verum ista conversio /

[illegible] et de penitencia in sero. Tamen eciam Si sit quamvis vera

[illegible] secure / Et non [illegible] sed eciam / Nos penitentiam qui evadat

[illegible] peccatum / Item [illegible] est [illegible] penitentibus [illegible] in aliud

[illegible] distulit sunt confessionis / hic a [illegible]. Et si eciam non sit minus

in modo [illegible] est / Et peccatum cum omnes peccatum quamvis passus est

[illegible] in hac vita / licet [illegible] passus sit [illegible] sit

Multa magnus [illegible] sustineret sepe [illegible]

[illegible] patres autem [illegible] sit dictio per [illegible] in fine vite

[illegible] eciam [illegible] penitentiam [illegible] et vita morbo impetit

Non sit in vt [illegible] penitentiam.

Nisi forte tamen sit vehemencia [illegible] et contricionis que

sufficiat ad [illegible] penitenciam / de qua [illegible] Thomas in [illegible]

[illegible] Potest esse vult in deum et ad meritum xpi et in

[illegible] peccati tamen vehemens // quaestio / [illegible] peccati remissio [illegible]

Non solum [illegible] ad [illegible] vite / sed eciam [illegible] ad remissionem tamen pene

Anime existentes in purgatorio sibimet non possunt mereri quia iustificacionem pone debet remissionem

pertransierat / Licet ergo sibimet mereri non possit quo ad abreviacionem vel alleviacionem nec glorie acceleracionem per efficaciam boni operis / tamen per sustinenciam tormenti purgatorii paulatim et sine intermissione eorum pena abreviatur et alleviatur et eorum gloria acceleratur / Preterea dicit magister Landolfus super quarto sententiarum quod anime existentes in purgatorio sibimet mereri non possunt / tamen nobis merentur gracie infusionem / gracie infuse augmentacionem / et augmentate consumacionem / et hoc ostenditur racionibus validis et exemplis. Primo racione / quia sunt in caritate consumati / ipsa enim caritas est pondus sanctuarii quo omnia que in templo erant ponderabantur / Et quia caritas multitudinem que non dum est consumata facit opera hominum meritoria gracie et aliis iustificacionem impetrat / ut patet in sancto Stephano cuius precibus impetratur conversio beati Pauli gracie infusionem / culpe remissionem et divinam reconciliacionem / Multomagis hii qui iam sunt in gracia vel caritate consumati ut sunt afflicti in purgatorio et triumphantes in celo / possunt nobis impetrare graciam et veniam / Unde ecclesia consuevit implorare illorum merita et suffragiis adiuvari ut patet in letaniis et collectis / Preterea ad hoc quod aliquod opus sit meritorium vite eterne primum est quod ipsum opus fiat in caritate / quia opera que fiunt extra caritatem sunt mortua / sicut dicit Iacobus / Ista condicio non deficit animabus in purgatorio / immo magis inest eis quam hominibus existentibus in mundo / quia sunt consumati in caritate / sicut angeli et sancti in celo non sic est de hiis qui sunt in mundo / quia hodie existens in caritate potest adhuc cadere a caritate. Secundum est ut opera fiant ex caritate / Multa enim sunt a quamplurimis in caritate existentibus qui adhuc in hac vita degunt / que tamen non sunt meritoria / Eo quod non fiunt ex caritate referuntur ad debitum finem / Sed existentes in purgatorio

abreviacionem alleviacionem vel glorie acceleracionem per efficaciam operis boni possunt tamen per sustinenciam tormenti purgatorii.

[illegible] te

[illegible] te

[illegible] te

Anime existentes in purgatorio sibimet mereri non possunt / nobis tamen culpe remissionem / gracie infusionem / infuse augmentacionem et gracie consumacionem

ducti motu spiritus sancti

Omnia que faciunt et sustinent ad finem debitum referunt comprobans dicti / quia habent liberum arbitrium confirmatum sicut triumphantes Et quamvis habent liberum arbitrium confirmatum non possunt quicquam facere nisi ex caritate / quia omnia referunt ad debitum finem scilicet in laudem et honorem dei

In deum referibile

Certum est ut ipsum opus sit referibile in deum ther ideo dico / quia mala non possent referri in deum / Non .i. possunt fieri mala et aliquam bonam intencionem Alioquin sequeretur quod idem opus esset meritorium et demeritorium / quod esset absurdum dicere ut secunde / Sed constat quod omnia opera comprehensorum et triumphancium sunt referibilia ad nobilissimum finem quia mala fieri amodo non possunt / et omnia que faciunt bona sunt / et in optimum finem referunt / quia ergo quilibet bona operantur triumphantes meretur in vita eterna / Augmenti gracie et remissionis culpe patet Et comprehensores in purgatorio et gaudentes in celo / cum autem sint confirmati in caritate / et quicquid faciunt ex caritate fit / quia omnia referunt in debitum finem / et insuper omnia que faciunt referibilia sunt ad statim in debitum finem nobis meretur culpe remissionem

gracie infusionem / infuse augmentum / eterne vite adepcionem

Contra

Et arguitur in oppositum / Et ex hoc sequeretur quod possent se ipsis mereri similiter per maioritatem Probo

Similiter prima ... pugne vel mundi ... quos Et ... in hac vita ... adversus ... in hac vita ... adversus ... carnem et ... / et ... mundi blandicias ... Ac eciam / et pugnam ... mundi ... non possunt comprehendere / et ... dei sibimet mereri non possunt ... et ... / quia corpus ... in sepulchro ... et suo corpore / Nichilominus tamen nobis merentur per ... Sicut de triumphantibus patet per ... sola

De comprehensoribus vero ... in medium ponatur quod scribitur ... de beato paschasio in libro dyalogorum ... Et ...

Quaestiones super secundo sententiarum quaestio 1a articulus ...

Respondetur ... ad actum meritorium ... qui est ad vitam aeternam a deo acceptatus ...

1o Gratia sine qua voluntas non potest in opera meritoria

2o Voluntas ... non est meritum

3o Acceptatio divina / gratia ... a primis duobus fit actus / sed deus ... non acceptat ad vitam aeternam non esset meritorium.

Iam est ... est ... ordo ... actuum meritorium in ... principalis est ... acceptatio.

Secundo gratia ...

Tertio voluntas seu liberum arbitrium ... non ...

In actu meritorio formale est acceptatio divina materiale autem gratia et liberum arbitrium.

... acceptatio ... est ... causa ... est causa ...

Non autem ... quod haec sunt gratia ...

... gratia ... meritum ... in opere meritorio.

Ergo ordo actionis meritoriae a ... gratia ... et voluntatem facientis ... ad meritum ...

2o / Voluntas ... gratia actum bonum liberum ...

3o / Formale et formale / deus acceptans ... actum ad praemium aeternum

Plures ut [illegible] [illegible] [illegible] accepit.
Attendere hic illud quod [illegible] [illegible] [illegible]
[illegible] hic [illegible]
Cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Quem [illegible] [illegible]
quando [illegible] [illegible] [illegible]
Sed [illegible]
[illegible]
Tunc ut [illegible] [illegible] [illegible]
Parce
Indulge
Ignosce

Dicit tamen Sanctus Thomas quod existentes
in purgatorio non merentur remissionem culpe
venialis. Et ratio ipsius est / Quia possunt
reordinari in sua voluntate. Et ipsa meritoria
Sicut cum hic contritus posset huiusmodi voluntatis
reordinationem habere per contricionem ad talem
contricionem sufficientem. Sed illi qui sunt in purgatorio
possunt eandem habere. Cum non sunt in malo
obstinati / sed sunt in caritate / Nec sunt
fixi in termino sed adhuc citra terminum in
Sed d. q. a. Contra. Contrarium patet quia
vita non est meritoria huius dimissionis
culpe venialis / quia in purgatorio non est
amplius status merendi. Item ipse dicit super
Ad quod sane dicitur non esse ibi meritum
respectu premii essentialis / sed bene respectu
accidentalis. Sicut cum angeli merentur
augmentum premii accidentalis / et videtur esse
de hominibus / Ideo [illegible] quidem manent
aliquando in statu [illegible] vt in purgatorio
vel nondum sunt in statu [illegible]
Et sic in purgatorio potest esse [illegible]
meritorium [illegible] ad meritum
remissionis culpe [illegible] non [illegible] ad
venialis [illegible]
augmentum [illegible].

Pascasius

Vir optime vite virtutis et sanctitatis extitit ac ut ex hic
Qui in scismate Laurentii clerici contra [illegible] sed in papam electi
in papam [illegible] consensisset ... Iste vero felix Paschasius
qui exercere [illegible] in hac sua vita usque ad
mortem permansit. Cum eius defuncti corpus et dalmatica
dalmaticam super feretro suppositum tetigisset sanatus
est. Plures autem diebus languoribus [illegible] ad [illegible]
venientes ipsius meritis sanati sunt. Licet ipse felix diu
adhuc a gloria esset retardatus propter errorem in quo usque in finem vite
permansit. Post multum vero tempus accidit dum sanctus
Germanus episcopus Capuanus ob egritudinem sanitatis balnea
intrasset predictum diaconum Paschasium [illegible]
sibi optime notum et in calore [illegible] stantem in
[illegible] et obsequentem invenit. Quem stupefactus quid
ille tante sanctitatis vir faceret requisivit. Cui ille:
Non ob aliam causam in isto penali loco ad ipsum [illegible]
deputatus sum. Nisi quod in illa causa pro [illegible]
sensi et Addidit dicens: Queso te deprecare dominum
pro me. In hoc cognosces te exauditum esse
si huc rediens me non inveneris. Cum post eo
veniret et illuc post paucos dies rediisset predictum
Paschasium in eodem loco non reperit. Dicit quod [illegible]
[illegible] quod felix eius [illegible] ad gaudium sempiternum
evolavit. Ex quibus liquide colligitur quod adhuc [illegible]
in purgatorio [illegible] [illegible] [illegible]
non possunt. Et sequitur [illegible] [illegible] est quod
[illegible] [illegible] [illegible] quod ipsi opus sunt in
[illegible] et quod sunt [illegible] quod referuntur in
debitum finem et quod opus sit referibile in finem
debitum in laudem dei. [illegible] dicit quam
esse [illegible] [illegible] et [illegible] finem [illegible]
non potest facere bona vel meritoria [illegible]
unde [illegible] [illegible] [illegible] mentum
et [illegible] [illegible] finem actionum intendit et in
[illegible] [illegible] [illegible] de hac materia [illegible]
Ex fine dicuntur actus boni vel mali quod vera intentio
boni multos actus inferunt fructus vel [illegible]
et boni meritorii [illegible]. Si aliquis intendit
dare [illegible] pro deo unum solidum denariorum et
[illegible] [illegible] [illegible] [illegible] qui sic [illegible]

Ex fine iudicantur actus boni vel mali

quod non refert donare vnum aliquem vel aliquos denarios semper
tota donatio vel singule donaciones sunt meritorie
propter vnam intencionem. Item finem sub fine ponit eam
que ponitur scilicet vltimus. Aliquis intendit ire ad forum ad hoc
vt emat medicinas ad hoc autem vt medicinas
emere vt sanetur ab infirmitate ad hoc autem desiderii
vt deo melius servire valeat. Si ergo precedentes voluntates
omnes sunt meritorie propter vltimam scilicet voluntas eundi ad
forum voluntas emendi medicinas et voluntas seu desiderium
curandi ab infirmitate. Nam secundum vltimum finem omnes
precedentes voluntates mediant bone vel male.
Unde iste finis vltimus qui est desiderium sanitatem
vt deo melius servire possit facit omnes precedentes
actus esse meritorios. Econtra si intendo ire ad
forum vt emam medicinas ad hoc vt emerem
medicinas vt sanus fiam ad hoc sanum desidero
vt plura peccata committere valeam. Iste finis vltimus
facit precedentes voluntates seu actiones demeritorias.
Tertium duplices fines non sunt faciendi quorum vnus
non sit referibilis ad alium. Verbi gratia. Aliquis intendit
ire ad aliquam domum propter hoc vt luxurietur.
Ad hoc vero vult luxuriari vt sanior sit
ad hoc vult esse sanus vt deo melius serviat.
Iste finis vltimus voluntatem illam que est luxuriari
non informat quia luxuriari non est referibile
in bonum finem. Unde potius econtra illa voluntas
est formandi istam bonam intencionem que est sine de-
deformat quia vna perversa intencio plures
deformat bonas voluntates. Nota secundum quod
actio corporalis potest referri ad finem temporalem meritorie
dummodo postmodum referatur ad deum. Sed actio
spiritualis vtpote predicatio vel oratio non potest
referri ad finem temporalem cum si illud temporale referri
ad deum. Et hoc est quod dicit Augustinus debemus
manducare vt evangelizemus non evangelizare vt
manducemus. Sed vero in actibus finis primus ponitur

Finis sub fine ponitur

Duplices fines non sunt faciendi quorum vnus non potest ad alium referri

Actio corporalis / spiritualis

Deus est finis ultimus. Tale perversissimum est. Verbi gratia volo
servire deo ut habeam per hoc multos denarios
Ad hoc vero congrego denarios multos ut possim
pro ipsa desiderare vestitum. Ad hoc vero volo emere preciosa
vestimenta ut apparerem honorabilior ceteris et etiam preferar
semper a multis / Vel aliud exemplum volo facere publice
aliqua de quibus honorem et honorem mihi praestent vel
habeant / hoc est perversissimum / unde dicitur et habetur
in regula / Quid multi qui magis elaborant ut appareant
sancti / quam ut sint sancti / Quare ex premissis concluditur
Et bene licet ponere duos fines scilicet temporalem et
eternalem / et in eternum sit ultimus finis et quod temporalis ad eum
sit subalternus. Secundo notandum quod infideles Et non possunt
mereri sine gratia neque actionibus neque passionibus
inquantum sunt passiones neque motibus nature
/ Dicit enim philosophus quod natura neque boni neque malum
Item neque muti naturaliter mereri possunt secundum Angelum
quia aut nemo mutus bene facit etiam si bonum
est quod facit / quia adversus meritum non valet
Item nec meretur libero arbitrio ligato. Quicumque
enim non habet usum rationis et liberi arbitrii in eo
non est meritum nec demeritum. Sicut sunt infantes
Muti dementes et insani et aliqua bruta
Et ex hoc colligitur quod anime in purgatorio
nobis mereri possunt / quia sunt in caritate et
et ex caritate omnia faciunt / Dicitur quia omnia
que faciunt et sustinent referibilia sunt in optimum
finem scilicet in laudem dei etc.

Nos cum eis meremur pene mitigacionem abbreviacionem vel
totalem remissionem / Vel culpe venialis in hac vita
eis non dimisse remissionem / Non tamen possum mereri
propter caritatis collacionem. Habent enim illam in qua eciam
sunt confirmate

Circa octavum articulum de suffragiis ecclesie que fiunt pro defunctis sciendum. Et sicut pertinet ad severitatem divine iusticie bonos post venialia aut post negligenciam aut [illegible] penitenciam puniri in purgatorio penis / Ita ad bonitatem divine misericordie pertinet eosdem per suffragia ecclesie relevari. Prosunt ergo suffragia defunctis non ad meritum vite eterne / sed ad absolucionem pene et hoc vel ad ipsarum penarum mitigacionem / vel ad celeriorem liberacionem. Sunt autem quatuor suffragiorum genera ad que omnia alia reducuntur scilicet Oracio / Ieiunium / Elemosina et precipue altaris sacramentum. Ad [illegible] anima defuncti pro pena absolvi duobus modis videlicet per viam gracie / et per viam iusticie. Per viam gracie hoc dupliciter / primo per intercessionem publicam capitis quod est in oblacione sacramenti altaris / Secundo per intercessionem [illegible] membrorum scilicet per oraciones hominum in caritate existencium /

Iusticie

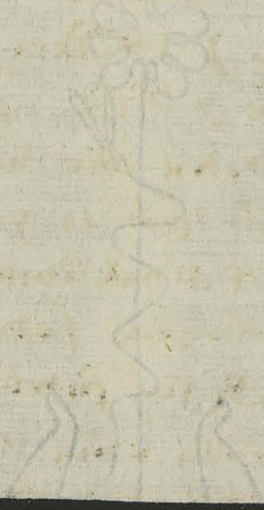
Secundo per viam iusticie potest absolvi dupliciter / primo per modum redempcionis scilicet elemosinarum largicione. Secundo per modum solucionis pene scilicet ieiunii et afflictionum. Et vero queritur utrum unumquodque plus valeat defuncto illud quod pro se fieri mandaverit / Dicendum quod opus operans id est meritum auctoris statim consequitur defunctus de bonis que precepit fieri pro anima sua. Sed opus operatum id est fructum ipsius operis recipit quando ipsum fiunt. Quod ergo valet ex merito absoluto sed solum ex merito conditionali. Et quod autem primum genus suffragiorum scilicet oracio valeat defunctis patet per illud ecclesiastici de Pascasio capitulo septimo / Et quod gratie nos sunt defuncti oraciones patet per hoc [illegible] quod per cimiterium transiret solitus erat pro mortuis orare psalmum

Oracio

De profundis / Cum autem semel inimicis ab hostibus fugeret per cimiterium omnes mortui ubi sepulti surrexerunt / et unusquisque instrumentum suum [illegible] in manum habens ipsum viriliter defendit et inimicos totos fugaverunt etc.

Elemosina

Et vero secundum genus suffragiorum scilicet elemosina eis prosit manifeste patet ex eo hoc quod scribitur 2 Machabeorum 12. Et vir fortissimus



Judas vallerorum factus xii milia dragmas argenti misit
Jerosolimam offerri eis ubi pro peccatis mortuorum 2 Mach 12
Elemosine defunctis valeant narrant iiii in dyalogorum.
Quidam miles de corpore eductus iacuit exanimis
post tercium rediens que cum eo gesta fuerunt enarravit.
Erat enim ex ponte cui sub quo fluvius niger currebat
transacto a flumine amena erant prata odoris herbarum
floribus exornata ubi videbant homines conventum quibus
mira fragrancia suavitatis saciabat / hec vero erat in predicto
ponte probacio / quisquis iniustorum pontem transire
conaretur statim in illum fluvium labebatur / iusti vero secure
gressu ad loca amena per pontem transibant / ibidem
quendam nomine Petrum deorsum positum magno pondere
ferri ligatum se vidisse asseruit / Cum miles eum
quereret cur Petrus ille ligatus sic esset / dictum est ei
hec eidem patitur / quia si quid ei pro facienda vindicta
iubebatur / plus ex crudelitate desiderio quam zelo iusticie
ad inferendas plagas serviebat / Ibi eciam quendam
peregrinum se vidisse fatebatur / qui ad dictum pontem
veniens totum eum velocitate transiit / quia
quanta hic in sinceritate vixit / Alter vero Stephanus
nomine dum transire voluisset, pes eius lapsus est
et ex medio corpore extra pontem iam deiectus est
Tunc a quibusdam teterrimis viris ex flumine surgentibus
per coxas deorsum / atque a quibusdam aliis albis et
speciosis viris cepit per brachia trahi sursum / cuius
hec luctamen fuit / hic qui exanimis iacuit ad
corpus rediit / et quis in illo certamine deberet
victoriam obtinuerit scire non potuit / in quo datur
intelligi quod in illo Stephano vicia carnis cum elemosinarum
operacione certabant / quia eum per coxas deorsum
et per brachia trahebatur sursum / patet quod quia
et elemosinas amavit et hic carnis vicia non perfecte
restitit hec Gregorius. [illegible]
Ecce tantum plus valeant defunctis apparet
ex aliis exemplis / Refert enim
beatus Gregorius 4 dyalogorum quendam monachum similiter nomine Iustus
ad extremum vite veniens tres habere aureos occulte se
indicasset et ab hac vita nequaquam [illegible]
Gregorius precepit fratribus ut corpus eius cum illis tribus
aureis in sterquilinio sepelirent dicentes pecunia tua tecum
sit in perdicione. Tamen precepit xxx missas pro fratribus

Miles

Petrus

Peregrinus

Stefanus

Missa

Iustus monachus

Et usque ad xxx dies cottidie pro eo salutarem hostiam immo-
laret. Cumque missas complesset, iussit xxx die eandem fieri oblationem
qui ipsum [illegible] quod sibi [illegible]. Et ille videt usque huc
male mecum fuit, sed modo bene, quia hodie recepi
communionem i. offertum sacre immolacionis. Item cum
sacre hostie immolacio valeat [illegible] refert quod [illegible]

S. Marta

Item cum quidam homo in mare naufragium sustinuisset [illegible]
et quidam sacerdos pro eo hostiam salutarem immolasset
ille tandem de mari sanus exiit. Cum autem [illegible]
evasisset interrogaretur videre. Item cum in medio mari
esset et iam pene fatigatus defecisset, quidam ad eum
venit et quidam panem ei obtulit, quo comedente
statim confortatus vires recepit et quandam navim
inde transeuntem recepit. Inventum est autem quod
illa hora panem recepit in qua sacerdos pro eo hostiam
salutarem immolavit. Suffragiorum scilicet iiii

Ieiunium

Et vero quatuor genera [illegible] possit defunctis
testante beato G. quod tam de illa quam de aliis [illegible] dicit
Anime defunctorum quatuor modis solvuntur aut
oblatione sacerdotum aut precibus sanctorum aut elemosinis
carorum aut ieiunio cognatorum. Et hoc [illegible]
patet in libro [illegible] [illegible] In morte
[illegible] Ieiunus [illegible] mortem
a penis solvuntur [illegible]

Valde boni

Viso quod suffragia prosunt defunctis, videndum est quibus
defunctis prosunt. Circa quod sciendum est quod suffragia
non prosunt hiis qui sunt in patria, sed ipso [illegible]

de [illegible] simul [illegible]

[illegible] Cum autem pro martire iniuria fit
martiri. [illegible] hostiam [illegible] abs-
omni [illegible] purgatorium evolant ad [illegible] patrie. Sic

bapti. martires veri penitenti

baptizati pueri vel adulti [illegible] nomen baptizati qui
decedunt [illegible] baptismum [illegible] Martires
et veri penitentes [illegible]
argentum et lapides preciosos [illegible]
[illegible] et bona opera
[illegible] remaneat [illegible]
[illegible] sicut gutta aque in camino
[illegible] absorbetur. Et [illegible]
[illegible] [illegible]
[illegible] talia suffragia [illegible]
in [illegible] [illegible]
[illegible] [illegible] pb. 3x.

Scilicet non sunt facienda suffragia pro hiis qui sunt in inferno
dampnati. Unde Aug. Si scirem patrem meum in inferno
non plus orarem pro eo quam pro dyabolo. Ioh. ultimo
Est peccatum ad mortem non pro illo dico ut oret quis.
Nota. Si queritur Quo possum scire quis sit dampnatus
dicitur quod Certa habemus indicia dampnacionis et
ubi sunt hec. Si quis est Hereticus Iudeus vel paganus
Ioh. 3 Qui non credit iam
iudicatus est. Excommunicatus
maiori excommunicacione Nec volens nec petens absolui
Mt. xvi Quodcumque ligaveris super terram
erit ligatum et in celis. Usurarius habens
unde restituat usuras sed
nolens Nec disponendo ut restituat. Augustinus Non
dimittitur peccatum nisi restituatur ablatum. Decedens
in quocumque(?) mortali peccato Ezech. xviii Anima que peccaverit
Glo. mortali ipsa morietur Glo. Morte secunda
i. eterna nisi peniteat. Si autem pro aliquibus
dampnatis de quorum dampnacione dubitatur aliqua fiant
suffragia Nichil eis prosunt Nec quantum ad liberacionem
ut ab ipsis penis eos liberent Nec quantum ad fortificacionem
ut levius tormenta tollerent et paciantur Nec quantum
ad abbreviacionem ut aliquando pene eorum finiantur quia
in inferno nulla est redempcio. Pro illis vero
qui sunt in purgatorio facienda sunt suffragia ut
qui penitenciam iniunctam(?) morte preventi non compleverunt
vel si eam compleverit non tamen sunt sufficienter ad delendum
penam peccati debitam. Iste enim valent Ecclesie suffragia
vel quo ad omnimodam liberacionem vel quo ad castigacionem(?)
breviacionem. Item inter alia(?) suffragia consuevit Ecclesia
triplicem modum observare scilicet Septenarium tricenarium
et Anniversarium ut habetur ex ... a Wylhelmo in libro
Mitrali de Officio que sequuntur. Observatur Septenarius
ut Anime fidelium ad eterne quietis sabbatum perveniant
vel quod ... omnia peccata que ad ... perpetraverunt
debitum remittantur que in vita egerunt in corpore
quod consistit in quatuor humoribus. Item Anima
in qua sunt tres vires sive potencie. Observatur
tricenarius qui consistit in tribus denariis ut purgentur
in eis quecumque in fide sancte Trinitatis et in
decem preceptis Decalogi deliquerunt

Valde mali

Hereticus
Iudeus
Paganus
Excommunicatus
Usurarius
In mortali peccato decedens

Liberacio
Fortificacio
Abreviacio

Mediocre

Septenarius

Tricenarius

Anniversarium — Observatur anniversarius sanctorum ad honorem ipsorum propter nostram utilitatem | Sed et anniversarium defunctorum ad ipsorum utilitatem et nostram ut de animis calamitatibus et miseriis perveniant ad animos beatitudinis et glorie |

Quare — Cur vero anime christiane debent illis suffragia prodesse | Primo quia triplici ratione | debent eis prodesse

Unitas — Primo ratione unitatis. quia sunt unum corpus cum illis qui sunt in ecclesia militante et ideo bona sua debent eis communicari

Dignitas — Secundo ratione dignitatis | quia cum adhuc viverent meruerunt | Tercio ratione necessitatis | Quia ... et ideo dignum

Congruitas — est ut qui aliis subvenit in necessitatibus et | ideo dignum est ut qui aliis dum viverent subvenerunt | si in ... maiori necessitate possunt adiuventur

Qualiter — Qualiter autem sciri possunt suffragia que per eis fiunt | Secundum quod ... | Primo per divinam revelacionem | quam deus ipsis revelat

Divina revelacio

Angelorum manifestacio — Secundo per scientiam angelorum ipsis deputatorum | Angeli enim qui hic nobiscum sunt sepe manifestant | et omnes actus nostros considerant | quasi in instanti ad eos descendere possunt et hec eis insinuare

Animarum intimacio — Tercio per animarum hinc exeuncium intimacionem | Anime enim que de hoc seculo ad eos transeunt hec et alia ipsis intimare possunt |

Experiencia — Quarto per experienciam | Anima sentit per se suffragiis statim fere sentiunt ad minus tollendum supplicia et plerumque breviantur et minorantur vel in toto amoventur eorum tormenta |

Nota — Ad hoc vero quod suffragium prosit defunctis aliquid requiritur ex parte facientis et aliquid ex parte illius pro quo fit | Ex parte vero facientis requiritur quod sit in caritate | et quod dirigat intencionem suam ad illos quibus valere ut sua prosint opera |

Caritas

Intencio

Distinguendum tamen est hic quod suffragia possunt dupliciter fieri per malum primo vel per

etiam si fiant ea mediante bono ministro

Actorem et sic non prosunt Nisi forte per accidens — **Actor**
Ut sic per Elemosinas factas ab eo qui non est in caritate
Excitentur boni et sancti pauperes ad orandum pro Mortuis presbyteri [illegible]
Aut fiunt suffragia per malum ut per Ministrum — **Minister**
et non per Actorem. Et hoc potest fieri etiam dupliciter
Primo vel fiunt suffragia ut Minister publicus — **publicus**
Ecclesie et Ecclesie sicut quando malus sacerdos celebrat
Missas vel agit mortuorum exequias / talia suffragia
prosunt quia malum ministri non vitiat
Actoris boni opus / Sicut patet in eo qui est
in caritate / dante Elemosinas per malum famulum — **privatus**
Si vero malus fiunt suffragia ut minister privatus
private persone existentis in caritate / ~~Sive~~ — Sive vel facit de mandato persone
~~ut Minister privati persone existentis in caritate~~
Sive ut minister defuncti sive alterius / tunc talia
etiam prosunt / quia licet illud opus mortuum
sit quo ad ministrum / non tamen quo ad Actorem ~~existentem~~ in caritate
Sed si malus minister facit aliquod suffragium
de mandato eius qui non est in caritate. — ~~Non existens in caritate~~
talia non prosunt / Aliquando tamen requiritur
ex parte recipientis ad hoc ut sibi prosint suffragia — **Caritas**
Primo est quod ipse sit in Caritate Unde non
valent hiis qui sunt in Inferno / eo quod sunt
separati a corpore ipsius Ministri / Unde Nulla
spiritualis Influentia pervenit ad eos Sicut nec
Influentia corporalis valet membris amputatis
a corpore / Secundum est Indigentia Unde suffragia — **Indigentia**
non valent hiis qui sunt in celesti patria / quia
non sunt indigentes / Unde peregrinis nobis eorum
prosunt suffragia / Utrumque vero est in hiis
qui sunt in Purgatorio / quia sunt in Caritate et
sunt indigentes / Ideo ipsis prosunt Unde Sicut
homines per presentes alios possunt satisfacere. Hec ergo sunt
pro Mortuis indigentia et qui est in caritate.

Circa Nonum Articulum scilicet V. Indulgencie valeant
defunctis Ostendit et doctores catholici sciunt
Et papales Indulgencie valent defunctis in purgatorio
constitutis Sicut patet quia Christus dat pro quo vel
ambobus. Item Ecclesia cum thezauro meritorum Christi
et omnium Sanctorum de quo solus papa qui habet cla[ves]
huius thezauri per interpretacionem Ecclesie ad laudem
cum est dispensator et vicarius post apostolum et indul[gencie]
Christi in sterili dispensare Item sermones sed
et viri doctores Ecclesie non habent in tali thezauro
dispensandi potestatem generalem sed limitatam et a
uno nisi summo pontifici et vicario Christi dispensare
Dicendum hoc quod ipsa papa non absolvit constitutos in
purgatorio a pena sed quod per eum de eorum
thezauro Ecclesie solvit Sicut alter liberat debitorem
reddendo eum a debito cum absolvit et aliter
Nunciis debitoris eum pro eo solvit Sed in
ipsa vincitur utroque modo absolvit.
Illi autem quibus dat Indulgenciam non possunt eam
ultra alijs dare neque vivis neque mortuis Et
patet duplici racione Primo racione Indulgencie
non est donum collatum gracie sed privacio pene
satisfacionis penitencie a Canone imposite Secunda racio
autem cum nichil sit illis conceditur non potest
Secundo racione dandi Indulgencias Auctoritatis
est et Iurisdiccionis quam non habent laici
Ideo quod Indulgencia recipit vivi vel non
pro defunctis impendere indulgenciam quam ipsi
receperunt per Auctoritatem sed solum de bonis operibus
sive suffragiis per caritatem Papa vero potest utrumque
prestare Sicut ex ipso nomine patet Indulgencie sunt
relaxaciones penitencie singulis personis quas summi
pontifices de consilio sacrorum patrum pro singulis peccatis taxant
quas per legittimos suos vicarios ipse potest autem auctoritate
et quando in parte vel in toto relaxare et alijs
qualiter ut relaxarent Unde dicitur denique hec sicut sunt ...

h. per. Et. Tham — Indulgencia fit per auctoritatem
a est inter — Suffragium fit per caritatem

ter Liquet de illis qui sunt in purgatorio habent communem caritatem
o tamen super illos habet auctoritatem Et ideo pro eis suffragari et bonum
ine imperandi Non tamen indulgencias sed tantum per modum suffragii
no aut indulgencie Et quod non sunt de foro ecclesie militantis
ipse papa de semper pro quibus dat indulgencias possunt tamen
ea alii pro vivis facere Non per modum indulgencie sed per modum
suffragii

An animabus existentibus in purgatorio plus liceat lugere quam gaudere. Respondetur licet utrumque

sit licitum, cum sit ex nostra quasi modo debite ac moderate, tamen probabiliter quod ... plus est gaudendum quam lugendum. Quia ... existentes in purgatorio sunt justi ... malum pene habent quod est minus malum quam sit bonum ... semper plus habent de bono ... quod habent ... sunt in maxima pena ... de malo ... melioris quam de ... habent ... unde eorum pena est satisfactoria ... in pace ...

1m est quia sunt beati in spe ... gloria
2m est quia sunt certi de gloria ... gaudent
3m est quia sunt confirmati in justicia ... dei ... patienter tollerant ... voluntarie
4m est quia sunt ... vera ... desiderant videre a deo ... caritas

Concordat Bonaventura in sermone de omnibus sanctis ... melior est ... quam ...

... magis ...

V. Anime decedentium in caritate venialibus tamen
aliquibus realiter obnoxie [obligate] remanent aliquibus penis
Purgande / et videtur quod non est Apoc. 14 dicit Beati mortui
qui in domino moriuntur amodo iam dicit spiritus ut requiescant a
laboribus suis / [illegible] qui moriuntur in domino [illegible]
aliquis purgatorii labor [illegible]
In oppositum est [illegible] 2 Machab. 12 [illegible] et salubris est [illegible]
pro defunctis exorare ut a peccatis solvantur [illegible]
[illegible] aliqui a peccatis non absolvuntur qui [illegible]
[illegible] decedentes in caritate [illegible]
peccator [illegible] oculus [illegible]
ad mortem [illegible] anime que [illegible]
in [illegible] morietur [illegible] Joh. 11 [illegible]
[illegible] cum [illegible] in illud [illegible]
sanctam Capitulo ultimo [illegible]
[illegible] Purgatorium post vitam est [illegible]
culpa [illegible] deletur [illegible] pene [illegible]
[illegible] tollet [illegible] venialia
tollentur [illegible] peccatum pena
[illegible] Oportet [illegible]
et [illegible] culpe [illegible] ante [illegible]
post [illegible] Errant [illegible]
[illegible] qui in caritate decedunt [illegible] pene [illegible]
[illegible] Error [illegible]
[illegible] Nullum peccatum est veniale
[illegible] remissum [illegible]
ulla pena purgatorii [illegible]
Tercium [illegible] suffragia ecclesie non prosunt mortuis
Contra [illegible] errores [illegible]
Erroneum est asserere nullum esse peccatum veniale [illegible]
[illegible] aliquod veniale patet Cor. 6
Aliquod est peccatum mortale, aliquod veniale [illegible]
et Cor. 3 [illegible] opus [illegible]
[illegible] opus [illegible] salvus
[illegible]
[illegible]
ad purgandum [illegible]
Veniale nullum est absque mortali
[illegible] nullum sit peccatum veniale [illegible] peccatum [illegible]
[illegible] homo [illegible] in [illegible]
habemus [illegible]
1 Joh. 1 [illegible]
peccatis mortalibus [illegible]

de diu[er]sis pe[nis] Mortale est reatus cui c[ontra]riu[m] est in se et debet[ur] eterna dampn[atio]
Veniale est reatus cui c[ontra]riu[m] est in se n[on] debet[ur] eterna dampn[atio]

Ap[osto]l[us] Non vere sentit de deo qui credit ipsum p[ro] illis
offense venial[ibus] simul cum aliis ad mortem / Dicit enim omne
p[e]cc[atu]m est mortale / Verum non est verisile quod patere
mereatur pro quibus offense leviores simul cum ob[ligat]e
Sed parum est verisile / quod sicut habet gladius mortem
infligere quod ...t in suas vulneribus pro magnis offensis
Sic habet ... quibus ... p[ro] minimis culpis [maximus dolor]
Item Sicut non est ad mortem omnis infirmitas vel vulnus
corporis Sic nec omnis lepra anime est mortalis
Item Sicut non est omnis ... ad sinistram collis Sic non
omnis ... est ad mortem anime /
Contra / Christus venit sursum et resurgit
Item Sicut non omnia vasa preciosa quod quibus
inquinata sunt p[er]guntur Sic nec anima in mortem
si ... in aliquam inmundicia / non tamen p[ro] illis dampnat
Idem patet ... in Vesp... Cruciati et
aliis ... quod non p[ro] illis ... sed ... destruuntur
sed ... aquam ... purgantur p[ro] ... p[er] aquam
... et ... nos in resurrectionem

Contra secundum ... cum ... gloriam
Erroneum est asserere Semper penam dimitti simul cum culpa
... Sancti scriptura monet peccatores ad penitenciam / Penitencia
mors ... appropinquabit regnum celorum ... et ...
Item ... monet si cum culpa sit dimittitur et pena
Ergo quod cum dimissum est peccatum ... ad culpam / Non est ei
... quod ad absolucionem a pena ... Cum secundum eos
... pena sit debitor
nullius pene ... qui ... peccatum ... [Canones] Maior ...
... hys qui ... dimittitur ... cum culpa
... tota pena ... Antiqui patres ... penis pro ...
Item Constat quod ... post mortem licet culpa
... in ... dimissa fuerunt eis in inferno
mortalis esset eis dimissa ... Christus ... resurgentes a mortuis
Christus ... eos ... debitores pene ... Oze 13
Sed ... fuerit debitores pene ... Colo. 2
Sic ... fuerit ... tota pena dimittitur ... Act 2
culpe / pater quod non ... tota pena dimittitur / cum culpa ... Apoc 1
Item Si hoc esset verum
... iusticia dei ... Et esset ... culpe ... dedecore
... indurate

Utrum pena debet esse proporcionalis culpe. Ad Cum peccator non
imposuit finem sue culpe / debetur ei pena infinita.
Et Tercior secundum quod culpa fuit maior.
Cum quod peccator imposuit finem sue culpe / debetur ei pena finita
et temporalis / Maior vel minor secundum exigenciam maioris
minoris culpe. Peccator penam solvit quod penas solvit pro
peccato Cum deus [illegible] solvit temporaliter pro humana
quam que eam ille remittens / deo non est verisimile quod eterna
de facili pena peccatoribus remittitur quam saltem pena temporalis
eos puniat / Unde Ruth. Qui non recipit filios de loco
nequid parcet neque hec corpore / pro medie sed in parte et
Sed Ecclesia. Penitentes de peccatis in futuro / Ergo
Misericordia dei magis erit propicia hiis qui deferunt
conversionem suam usque in finem vite sue / quam hiis quam in
iuventute sua convertuntur / Cum hii puniantur et non illi.
quam. Et sic deus erit benignior in temptationibus sue benignitatis
~~infirmos quam in alios~~ Ro. 3. An ignoras quoniam benignitas dei
bona opera ad penitentiam te adducit. tu autem secundum duriciam tuam et cor
impenitens thezaurizas tibi iram in die ire et revelacionis
iusti iudicii dei / qui reddet unicuique secundum opera sua
hiis quam secundum pacienciam sunt boni operis gloriam et honorem et
incorrupcionem. querentibus vitam eternam / hiis autem qui non acquiescunt
veritati credunt autem iniquitati / ira et indignatio tribulacio
et angustia in omnem animam hominis operantis malum.

Contra tercium Errorem Rom Decem conclusionum

Errorem est asserere Suffragia Ecclesie mortuis non prodesse

Et est Error esse detestabilis / impius / iniquus / et crudelis
Quantum sit detestabilis qui ponit in mortuis ante
illis suffragia Ecclesie / qui tunc purgatorium intrant.
Sicut quod Ecclesiasticus. Mortuo non prohibeas gratiam
Quantum sit impius / iniquus et crudelis prohibere dare Elemosinam
indigenti Proverbiorum 3. Noli prohibere benefacere eum qui potest
si vales et ipse benefac.

Quod suffragia ecclesie prosunt defunctis patet Joh 11

Ad preces Marie et Marthe Ihesus Lazarum suscitavit

Ad preces viduarum Petri fuit Thabita suscitata Act 9

Ad preces [illegible] ad dominum quia Luce 17

1 Joh 3 fiduciam habemus ad deum quia quecumque petierimus accipiemus ab eo

Ad preces suum pontifices filium suum resuscitavit xpus

Math 9 Ad preces [illegible] corpus extendit omnibus

[illegible] est quod [illegible] in corpore / Ubi merita et suffragia

[illegible] indigentibus que sunt in corpore [illegible] membra

[illegible] extendunt se ad fideles qui sunt membra

[illegible] qui indigent in purgatorio de quorum / que suffragia

Ecclesie indigentium in [illegible] participes qui sunt omnium timentium te

[illegible] prosunt [illegible] ps [illegible] vel aliqua beneficia alia que quamvis

[illegible] prosunt in [illegible] vel [illegible] testimonio

Adaptum [illegible] de labore in operando

[illegible] in parcendo



[illegible] Turbe multe admirabantur super doctrina quia erat
[illegible] gratia. Et arguitur [illegible] doctrina [illegible] [illegible]
quorum [illegible] [illegible] gratia [illegible]

In [illegible] est [illegible] in quo [illegible]
In [illegible] [illegible] et [illegible]
1 de [illegible]
2 de [illegible] [illegible]
3 de [illegible] [illegible] [illegible]

[illegible] [illegible] doctrina [illegible] [illegible] [illegible]

Cum [illegible] articulum [illegible] [illegible] 3a [illegible] c. 23 Christus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est ut [illegible] [illegible] [illegible] [illegible] pro [illegible]
[illegible] [illegible] [illegible] [illegible] In [illegible] [illegible] [illegible] et [illegible]
~~[illegible]~~ alia [illegible] et [illegible] alia [illegible]
[illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] venit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible] resurgeret [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] venit [illegible] [illegible]
quod omnes ~~[illegible]~~ apparet quod omnes [illegible] [illegible]
quod omnes [illegible] et ut mortuus [illegible] resurgeret
et mortem [illegible] alios de morte [illegible] [illegible] [illegible] Christus
[illegible] et publice [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in locis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] ad mortem [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] morte [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] hoc. In quibus et alia
[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible]
in locis [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
in quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
mortem [illegible] [illegible] [illegible] In [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ullo [illegible] [illegible] [illegible] apud [illegible] et [illegible]
[illegible] [illegible] [illegible] in locis [illegible] [illegible] [illegible]
in [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
omnes [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] ad
[illegible] [illegible] 37 [illegible] et [illegible] [illegible] de [illegible] et
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] ad [illegible] [illegible] mortem
[illegible] [illegible]

Ex quibus manifestabitur quod [illegible] fidei et caritatis que sunt vera
et maxima bona spiritualia in ecclesia Christi in cordibus [illegible]
quod debent scilicet clerici quod doctrinam Christi contempnunt et quod doctrina
prima apostolorum que fuit tempore mundi gratia quo multos
adminiculis a [illegible] pro quorum in [illegible]
Multi multo admirabantur [illegible] quod doctrina que tempore mundi
erit gratia [illegible] quod dicta in multis

1 Christus eam predicabat gloriam mundi fugiebat
2 Christus eam predicabat [illegible] mundi delegabat
3 Christus eam predicabat prospera mundi spernebat
4 Christus eam predicabat adversa mundi appetebat.

Circa 2m articulum [illegible] quod apostoli et alii discipuli [illegible] a [illegible] passionis
sue [illegible] ad [illegible] [illegible] [illegible] quando [illegible] durat [illegible]
[illegible] annos et [illegible] [illegible] [illegible] [illegible] abierunt
[illegible] et in magnis [illegible] et tormentis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] ecclesia [illegible] [illegible]
in bonis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] magnus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
bona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Christus [illegible] [illegible] [illegible] ad [illegible] in [illegible] [illegible]
[illegible] 8 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de Magontia [illegible] [illegible] 22
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Magontia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] 8 [illegible] [illegible]
[illegible] ecclesia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Et [illegible] [illegible]
[illegible] et [illegible] [illegible] ecclesia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible]

Et quod sit articulus iste [illegible] adveniunt vere pro secundum esse ex fide
esse in articulo, cum cum tale sit adesse et abesse preter sui corruptionem
sed prius incidunt adesse articulo pro secundum esse ex fide, sed
in quo statu durant ex ingenio tempore vero ad consilium et
inde [illegible] platum a [illegible] accepit [illegible]
quod ille plus [illegible] est articulus articulus. Est enim in [illegible]
post secundum esse ex fide. Sed quo manet ad [illegible]
et hoc quod [illegible] actualiter non mutat secundum esse. Sicut
manet ad [illegible] [illegible] multitudo pastorum [illegible]

[illegible] agit [illegible] in Registro. [illegible] 47. De hac [illegible] Magistri
[illegible] de [illegible] [illegible] que [illegible] [illegible] [illegible]
pastoralibus [illegible] [illegible] pastoralibus [illegible]
[illegible] cum post [illegible] [illegible] [illegible]. Et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] secundum [illegible] | 2 articulo [illegible]

[Marginal note:] [illegible] [illegible] articulo [illegible] secundum esse ex fide [illegible]

V. Domus dei quodammodo templum seu ecclesia materialis sit devenerabiliter frequentanda omnibus et ang[elis] [illegible] Valer[ius] ut 6.

[illegible] ad orandum intra in cubiculum tuum et clauso hostio ora patrem tuum in quo [illegible]

In capitulo est scriptum · Domus mea domus orationis vocabitur in quo [illegible]

In [illegible] est 3 [illegible] | 2 — De questione

[illegible] in [illegible] | 1

Similiter est oratio [illegible] domus et singularis domus [illegible] q[uod] [illegible]

Ecclesia in [illegible] fidelis [illegible] offert et [illegible] quod voluit / ut [illegible] et [illegible]

ut possit devote totum [illegible] offert [illegible]

Et [illegible] est [illegible] et [illegible] alia [illegible] / In loco [illegible] ecclesie materialis ad quam fideles [illegible] ad orandum.

[illegible] ut ad singulorum [illegible] possint [illegible]

[illegible] oratio est [illegible] singulariter que offert [illegible] a [illegible]

[illegible] [illegible] est [illegible] volens. [illegible]

in loco [illegible] in loco [illegible] / licet [illegible]

ad [illegible] [illegible] [illegible] — [illegible] devotionis

ad [illegible] debiti et [illegible]

[illegible] affectionis [illegible]

Ergo oratio [illegible] et [illegible] [illegible] in loco [illegible] oratio [illegible]

[illegible] in ecclesia materiali [illegible] domus mea domus [illegible]

Et in [illegible] in medio templi [illegible]

Templum [illegible] templum [illegible] — materiale est ecclesia [illegible] lapidibus [illegible] / spirituale est fidelis anima [illegible] templum dei / celeste — [illegible] In templo [illegible] est [illegible] [illegible] Et in templo [illegible] materiali orandum est [illegible] Et in templo spirituali [illegible] est [illegible] [illegible] et [illegible] Christus / Et in templo celesti [illegible]

1 Christus oravit [illegible] in templo materiali

2 Christus oravit [illegible] in monte oliveti

3 [illegible] oratio quam [illegible] in templo materiali. [illegible] 3

Petrus et Johannes ascendebant in templum ad horam orationis nonam

Erant [illegible] in templo [illegible] [illegible] ult[imo] 6.

Cad pm artium Ro est ulli fecit illis aspirans qui post hunc et

Necesse est nobis omnem ut aliquid possim obtinere quod ordinauit presentare nobis donum

1 Illa oratio est flos et carmen quod dat res hunc nunc regi deus perfectus
Illa oratio est flos et carmen quod dat res humanis ordo plenius quod dum
Illa oratio est flos et carmen que dat
pro puella laudis dominum multum (aliorum ordinum vocata
placeretur

Oratio vel metrice vel vobis est de nominis precelsis

1 Oratio que ad cuiuslibet articulum cadit sed propter clauditate
2 Oratio que ad quaslibet horas pueritie cadit sed propter multitudine
3 Cum de iure nobili tria carmina oratio vocali ut metrice

Iudei propter peccata eorum quibus quosdam prophetas occiderunt alios vero afflixerunt contumeliis redacti caut[ivi] in regnum Babilonice captivitatis [illegible]

[illegible] Babilonis

Et hoc propter peccata eorum quia aliquos prophetas [illegible] afflixerunt [illegible]

[illegible] in captivitatem [illegible]

[illegible] Moyses [illegible] propter peccata prophetarum cum [illegible]

[illegible] in medio [illegible]

[illegible] in captivitatem [illegible]

Cum [illegible] Babilonis [illegible]

[illegible]

[illegible] Ioseph

[illegible] in Babilone [illegible]

[illegible]

1. [illegible] Ioseph [illegible] in Egyptum [illegible]

2. [illegible] prophetarum [illegible] in Babilonem [illegible]

3. [illegible]

Ita [illegible]

[illegible]

[illegible]

1 [illegible]

2 [illegible]

[illegible]

[illegible] Iudei [illegible]

Phetas [illegible] occiderunt aliquos prophetas [illegible] occiderunt [illegible] peccatum [illegible]

Gen 37

Gen 32

Karissime post dictum exaggeracionis ... [illegible] in [illegible] ... in ult[illegible]
[illegible] hic pa[illegible] exaggeracio ... Iudeorum in filium hodie
... [illegible] ... aut sicut in ... [illegible] ... aut
plenius ... [illegible] ... sed et ipsum filium dei ... [illegible]
... [illegible] ... Messyam ... mittendo ... Quam forte
vereb[untur] ... Mathematicorum ... [illegible] ... Mathematicis ...
... [illegible] ... misit ... [illegible] ... misit
... misit ... Quam forte ... [illegible]
... quem misit ... quid ... quem ... Misit ... [illegible]
Adhuc ergo unum habens filium carissimum ... [illegible]
... dixit Philippe qui videt me videt et patrem meum Joh 14
... filius meus dilectus in te complacui.
... Misit ad eos ... [illegible] ... ut ad ... redimeret ... [illegible]
... misit ad eos. hic ... Non enim misit deus filium suum ut iudicet mundum
sed ut salvetur mundus per ipsum Joh 3 ... unigenitum filium ... Joh 3
Sic deus dilexit mundum ut filium suum unigenitum daret. ... 3a
Missus de valle ... venit in Bethleem ... hic est ... venit
venit in ... [illegible] ... Misso autem ... fuit ... [illegible]
... fuit ... [illegible] ... libertatis in dando. quia misit
... Mortal[illegible] ... hic non ... [illegible] ... fuit ...
in ... quia unum habens filium ... [illegible] ... in ... quia carissimum
... non ... [illegible] ... Joh 3 ut omnis qui
credit in ipsum non pereat sed habeat vitam eternam.
Nouissime autem misit ... Nouissime ... [illegible] ... talem et ...
alios ... Nouissime ... post que ... Jo. 2
Nouissima hora est 1 Joh 2 ... [illegible]
... Gal 4 ... veniret plenitudo temporis misit deus filium
suum natum ex muliere factum sub lege. Heb 1. Multipharie multisque
modis olim deus loquens patribus in prophetis ... nouissime diebus istis locutus
est nobis in filio suo.

Verecundabuntur quem forte verebuntur filium meum. ...

Potenciam in Miraculis
Veritatem in Doctrinis
Liberalitatem in Misericordiis
Benignitatem in Redempcionis ...

Ecce quanta caritate misit eum
... liberandum ... Misericors
... misit filium
suum ... quem constituit Iudicem
vivorum et mortuorum Act X
... constituit ... [illegible]
... Ego autem constitutus sum rex
ab eo ... forte verebuntur
filium meum Non ... [illegible] ...
... [illegible] ... ut ... habeant
libertatis arbitrii ad quod vult ...
Verum autem est timere ... verecundari
... non timent ... verentur
quem ... [illegible] ... timent
Job 9 verebar omnia opera mea
sciens quod non parceres delinquenti
Apoc 17 ... tenebit ...
... [illegible] ... non ...
filium non ... [illegible]
sed sunt ... potentes super ...
... et filius.

... aliud ... [illegible] est

Post legem Mosaycam psalmos et vaticinia prophetarum tempore deus misit filium suum novissime ad redimendum genus humanum

[illegible]

Puer [illegible] Actuum [illegible] [illegible] Vaud Roys in sermone 3 [illegible] [illegible] ante [illegible]

Magnus fuit [illegible] mittit deus filium quasi in fine seculorum [illegible] in [illegible]

7 hunc [illegible] [illegible] propter [illegible] [illegible] primo propter peryculum hominis pereuntis
secundo propter morbum multum [illegible]
tercio propter ordinem [illegible] [illegible]
quarto propter [illegible] [illegible] [illegible] [illegible]

De primo. In hac [illegible] manifeste [illegible] [illegible] [illegible] tantos clamores [illegible] [illegible] tanto tempore [illegible] [illegible] [illegible] [illegible] [illegible] Adam [illegible] [illegible] [illegible] [illegible] tanto tempore in limbo [illegible] [illegible] [illegible] manifestum [illegible] [illegible] [illegible] [illegible] [illegible]

De 2. Morbus [illegible] [illegible] [illegible] [illegible] debuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filii in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De 3. [illegible] [illegible] [illegible] plenum [illegible] [illegible] [illegible] debuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Apostolus [illegible] [illegible] [illegible] [illegible] plenitudo [illegible] [illegible] [illegible] filium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De 4. [illegible]

Post legem Moysi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Morbum multum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filii dei [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 39 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filii dei [illegible] debuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 3 [illegible]

1 Longitudo [illegible] [illegible] [illegible] [illegible] filii dei missionem

2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filii dei missionem

3 [illegible] [illegible] [illegible] [illegible] [illegible] filii dei missionem

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordo [illegible] [illegible] ordo [illegible] [illegible] [illegible] in perfecta etate [illegible] [illegible] ordo in perfecta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Job 12 [illegible] [illegible] Maior [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Missionem perfecta in plenitudine [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

Bu sicut ex ma[illegible] filii dei ulli est [illegible] nisi illi qui illud [illegible]
et per illa [illegible] est sed [illegible] fuit ad eius [illegible] et acceptacionem
quo filius dei [illegible] debent [illegible] a [illegible] dei [illegible] sed [illegible]
[illegible] sicut [illegible] [illegible] psalmista et [illegible] [illegible]
[illegible] expectant et [illegible] [illegible] 3 [illegible]

Lucas 1 Articulus huius [illegible] [illegible] breviter [illegible] articulus 3. Persona [illegible] ad [illegible]
[illegible] fuit magis ydonea [illegible] de
[illegible] [illegible] fuit ordinata et ad [illegible]
[illegible] [illegible] magis fuit [illegible] dei filii
[illegible] et filius est [illegible]
[illegible] verbum [illegible] magis [illegible]
[illegible] est [illegible] quam filius filii [illegible]
[illegible] dignitatis [illegible]
[illegible] filius dei [illegible] est patris [illegible] procedit a patre ut patet
[illegible] verbum [illegible] ad [illegible] [illegible] patrem
[illegible] fuit [illegible] [illegible] deum [illegible]
[illegible] filius dei est [illegible] [illegible] [illegible] magis [illegible]
[illegible] ut [illegible] est [illegible] Aug[ustinus] [illegible]
[illegible] [illegible] habet [illegible]
[illegible] filius [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
magis [illegible] filium [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] et hoc est quod dicit [illegible] [illegible] quod [illegible]

Tonc 1 [illegible] articulus est [illegible] [illegible] [illegible]
[illegible] dei filium [illegible] filius [illegible] filius
[illegible] et hoc quod dicit [illegible] [illegible]
magis [illegible] et [illegible] [illegible] dei [illegible]
[illegible] filius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

2. [illegible] magis [illegible] filius [illegible]
et [illegible] magis [illegible] filius
[illegible] et [illegible] magis [illegible] filii [illegible]
[illegible] [illegible] filius [illegible]
[illegible] [illegible] magis [illegible] filius
[illegible] filii dei [illegible] [illegible] [illegible]
[illegible] est filius [illegible] Aug[ustinus] [illegible] [illegible]
[illegible] est [illegible] filius [illegible]
qui est filius [illegible] [illegible] [illegible].

Ad Missionem in carne magis fuit ydonea persona filii dei [illegible] Missio in se [illegible] ad [illegible]

1. Offerendum [illegible] Missionis [illegible] persona mediatoris
2. offerens [illegible] Missionem [illegible] patris [illegible]
3. offerens [illegible] ab utroque [illegible] in medio

[illegible] patris ab alio [illegible] ab alio non [illegible] filius [illegible] qui a [illegible] a patre et filio [illegible] filius [illegible]

Circa 2. [illegible] ad [illegible] patre [illegible] articula

[illegible] Missionis filii dei in carne [illegible]

[illegible] ad [illegible] ad Efficaciam

[illegible] ad [illegible]

[illegible] patris [illegible] ad [illegible] mediatoris [illegible]

[illegible] filius [illegible] ad [illegible]

[illegible] Efficaciam [illegible] ad [illegible]

[illegible] a [illegible] ad [illegible] cadit [illegible]

[illegible] non cadit [illegible]

[illegible] persona [illegible]

[illegible]

1. [illegible] Missionis filii dei in carne cadit [illegible] ad [illegible]
2. [illegible] Missionis filii dei in carne [illegible] ad [illegible]

[illegible] ad [illegible] a [illegible]

1. [illegible] patris [illegible] filium [illegible]
2. [illegible] potuit [illegible] filius Mediatoris [illegible]
3. [illegible] potuit [illegible] alio [illegible]

[illegible] quam [illegible] potuit alio [illegible]

[illegible]

[illegible] ad [illegible]

et perfectum cras et [illegible] pud debet alys

Quid hoc fecerit deus venire / veniet et debet ~~[illegible]~~ alys

Post [illegible] et [illegible] hanc [illegible] per [illegible] Iudeos [illegible]
[illegible] quinque [illegible] et veniet [illegible] [illegible] in [illegible] inquit / [illegible] differt
in [illegible] et [illegible] / [illegible] veniet [illegible] Nec [illegible] et dicit
Quid hoc fecerit deus venire – q. d. quia [illegible] [illegible] veniet [illegible]
[illegible] [illegible] dicit [illegible] [illegible] [illegible] sed [illegible] [illegible]
[illegible] / [illegible] qui per [illegible] [illegible] / [illegible] [illegible] [illegible] veniet
[illegible] [illegible] magis [illegible] [illegible]

Primo in [illegible] est [illegible] Ioseph a filiis suis
Secundo in [illegible] [illegible] in [illegible]
Tertio in [illegible] prophetarum
Quarto [illegible] [illegible] per Ihesum Nazarenum

[illegible] populus [illegible] quod deducti
in Egyptum / [illegible] et [illegible]
ducti in Babilonem / [illegible]
[illegible] [illegible] et [illegible] et [illegible] [illegible] et [illegible].
et [illegible]. [illegible] [illegible] [illegible] et [illegible] quia [illegible] et [illegible]
[illegible] cum hac [illegible] quod est [illegible] [illegible] et [illegible] [illegible]
[illegible]. [illegible] / [illegible] veniet [illegible] [illegible] [illegible] [illegible] est
et [illegible]. [illegible] [illegible] [illegible] sed ut [illegible] [illegible] [illegible]
[illegible] / [illegible] Mathei [illegible] quod [illegible] [illegible] hac [illegible] [illegible]. [illegible] veniet
et [illegible] pud debet alys. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] pud debet alys / [illegible] in
[illegible] [illegible] dicit quod in [illegible] a [illegible] [illegible] [illegible]
veniet [illegible] / et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] / [illegible] [illegible] hac [illegible] [illegible]
[illegible] [illegible] est / [illegible]

V. Per adventum Christi in carne et spiritualem et eternum [illegible] cum [illegible] et gentes ad fidem [illegible] Christi [illegible] vocandi.

[illegible]

Per adventum Christi in carne [illegible]

.1. [illegible]
.2. [illegible]
.3. [illegible]

[illegible]

nec quod verba [illegible] impleta sunt et plura [illegible] quod [illegible]
Messiam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Vide [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] Messiam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible] [illegible] [illegible] [illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible]
[illegible] [illegible] pauca [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] Messie [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et hac [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] in [illegible] [illegible] [illegible] nazarenum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] Iudeorum [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
et in [illegible] [illegible] [illegible] [illegible] [illegible] mala
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] pauca [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] Et [illegible] [illegible] [illegible]
et in [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] et in [illegible] et in [illegible] [illegible] [illegible]

1. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
2. [illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible] [illegible]
3. [illegible] [illegible] [illegible] in [illegible] et [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible]
in [illegible] et in [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]

passus est [illegible] et [illegible] | Et dicit [illegible] vel omnes
semper. | Et quod [illegible] conspirans et [illegible]
[illegible] [illegible] [illegible] sed spiritualiter et [illegible] | [illegible] in
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
| Et hoc est [illegible] | [illegible] et [illegible]

Circa 2m articulum [illegible] [illegible] [illegible]
Ipse adherens Christo [illegible] [illegible] [illegible] | in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible]
[illegible] adherent [illegible] et diligent [illegible] [illegible] | [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible]
in [illegible] [illegible] [illegible] | [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] adherentes [illegible] [illegible] [illegible] [illegible]
in [illegible] ad [illegible] | [illegible] [illegible] | Et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1 Ipse adherens Christo | per dilectionem [illegible] [illegible] [illegible] assumit
Item adherens Christo | [illegible] [illegible] [illegible] [illegible] assumit
3 Item adherens Christo | [illegible] [illegible] [illegible] [illegible] [illegible] assumit
4 Item adherens Christo [illegible]

Circa [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 18 et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] assumit [illegible] et [illegible]
Item [illegible] [illegible] ad [illegible] [illegible] assumit [illegible] [illegible]
[illegible] [illegible] [illegible] Et [illegible] [illegible] [illegible] [illegible] [illegible]. Et assumit
ad [illegible] | [illegible] | Et [illegible] in [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] | in [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 12 [illegible] est [illegible] [illegible]
Et [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
Et [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Corpus [illegible] [illegible] est [illegible] [illegible] [illegible]

Et querebant eum tenere et timuerunt turbam / cognoverunt enim quod ad eos parabolam hanc dixit / et relicto eo abierunt

Incorrigibiles et pertinaces [illegible] qui [illegible] contra [illegible] nolebant eum tenere et [illegible]. Mag[nu]m est [illegible] pertinacem [illegible] post [illegible] [illegible] moliti machinabantur [illegible]. Ezechiel 2. filii [illegible] nolunt audire te / quia nolunt audire me [illegible]. Et ne in actu [illegible] hic tam [illegible] machinantur contra veritatem / et ne [illegible] perdunt per timorem [illegible] impediuntur et timuerunt turbam. 3o [illegible] [illegible] cognoverunt eum / [illegible]. Et querebant eum tenere. Et [illegible] principes sacerdotum scribe et pharisei. querebant eum tenere. [illegible] crudeliter et timuerunt [illegible]. Hec turbe [illegible] que eum [illegible] laudibus et [illegible] et [illegible] a [illegible] [illegible] / [illegible] 22. Hec plebs fuit quasi asina Balaam que [illegible] corripuit / [illegible] ad deum [illegible] [illegible] [illegible] tenere [illegible] / Cognoverunt enim quod ad eos parabolam hanc dixit / [illegible] [illegible] [illegible] est [illegible] /

1 Reg. 16 [illegible] [illegible] de quo [illegible]. Hec [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] 1 [illegible] 8 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nolunt audire [illegible] [illegible] 2 [illegible] 2 [illegible] [illegible]

Et [illegible] machinatores [illegible] veritatem Sap. 2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Job [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

Utrum Christus in opere sue predicationis [illegible] Iudeorum scilicet scribarum et phariseorum occasionem offensionis

[illegible]

1. [illegible]
2. [illegible]

1. [illegible]
2. [illegible]
3. [illegible]

Circa 13m articulum Nota quod viri doctores si sunt prudentes dicunt vel predicare non possunt / possunt prohiberi / Alius tamen dicit quod non habet licet predicare per quamcumque prudentiam [illegible] / licet non tamen quod possit obmittere [illegible] prudentia [illegible] / Sicut predicator verbi dei in

· Est predicator verbi dei [illegible] prudentia [illegible] possit obmittere [illegible] doctorum
· et lectione / [illegible] veritatem [illegible] / patet quod [illegible]

· [illegible] prudentia [illegible] predicatio non est [illegible]
· [illegible] prudentia [illegible] opus lectionis est [illegible]
· [illegible] prudentia [illegible] / opus [illegible] est [illegible]

Circa 3m articulum Nota [illegible] verbum [illegible] est [illegible] predicare licet predicare sed ex causa possit [illegible] et [illegible] non [illegible] predicator [illegible] predicando [illegible] et [illegible] non [illegible] predicator [illegible] debet [illegible]

Predicator verbum dei debet predicare gratis. Nisi forte [illegible] per [illegible] ordo

Non oportet [illegible] predicationem [illegible] / [illegible] dei [illegible] predicare
Oportet [illegible] / [illegible] dei [illegible] predicare
Predicatio [illegible] dei [illegible] predicatione [illegible] dei [illegible]
Licet aliquando in [illegible] non licet in [illegible]
patet [illegible] / [illegible] ordo
[illegible] / [illegible] obligatione
[illegible] possit [illegible]

Si [illegible] aliquo [illegible] possit non debet [illegible] possit [illegible] / Sed [illegible] licet [illegible] / [illegible] / licet [illegible] / [illegible] debet [illegible] / [illegible] / [illegible]

Ad imitacionem Christi ... fungentis honore Magisterii

... vite ... et Doctrine

... Galat(as) est 23 ... docuit ... doctrinam ...

... Christus ... veritatis ...

In ... Christi ... vite ... doctrine ...

... vite ... doctrinam ...

... Ysa 38 ...

... Joh(annes) 12 ...

... Ysa 13 ...

... Joh(annes) 18 ...

Joh(annes) 8 ... de veritate

In Christo Magistro ... pollebat ... vite et doctrine

Christus ... docendo ...

Christus in docendo ...

Christus in docendo ... veritatem

Joh(annes) 8 ...

...m doctores omni respectu ut aliquis illo se exhibeant extrin
signa exteriora qualis est sed sicut ... exteriora, sed solum sed
... ex facto. Sicut enim veritatem apparent et aliquis per verba exteriora
... ex veritate apparent et aliquis per aliqua signa factorum sive rerum
... quod de se sufficit sicut in eum quod est ... quod ... placere
... sed iuvare ... in exteriori factorum signis ...
... resit cum vero aliquis indicat verba vel nocumenta alio facto ... pro
... que illo se exhibeant extra qualis sunt ... de virtute ...
... ... ,

Item Articulus Nono

... doctores omnino respectu ut veritatem docent aliquis ... huius ...
... et ... sicut in ... articulo 2

... est ... est ... causa ... est
... forma ... aliquis est sed ad ... quod est ...
... non ... est forma ... aliquis ... forma
... non sunt ... , quod est ... ... in
... sed ... forma ... accipiendum primarum
sicut se ... ... aliquo quod est
... accipiendo primarum sed cum in hoc ...
in ... ad Magistrum aliquis ... non ... accipere
primarum sed ... aliquis ... ...

Item dominus ad quem domini aliquid facit non erit acceptor
personarum. Circa quod sed ad hic domini nec apparent
Est autem duplex homo primus qui diligit alium ratione sui proprii
Item quod utatur sed est [illegible] quendam et hic d[illegible]
et ad quod homines domini nec fiunt vult sed illud [illegible]
alium. Item dominus qui diligunt non est acceptor personarum et
unus. Valerius Maximus de [illegible] diligit
sed [illegible] et alia [illegible] antiquos Romanos ultra [illegible]
[illegible] potuerunt. Alius homo diligit alium secundum statum
quem habet in republica. Et [illegible] ipsam rempublicam
honorant et [illegible] et [illegible] et [illegible] honorant
[illegible] 1 Petri 2 Regem honorificate et quem [illegible]
Respublica [illegible] aliorum [illegible]
[illegible] in Babilonem [illegible] diligit [illegible]
[illegible] Augustinus [illegible]
[illegible] homines
[illegible]
[illegible] est [illegible] acceptor personarum

Una species Magisterii [illegible] in [illegible]

1. [illegible] Magisterii [illegible]
2.
3.

[illegible]

Circa 2 articulum [illegible] in [illegible] [illegible]

[illegible] non [illegible] esse [illegible] [illegible] in [illegible]
que [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] est ~~[illegible]~~ apud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est apud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Circa 3 articulum [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 13 [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible]

[illegible] [illegible]

Et ad hoc [illegible] similiter quaerit [illegible] 3 [illegible]

doctor

1 Veritas magisterii [illegible] debet similiter cum [illegible]

3 Veritas doctoris magistri [illegible] debet cum mediocri [illegible]

2 Veritas doctoris magistri [illegible] debet cum [illegible]

Ad primum dicendum [illegible] nec [illegible] super [illegible] nec [illegible] in [illegible]
[illegible] nec [illegible] in [illegible] sed in [illegible]
[illegible] et [illegible] 1 [illegible] 2 [illegible]
[illegible] non [illegible]
[illegible] in
[illegible] hic [illegible]

1 Ad 2m [illegible] 2 [illegible] quando [illegible]

1 Ad 3m [illegible] 4 [illegible] sed [illegible] in
[illegible] nec in [illegible] que
[illegible] et [illegible]
[illegible] in [illegible]
[illegible] nec in [illegible]
et [illegible] in [illegible] sicut [illegible]
[illegible] maior
[illegible] maius [illegible] est [illegible]
[illegible] nec est [illegible] maius [illegible]
[illegible] debet [illegible]
[illegible] maior [illegible]
[illegible] et [illegible] est [illegible] maior [illegible]
[illegible] maior [illegible]

V. Xpianum teneantur obedire principibus et potestatibus in solvendis tributis et censibus [illegible]

[illegible] filii [illegible] liberi sunt filii in omni regno [illegible]

[illegible]

2 [illegible] in lege libertatis [illegible]

[illegible]

3 [illegible]

[illegible]

4 Magis est [illegible]

[illegible]

7 [illegible] Christi [illegible]

[illegible]

[illegible]

Ad primum [illegible]

[illegible] ad tributa et [illegible]

Ad 2m [illegible]

Ad 3m [illegible]

Ad [illegible]

Ad 7 [illegible]

Circa ... Amorem in psto 2. des. vlta ... 2. art. 1

Circa potentiam dominandi ... Plato / Circa potestatem dominandi ...

Primo ... potestatem dominandi ... ordine superiorum ad inferiorem ... ordinem quod statuit ad laudem bonorum et vindictam malefactorum ... Roman. 13 / pet. 2 /

2o ... acquirendi / quia si bonum et legitimum est a deo est ... malum et illegitimum a deo non est /

3o Effectum ... bonum est a deo est / ... non est a deo ... effective ... permissive ... p°

Circa principatus seu potestas dominandi ... a deo quo ad essentiam seu ordinem ... quo ad modum seu effectum / ... est ... a deo ... 8

... regis regnat et ... [illegible]
... legum ... [illegible]
... regnum ... potestatem ... [illegible]
... qui dat ... in regno ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... bonum est a deo / principatus seu potestas dominandi ... bonum ...
... ordine ... [illegible]
... quo ad ... principatus ... [illegible]
... [illegible]
... bonum ... [illegible]
... 3 ...

1. ... ordinem ... potestatem ...
2. ... potestatem illegitimam ...
3. ... potestatem malam effectum ...

... Job 34 ... regnare facit ... [illegible]
... regnum malorum est a deo permissive ... [illegible]
... [illegible]
... permissive ... effective / ... ad effectum ...
... [illegible]
... [illegible]
... [illegible]
... [illegible]

Marginal notes: quo ad ... / ... Salus ... potestatem ... [illegible]

Circa 2 Articulum utrum … in spiritualibus et temporalibus …

Politice 3 arti 1 Dux est principans superior … Secularis et spiritualis, spiritualis in spiritualibus et utrumque …

principatus secularis est quem fungunt ... seculares ut imperator, reges, principes et alii domini seculares quibus … ordo … in statutis … ut … reges regnant et legum conditores … principes imperant et potentes … justitiam … ad … Romanos 13 … principatus … ordinationem dei resistit.

Et probatur … Christus … in … 1.

… principatus … patrem …

Et probatur … Reddite … cui tributum tributum cui vectigal vectigal cui timorem timorem cui honorem honorem …

… Alius est principatus spiritualis sive ecclesiasticus quem fungentur ipsi episcopi et alii ecclesiastici prelati et superiores in ordinibus … reddere … Hebreos 13 … spiritualis …

… et … Romanos …

… 14 q. 2 … et …

… apostolus … Actus 7 … Ultimo … dux est … legittima et legittimus principatus est … et …

… spiritualis … in spiritualibus …

… principatus … et …

… ordinem … et … ecclesiastica … principes … et …

… principatus … et … ecclesiasticus … et …

… et … ad … potestatem … legittimam … seculares ut … reges et principes.

Ecclesia vero ~~[illegible]~~ [illegible] parietum [illegible] spiritualis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel Magnus [illegible] [illegible] [illegible] [illegible] [illegible]

1 Item spiritualiter dicitur [illegible] ecclesia [illegible] [illegible] [illegible]
2. Spiritualiter dicitur [illegible] ecclesia [illegible] [illegible]
3 [illegible] [illegible] [illegible] [illegible] [illegible] spiritualis [illegible] [illegible]
[illegible] [illegible] spiritualiter [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] 1 [illegible] 2 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] sub [illegible] [illegible] [illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 8 [illegible]
In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod est [illegible] [illegible] publica [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] publica [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
capella que est in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 26 [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 3 [illegible]

1 Plebs [illegible] [illegible] [illegible] [illegible]
2 Plebs [illegible] [illegible] [illegible] [illegible]
3 [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in parte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in parte [illegible] [illegible] [illegible] [illegible] in [illegible]
Super cimiterium et sepulturam

Anime rationalis superiori parti inest naturaliter ymago dei signata. Lumine vultus Christi benedicti

Et arguitur quod ymago naturalis consistat non in eo quod est ymago in natura hominis [illegible] non [illegible] dei in [illegible]

2° [illegible] ymaginis in homine voluntaria est non naturalis quod [illegible] est ymago naturalis sed voluntaria [illegible]

3. [illegible] quod sicut dicitur ymago [illegible] in filio et in anima, sed dicitur ymago dei in filio dei et in homine quod dicitur ymago [illegible] in anima est [illegible] et in filio naturalis [illegible] ymago dei in homine [illegible] est non naturalis

4. [illegible] est filius [illegible] dei filius [illegible] eius ymaginem quod ut [illegible] [illegible] ymago quod dicitur [illegible] est [illegible] naturalem [illegible] ymaginem naturalem [illegible] dei [illegible] et [illegible] ymaginem [illegible]

In oppositum arguitur [illegible] [illegible] naturaliter [illegible] ymago [illegible] hominem quod naturalis

2° [illegible] naturalis [illegible] ymago [illegible] naturalis

3° [illegible] naturalis [illegible] ymago [illegible] naturalis [illegible]

[illegible] ymaginis in homine voluntaria est [illegible] naturalis [illegible] voluntas dei [illegible] est voluntas [illegible]

Ad 3 [illegible] est [illegible] filius [illegible] ymaginis [illegible] est ymago [illegible] naturalis [illegible]

Ad 4 [illegible] ymago dei naturalis [illegible]

In [illegible] 3 articuli

1 de [illegible]

2 [illegible] ymago [illegible]

3 [illegible] ymago dei [illegible]

Circa illud articulum Nota quod Innocencius in sexto 2 dist. 16
articulo 6 ymago dicitur [illegible] imitando [illegible]
et dicit esse vel per formam naturalem et talis ymago est naturalis
vel per formam artificialem et talis ymago est artificialis
talis vel accidentalis per formam naturalem ymago dicitur depicta
in pariete per formam artificialem unde homo est ymago
dei naturalis picta vero ymago dei est artificialis

2o Nota Deus est [illegible]

[illegible]

Mens [illegible] ymago dei [illegible]

[illegible]

1 Mens non inest ymago dei [illegible]
2 Mens inest ymago dei [illegible]
3 Mens inest ymago dei [illegible]
conformitate

Circa 2m articulum [illegible] quomodo deus et anima [illegible] sunt
[illegible] et [illegible] sunt aut est res que in [illegible] et [illegible]
[illegible] que in [illegible] [illegible] sit
sed [illegible] [illegible] [illegible] que [illegible] [illegible] Sed aut
[illegible] imago dei in anima [illegible] [illegible] [illegible]
[illegible] [illegible] in quibus [illegible] imago trinitatis que [illegible]
[illegible] in [illegible] [illegible] [illegible] trinitatis [illegible]
[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible]
imago [illegible] est ad quam [illegible] est [illegible] [illegible] est ad imaginem
et similitudinem [illegible] patris [illegible] et filii sed [illegible] trinitatis [illegible] memoria
[illegible] patri [illegible] intelligentia filio [illegible] dilectio [illegible] [illegible] [illegible]
ad imaginem [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] est [illegible] imaginis [illegible] [illegible] in tabula [illegible]
imago [illegible] [illegible] [illegible] imago [illegible] est [illegible] [illegible]
[illegible] [illegible] exemplari [illegible] imago [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in quibus [illegible] [illegible] imaginis [illegible] [illegible] [illegible] [illegible]
[illegible] in quibus [illegible] imago dei [illegible] Memorie
[illegible] [illegible] [illegible] [illegible] [illegible] Intelligentie et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Voluntati
[illegible] [illegible] imago [illegible] [illegible] [illegible] imaginis
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] in [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] memorie [illegible] in
[illegible] dei memoriam [illegible] intelligentie in [illegible]
[illegible] [illegible] [illegible] contemplationem [illegible] voluntatis in
[illegible] [illegible] [illegible] [illegible] memorie [illegible] in
[illegible] dei Memoriam [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intelligentie [illegible]
in [illegible] [illegible] [illegible] [illegible] contemplationem [illegible] [illegible]
que [illegible] [illegible] [illegible] [illegible] [illegible] sed [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 21 [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] intelligentie
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Tercio propter hoc voluntas attendit in deum amoris inhesione
quia ergo quod dicit amor. efficit habere secum quicquid
voluntas diligit [illegible] unde Augustinus [illegible]
[illegible] est amor quo deus propter se [illegible]
attendit ad deum [illegible]
[illegible] quia ergo deus [illegible] mentis [illegible]
[illegible] quicquid [illegible] quod [illegible] amoris [illegible]

questio. Ymago trinitatis in deo [illegible] trinus personis respondetur in mente.
Ingenitus pater in divinis respondetur memoria mentis in potentiis anime
Verbum in divinis respondetur intelligentia in anime potentiis.
Spiritus sanctus procedens respondetur voluntas in anime potentiis.

Circa 3m articulum [illegible] in parte 2 [illegible] articulo 3.
[illegible] ymaginem [illegible] est deus [illegible] absolute
[illegible] ymago [illegible]
[illegible]
[illegible] ymago [illegible]
[illegible] ymaginem [illegible] corporis [illegible]
[illegible]
[illegible] maior est in [illegible]
[illegible] est [illegible]

Et si ymago trinitatis [illegible]
ad [illegible]
[illegible] ymago
[illegible] est [illegible]
[illegible] ad ymaginem [illegible] ymago [illegible]
[illegible] aliquid [illegible]
[illegible] aliquid in [illegible] ymaginem [illegible]
In [illegible]
[illegible] ymaginem [illegible]

1. Immediacione ymago dei [illegible]
2. Conveniencia ymago dei [illegible]
3. [illegible] ymago dei [illegible]

Utrum subditi ex debito sint obligati ad reddendam obedienciam suis superioribus in omnibus licitis et honestis [illegible]

Et arguitur quod sic per litteram [illegible]
Et dicit Apostolus Col. 3 filii obedite parentibus per omnia et
postea subdit servi obedite per omnia dominis carnalibus
Ergo eadem ratione subditi debent suis superioribus et prelatis in omnibus obedire etc.

Hebr. ultimo obedite prepositis vestris et subiacete eis etc.

2. Prelati sunt medii inter deum et subditos sicut dicit [illegible]
Ego sequester et medius fui inter deum et vos in tempore illo
ut annunciarem vobis verba eius [illegible] ad deum non
placet nisi per medium ergo precepta prelati sunt suscipienda
tamquam precepta dei unde et Apostolus Gal. 4 dicit sicut
angelum dei accepistis me [illegible] 1 Thess. 2
cum accepissetis a nobis verbum auditus dei accepistis illud
non ut verbum hominum sed sicut vere est verbum dei ergo
[illegible] debet deo in omnibus obedire sicut et prelatis ergo

3. Omnes religiosi profitendo vovent tria scilicet paupertatem castitatem et
obedienciam sed religiosus tenetur [illegible] ad omnem formam castitatis
et paupertatis ergo [illegible] ad omnem obedienciam ergo etc.

In oppositum dicit Actus quod obedire oportet deo magis quam
hominibus sed aliqua precepta prelatorum sunt contra deum ergo non in
omnibus prelatis et suis superioribus est obediendum [illegible]

In responsione ad 3 articulos — 1. utrum teneantur obedire [illegible]
— 2. [illegible] obediencie [illegible]
— 3. de modo obediendi
[illegible] doctor 2 2e q.

Ad primum articulum sit prima conclusio
sicut actiones rerum naturalium procedunt ex potenciis naturalibus ita etiam operaciones
humane procedunt ex humana voluntate oportet autem in rebus naturalibus
ut superiora moveant inferiora ad suas actiones per excellentiam
naturalis virtutis collate divinitus unde et oportet in rebus
humanis quod superiores moveant inferiores per suam voluntatem
ex vi auctoritatis divinitus ordinate [illegible] sicut ergo ex ipso ordine
naturali divinitus instituto inferiora in rebus naturalibus necesse habent subdi
motioni superiorum ita in rebus humanis ex ordine iuris naturalis
et divini tenentur inferiores suis superioribus obedire [illegible]
Conclusio 2. [illegible] et divinis superioribus tenentur obedire [illegible]

[illegible]
[illegible]
[illegible]

Ite(m) p(ri)mi [illegible] [illegible] q(uo)d valid(i)us d(i)c(itu)r q(uo)d est p(ri)ma regula
quei [illegible] [illegible] [illegible] validus [illegible] [illegible] magis
appingit q(uam) alia [illegible] ordinem [illegible] [illegible] [illegible]
validus [illegible] [illegible] [illegible] p(er) q(uo)d [illegible] regula
validus alteri [illegible]

Ite(m) 2a [illegible] q(uo)d habet d(icitu)r ab uno q(uo)d [illegible] [illegible] [illegible]
[illegible] in una [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] q(uo)d [illegible]
[illegible] [illegible] q(uo)d [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] q(uod) obediat suis superiorib(us) [illegible]
[illegible] [illegible] [illegible] q(uod) [illegible] aliquis validus [illegible] [illegible]
[illegible] in [illegible] [illegible] hinc in [illegible] [illegible] dicit
Non [illegible] ad me [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ite(m) 2a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad hoc q(uod) alij obediant [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] validus
[illegible] de [illegible] [illegible]
obedire [illegible]
[illegible] [illegible]

[illegible]

Obedientia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Obedientes [illegible] [illegible] [illegible] [illegible] a [illegible] obediant [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
Obedientes [illegible] [illegible] [illegible] obediunt [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diligit [illegible]

Item 3a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] obedire [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] obedire [illegible] malis

Subditi [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] in [illegible] superiorib(us)
in [illegible] [illegible] et [illegible]

Subditi [illegible] [illegible] superiori et [illegible] [illegible] [illegible] [illegible] [illegible]
Subditi [illegible] [illegible] [illegible] [illegible] a suo superiori
Subditi [illegible] obedire [illegible] ~~[illegible]~~ [illegible] a suo superiori
[illegible] [illegible] obedire a in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible]
ordine vel [illegible] [illegible] [illegible] ut [illegible] [illegible]
appingat maiori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Subditorum
Et [illegible] [illegible] [illegible] [illegible] ut maior [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

Item in operibus et honestis [illegible] de Mayo [illegible]
[illegible] Et de [illegible] olim.
Obediencia Judicum consistit in [illegible] Nam alias [illegible]
[illegible] a [illegible] Judicat [illegible] de Judicijs [illegible]
de [illegible] Ad [illegible]
Obediencia precepti consistit [illegible] propter [illegible]
[illegible] obedire [illegible] q 1 [illegible] et 8 q 1 [illegible]
Nec [illegible] malo [illegible]
[illegible] quia Melior est obediencia quam victime 1 Reg 17
et de Mayo [illegible]

Nota [illegible] quod est [illegible] in auditis [illegible] et honestis
[illegible] Vult [illegible]
[illegible] obediendo [illegible] 11 q 3 Nam [illegible] et est [illegible]
[illegible] non obedire precepto [illegible] deus [illegible]
[illegible] deo [illegible] obediendo non est [illegible]
[illegible] ad Ephesios [illegible] deus [illegible]
Filij vel [illegible]
[illegible] precipit [illegible] obedient [illegible]
[illegible] est quod precipit [illegible] voluntas
[illegible] Oportet deo magis obedire quam hominibus
[illegible] apud deum et [illegible] apud [illegible]
[illegible] et [illegible] apud parentes [illegible] deus
[illegible] et parentibus [illegible]
[illegible] Ambrosius [illegible]
[illegible] vel [illegible]
[illegible] aliquid [illegible]

Utrum homo [struck through] cardinali virtute religionis obligetur ad cultum dei reddendum impensis et votis obsequiis. Et arguitur quod non quia dicit Augustinus in Enchiridion ... quod requiritur quod cultus dei ab homine fide spe et caritate ... religione in qua stat ...

In oppositum est Augustinus ... [illegible] ... religionis cultus ... cetera [illegible] ... virtute ... [illegible]

In decimo ... articulo ... quod religio est virtus.

Circa primum articulum notandum ... quod religio est virtus ... Religio est virtus ad quam ... de qua sit ... pertinet cultum dei exhibere.

Sequitur ... religionis

Et quod religio est per quam ...

quae naturam ... [illegible]

divinae ... cerimoniae ...

affert. Unde ad ... virtutis pertinet latria ... latria autem ... quae deo exhibentur ad reverentiam et ... dominii sui sicut sunt sacrificia genuflexiones ... oblationes ... quod per dictum obsequium exhibentur ... latria est ... virtutis religionis ... est actus ... est ... quod religio ... et ... religio quae ... importat

...		... ad ...
...		...
... et latria		divinus cultus ...

cultus ... ad ... cum ... dicitur ... aliquid in reverentiam domini ... autem religio ... latria ... quae ... vel ... religio a religando ... cultus dei ... religio ... religionis ... latria ... dei ... aliquid ... habitum ...

Marginalia (left): Pro ... fide ... spe et caritate ... sed ... deo ... religio ... ad deum ... cultum ... religionis ... cultus dei.

... in ... ... latria ... ... contra ...

habitantes ipsas ad cultum dei preest hic virtus [illegible] est om-
nium et difficile et [illegible] et ad salutem [illegible] et om-
nium dei opera [illegible] virtus [illegible] et [illegible]

Religio [illegible] per quam habitantes ipsas ad cultum dei est virtus [illegible]

[illegible] est [illegible] virtus annexa iustitie potentialis
virtus cum partes eius iustitie sit hec
Quod cum ipse virtus annectuntur iustitie
sub ratione qua [illegible] debitum reddunt
quod sciendum est [illegible] parte religionis dei
[illegible] parte patrie et [illegible] / ex gratitudine
benefactoribus [illegible] virtus iustitie
[illegible] [illegible] [illegible]
Et quia in isto sunt 3 [illegible]

- Religio.
- Pyetas
- Obseruancia
- Gratitudo
- Vendicatio
- Veritas
- Amicicia
- Liberalitas

1. Per religionem actus reddendi deo reverentiam et honorem debitum
2. Per religionem actus laudandi deum et debitum [illegible] [illegible]
3. Per religionem actus [illegible] [illegible] [illegible] [illegible]

[illegible] reddere [illegible] quod [illegible] est / est actus virtutis / reddere deo quod
[illegible] est [illegible] actus virtutis a [illegible] / [illegible] [illegible] [illegible]
reddere deo quod [illegible] est [illegible] reddere [illegible] quod [illegible] est [illegible] per
[illegible] virtus est [illegible] [illegible] / [illegible] [illegible] [illegible] est
[illegible] deum [illegible] [illegible] / [illegible] [illegible] virtus est [illegible] [illegible] [illegible] [illegible] per
[illegible] [illegible] / [illegible] religionis actus [illegible] [illegible] [illegible] [illegible]
[illegible] religionis est actus virtutis per quem [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] et
[illegible] debitum [illegible] [illegible] et religio [illegible]
[illegible] [illegible] [illegible] et per [illegible] et [illegible].

Circa 2m principium Religio est virtus ad quam pertinet cultum deo exhibere secundum Tullium 2 Rethoricae. Unde Religio [illegible]

[illegible]

[illegible]

Religionum aptatur per [illegible] est virtus moralis [illegible]

1. Religio [illegible] debitum cultum [illegible]

2. Religio [illegible] debiti deo [illegible]

3. [illegible] Religionis [illegible]

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Ex hoc eciam quod religio respicit actum contemplacionis contemplandi deo
~~deo~~ qui est quod creatura magis unitur creatori
suo theoricam / quia licet deo colatur ut fides spes caritas
/ sed quia religio est fides ac spes ac caritas quia
per illas theorice colitur deus et adoratur.
Ex hoc eciam quod religio respicit multum contemplacionem contemplandi deo
et recto contemplandi quod est cum finalibus operibus et est quod
creatura magis unitur creatori et in theoricam / ad usum parum
in genere quam per alias fortes et rectis fortis et necnon
Amare et in religione respicit superflua et diminuta.
qui ad actum contemplacionis et mundi ut patet si aliquis
sanctus vellet x annos in cura dei orationi ad
laudem dei — hoc enim potest in mundo / nec enim sufficit
magis in colendo deo. Sufficit enim quod dicta causa
missa in die una celebrare / quam opus sanctum passum
est et tamen mundi reddatur / sed tamen non est
unde missa sancta et patet sicut quam unde ~~de~~ celebrare est
devote
de quo dicitur sufficiat

Cum 3° articulo religio imponitur dandum obsequium
magis. Vide Galatas 26. Affligere animas vestras religione
Religioni sunt quedam religionis actus scilicet — [illegible]verum / oratio / oblatio / sacrificium / decimarum et / iuramentum / decime et singula [illegible]

primo de devotione. Ubi notandum quod illa que
deo contemplatione est reddenda est in duplici
differentia / quia cum reddenda est deo in secreto
quia vel in publico / in secreto reddenda est deo
devotio / et confirmanda oratio.
primo dicto quod in secreto reddenda est deo devotio
que quidem devotio nil aliud est quam voluntas prompta etc.

Homo triplex causaliter sumitur religionis / obligatur ad cultum
dei reddendum per actum devotionis.

ab hoc deo.
1. Efficaciam devotionis prebent / scilicet ad opus dei per angelos invenit
2. Efficaciam devotionis prebent scilicet ad meditationem ... dei invenit
3. Efficaciam devotionis prebent scilicet ad ~~contemplationem ...~~ dei invenit
4. despicit singula in hominibus

Utrum homo [illegible] cardinali virtute religionis obligetur ad cultum dei reddendum per actum devotionis.

Et arguitur quod non quia [illegible] religionis [illegible] ut quis [illegible] ne [illegible] ad cultum dei aliquid cultum [illegible] offert [illegible] ad [illegible] patet [illegible] offert, sed magis aliquid ab eo [illegible] [illegible] patet ex [illegible]

Devotio [illegible] principaliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 18 [illegible] patet [illegible]

Cum devotio [illegible] Beda [illegible] 22 q 83 arti 3 ad religionem [illegible] [illegible] [illegible] [illegible] [illegible]

Ho quis [illegible] virtute religionis obligetur ad cultum dei reddendum per actum devotionis

1. Devotio debite [illegible] dei.
2. Devotio debite [illegible] dei.
3. Per devotionem debitam [illegible]

Homo ex devotione [illegible] dei [illegible] [illegible] [illegible]

Cum per [illegible] ad [illegible] ad adorationem [illegible]

Ho quis [illegible] virtute religionis obligetur ad cultum dei reddendum per actum adorationis [illegible]
[illegible] erga deum

2. per actum adorationis [illegible]
3. per actum adorationis [illegible]
1. per actum adorationis [illegible]

Quilibet homo ex religionis virtute naturali obligatur ad cultum dei reddendum per actum sacrificii. secundum doctorem 2a 2e q. 85 art. 1

Nota quod dicitur in notabili et cetera quia quilibet homo obligatur ad ea quae [illegible]
oblatio sacrificii de dictamine legis naturae sed sacrificium deo offerre est
de dictamine legis naturae. Probatur quia ratio naturalis dictat homini
quod subdatur alicui superiori propter defectus quos in se percipit
sentit, in quibus ab aliquo superiori eget adiuvari et dirigi
et quidquid illud sit hoc est quod apud omnes dicitur deus.
Sicut autem in rebus naturalibus naturaliter inferiora superioribus subduntur
ita etiam naturalis ratio dictat homini secundum naturalem inclinationem
ut ei quod est supra hominem subiectionem et honorem exhibeat
secundum suum modum. Est autem modus conveniens homini
ut sensibilibus signis utatur ad aliqua exprimenda, quia ex
sensibilibus cognitionem accipit. Et ideo ex naturali ratione procedit quod
homo quibusdam sensibilibus rebus utatur offerens ea deo, in signum
debitae subiectionis et honoris, secundum similitudinem eorum qui dominis suis
aliqua offerunt in recognitionem dominii. Hoc autem pertinet ad rationem
sacrificii quod est de lege naturae.

1. In lege naturae omnes tenebantur ad oblationem sacrificii secundum convenientiam temporis sui
2. In lege Moysi omnes tenebantur ad oblationem sacrificii secundum convenientiam temporis sui
3. In lege Christi omnes tenentur ad oblationem sacrificii secundum convenientiam temporis sui

Aliqua autem sunt de lege naturae quorum determinatio sunt de iure positivo.
Sicut quod malefactores puniantur habet lex naturalis, sed quod
tali poena vel tali puniantur est ex determinatione divina vel
humana. Sic etiam oblatio sacrificii in genere est de lege naturae. Et ideo
in hoc omnes conveniunt. Sed determinatio est ex institutione humana vel divina. Et ideo
[illegible] differunt. Et in hoc [illegible] [illegible] [illegible] [illegible]
pro oblatione sacrificii [illegible] [illegible] [illegible] legis naturae
In tempore vero legis Moysi [illegible] incepit ab Abraham [illegible] [illegible]
legis naturae [illegible] per circumcisionem. In lege vero Christi per baptismum
in quo quidem [illegible] fit applicatio passionis Christi. [illegible]
fit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in quo fit passio Christi [illegible] in lege nova
[illegible] [illegible] [illegible] sacrificio [illegible] [illegible] secundum Augustinum de civitate dei [illegible]

Error Saduceorum dicentium fuit contra phariseos utrisque parte sentientibus cum resurrectionem mortuorum

Et arguitur quia Saducei dicebant impossibile resurrectionem mortuorum et hec videtur esse contra Iob 14 homo cum dormierit non resurget donec atteratur celum nec evigilabit. Et Iob 17 [illegible] et [illegible] non possibile [illegible] non erit in illo [illegible] opinio Saduceorum [illegible] [illegible] dicitur opinio phariseorum [illegible]

In oppositum opinio Saduceorum ponebat [illegible] [illegible] [illegible] cum corporibus [illegible] [illegible] non ponebant opinio phariseorum. opinio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1. [illegible] sit resurrectio [illegible]

In [illegible] 2. [illegible] fieri in [illegible]

[illegible] 3. [illegible]

Damascenus [illegible]

Resurrectio est [illegible] [illegible] [illegible] corporis et [illegible] quod cecidit [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] resurrectio [illegible] [illegible] quam [illegible] a morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] ad quam [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] ad quam [illegible] ad [illegible] a quo quam [illegible] est [illegible] [illegible] ad [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] a [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis et [illegible]

1. [illegible] resurrectio
2. [illegible] [illegible] [illegible] [illegible] [illegible]
3. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] et [illegible] [illegible] est [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad quam [illegible] [illegible] a quo

Circa 2m articulum [illegible] 43 arti[culo]

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Nota [illegible] mortuorum varie fuerunt opiniones

Quidam enim dixerunt animas rationales non separari a corpore sed simul cum corpore mori ut Saduceus et Epicurei [illegible] contra quos venit [illegible] Mathei 22 [illegible] anima rationalis habeat operationem a corpore separabilem [illegible] separabilis a corpore.

Alii dixerunt animas rationales a corpore separari sed numquam reverti ut porphirius [illegible] de civitate dei li. 22 [illegible] dicit quod omne corpus anime fugiendum est ut beata sit [illegible] appetitus naturalis anime [illegible] corpori [illegible] appetit et a corpore separari refugit.

Alii dixerunt animas separari a corporibus et iterum redire ad corpora [illegible] quidam dixerunt [illegible] redire ad corpora aliorum [illegible] corporibus brutorum ut Manichei [illegible]

[illegible]

Alii dixerunt [illegible] ut plurimum [illegible] pitagoram [illegible]

Alii dixerunt [illegible] corporibus [illegible] post magnum annum platonis [illegible]

[illegible]

Fides [illegible]

[illegible]

1 [illegible]
2 [illegible] corruptibilitatem
3 [illegible]
4 [illegible]

Secundum sextum metaphysicorum et [illegible] dominum Lincolniensem in fine [illegible] sexti Reverendi [illegible]
in [illegible] cuius unio a [illegible] directo [illegible] libertas

Sed contra [illegible] nota [illegible] [illegible] Ante corporum [illegible]
[illegible] corpus [illegible] die in [illegible] [illegible] aut opera
[illegible] per tempus quod debet [illegible] corpus in [illegible]
a [illegible] [illegible] appetit [illegible] [illegible] corpus [illegible]
[illegible] quod [illegible] [illegible] sit [illegible] quando omnis appetitus
oportet in [illegible] [illegible] [illegible] corpus [illegible]
[illegible] & complemento [illegible] [illegible] triplex est [illegible]

[illegible] spiritualis [illegible] quod vel [illegible] [illegible]
[illegible] corporalis [illegible] [illegible] quod est [illegible]
[illegible] [illegible] tanto [illegible] vel oportet

[illegible] triplicem [illegible] [illegible] quidem [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] corporibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] passiva
[illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] passive spectare
[illegible] [illegible] quod in [illegible] [illegible] [illegible] est ad [illegible] et
[illegible] corpus [illegible] [illegible] motu [illegible] [illegible] quod repugnat [illegible]
motu [illegible] [illegible] ad [illegible] [illegible] [illegible] ad finem quod corpus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
corporis [illegible] [illegible] [illegible] [illegible] [illegible] aliquando
vel [illegible] corpus [illegible] est [illegible] [illegible] corpus [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible]
Repugnet.

Contemplationem [illegible] impeditam [illegible] corpus [illegible]
Contemplationem [illegible] non [illegible] impeditam corpus spirituale.
[illegible] [illegible] est [illegible] [illegible] corporis spiritualis [illegible] [illegible] [illegible] [illegible]
corporis spiritualis

[illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] impeditam
contemplationem [illegible] corpus [illegible] spirituale [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] impeditam [illegible] [illegible] [illegible] [illegible] corporis
[illegible] [illegible] est [illegible] quod est [illegible] [illegible] [illegible] quod est [illegible]
[illegible] corporis spiritualis [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] corpus [illegible]

[illegible] [illegible] [illegible]
et [illegible]
[illegible] Job [illegible]
[illegible] [illegible]
[illegible] de
[illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible]
[illegible]
vel [illegible] corpus
[illegible] [illegible]
[illegible] [illegible]
in [illegible]
[illegible]
[illegible]
[illegible]
[illegible] [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]

Circa 3 art[iculum] [illegible] in quo sunt [illegible] Judeis
[illegible] heres[es] [illegible] Saduceorum [illegible]
Saducei sunt ut Josephus li. [illegible] antiquitatum [illegible]
[illegible] libros Moysi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] appellat[illegible] [illegible] resurrectionem [illegible]
[illegible]
[illegible] credebant
[illegible] resurrectionem credebant [illegible]
Pharisei vero resurrectionem credebant [illegible]
[illegible] Saduceorum [illegible]
[illegible]
[illegible]
[illegible]
Pharisei sunt [illegible] Saduceorum [illegible]

Circa Saduceorum [illegible] Phariseorum [illegible]
[illegible] resurrectionem [illegible]
[illegible]
[illegible] est [illegible]
[illegible] est [illegible]

1. Erroneum est sentire resurrectionem [illegible]
2. Magis erroneum est sentire [illegible]
3. Primum est [illegible] ad carnem [illegible]
4. [illegible] est [illegible]

Pharisei qui [illegible] ab aliis [illegible]
[illegible]
[illegible]
[illegible]

[illegible] ab aliis [illegible]
[illegible] resurrectionem [illegible]
[illegible]
[illegible]
[illegible]

Essei qui ab aliis differebant in vita et moribus [illegible]
[illegible]
[illegible] Saducei [illegible]
[illegible]
[illegible] resurrectionem [illegible] volebat

Resurrectionem [illegible]
putabant [illegible]
quod si futura esset
Resurrectio [illegible]
[illegible] et [illegible]
corpora sicut modo
sic quam [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] licet [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] esset
[illegible] [illegible] esset
et alterius [illegible]
[illegible] [illegible] ultima
Resurrectionem esse

V. Error Saduceorum circa futuram Resurrectionem corporum consistebat ex ignorantia scripturarum et virtutis dei [capitulo]
Peccatum in ipsis aggravatum excusari
Et [illegible] quod [illegible] quod dicit Apostolus 1 Thim. 1
Misericordiam consecutus sum quia ignorans feci. Ideo dicit ignorantia excusabat peccatum eorum sed et [errorem] Saduceorum
2. Quod peccatum [illegible]
Aliud est peccatum magis est voluntarium [illegible] minus est voluntarium minus est peccatum sed ignorantia minuit de voluntario ergo et de peccato
3. Circumstantie aggravant peccatum ut dicit [illegible] ubi est maior [illegible] [illegible] maior [illegible] culpe [illegible] circumstantie [illegible] sunt effectus [illegible] peccatum [illegible] circumstantia [illegible]
4. Sicut simpliciter ad simpliciter sic magis ad magis et maxime ad maxime ut dicit philosophus [illegible] topicorum sed talis ignorantia ut in pueris et furiosis tollit peccatum ergo aliquantula ignorantia aliquantulum tollet
5. Nec [illegible] [illegible] [illegible] magis cognitum [illegible] [illegible] [illegible] minus cognitum [illegible] est minus [illegible]
6. Et [illegible] est [illegible] [illegible] [illegible] ignorantia
[illegible] [illegible] aliquantulum peccatum [illegible]
ignorantia [illegible]
In oppositum est littera [illegible]
In [illegible] [illegible] articulum
[illegible] articulum [illegible] [illegible] 2. dist. 22. articulus 3
[illegible] peccatum magis est voluntarium [illegible] est peccatum
[illegible] minuit de voluntario minuit de peccato
[illegible] [illegible] [illegible] ignorantia
[illegible] minuit de voluntario [illegible]
[illegible] ignorantia peccatum [illegible]
[illegible] [illegible] est ignorantia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Malum

Circa [illegible]

Generacionem inmutabilis que patet ex impassibilitate cum est
inmutabilitas ut quia [illegible] ex se forte [illegible] vult et
[illegible] Relinquitur [illegible] nature [illegible] magis
[illegible] generacionem est in [illegible] et [illegible]
[illegible] competit a petro [illegible] [illegible] [illegible]
[illegible] quam a petro [illegible] ex omni [illegible] [illegible]
[illegible] quia [illegible] per [illegible] [illegible] [illegible] per [illegible]
ex generacione inmutabili [illegible] per quam [illegible] aliquando [illegible]
per [illegible] generacionem ex impassibilitate quam [illegible] per [illegible]
[illegible] competit a petro [illegible] quia [illegible] [illegible]
[illegible] ut [illegible] [illegible] 28 [illegible] 17 9 1 [illegible]
Unde [illegible] [illegible] [illegible] [illegible] quod [illegible] generacionem
[illegible] [illegible] non [illegible] [illegible] a petro
possit competere [illegible] inmutabilis [illegible]

Item ex quo omne quod dicitur crimen et peccatum ex negligentia
et hoc est partim voluntaria et partim involuntaria sic quod videt
a voluntate [illegible] non ab [illegible]. Et hoc [illegible]
a [illegible] et si non a [illegible]. Et [illegible] peccatum [illegible] [illegible]
Nullum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quod [illegible] non [illegible] quod [illegible] [illegible] non [illegible] vel [illegible]
[illegible] non [illegible] peccat [illegible] quando [illegible] quod
[illegible] peccatum [illegible]. [illegible] est Ambrosius [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sicut [illegible] quod [illegible] [illegible] [illegible] peccat
[illegible] sicut [illegible] voluntate [illegible] quod [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Item zm̄ Tancredum q̄ est affectata et habent ex Melian
et est omnis voluntas et ultra dicit opponit et ponit mortem
Nec est conpungit nisi est iuridica agunt hoc
est affectio unde hec agunt contra consequens et dicit pro q
Nulli semper compungit apud mortuos ex affectu sed voluntarius

Pz est ut si sit eius voluntarium ultra eo compungit apud mortuum
quod eius iniurie non placet ex negligencia ut premissum est q.
compungit a toto et non a to. Nec placet ex defectu mali
ut in venialibus sed ex defectu voluntatis recte ex
affectu libere arbitrij Iustum te sit mortuum et dicit tamen non
compungit sed magis agunt ~~et dicit quod ex contingenti~~
~~quod est affectum~~.

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Cum · dicitur · Sed alias plagas quas ad ea inflixit cum
ipse Iudeus vera erit peremptus. Sic et cetera sine reparacione
corporis est sed non ad salutem per duas dicit hoc inpossibile inpunita
videlicet supra 6.

Iut alias plagas ad ea inflixit deus vera erit reparare et sic quia
quas deberent infligi ipse Iudeus corporaliter iusto dei iudicio

Sed dicitur Nec ipse peccatum petrus poenis que est plena
celatas et sic iterum dicens magistros de quibus dicit alias
Iudeos de ipsorum esse et est eorum et ipse hic eos iudicio inpietati
ex quibus fuit suspenso a superiori tempore et eius tempore vera
Quod ergo mandauit supra 24.

· Ipse peccatum poenas sed petrus deberent dei communi verbis iudicio

[illegible] Error [illegible] Respon[illegible] [illegible]
[illegible] [illegible] [illegible] non potest [illegible]
aliquid a parte [illegible] [illegible]
[illegible]

1 [illegible] Error [illegible] Respon[illegible] [illegible] non potest aliquid a parte [illegible]

2 [illegible] Error [illegible] Respon[illegible] [illegible] [illegible] non potest aliquid [illegible]
[illegible]

Utrum ordine dilectionis post deum teneatur quis diligere proximum ex toto corde sicut se ipsum cum tamen diligibilis sit secundum ordinem deum.

Et videtur quod sic quia [illegible] diligere proximum sicut se ipsum.
[illegible] quod est sicut [illegible] est [illegible] [illegible]
[illegible] diligere proximum tamen
[illegible]

2. [illegible] Caritas non [illegible]
[illegible]
[illegible]

[illegible] non est [illegible]
[illegible]
[illegible] diligere proximum [illegible]
[illegible] diligere [illegible]

3. [illegible] caritas [illegible] est [illegible]
[illegible]

Et licet amor caritatis a se incipiat ut dicit Augustinus [illegible] ... non prefferat quod aliquis ... caritas ... [illegible]

In [illegible] doctoris ... Augustinus [illegible] ... ordinem dilectionis ... Cant. 17 ...

[illegible] ... ordinate diligere ...

diligat ... [illegible]

In [illegible]

Item 10 [illegible] 3

[illegible] ... 29 art. 3 ... ordine caritatis ... amor salutis ... amori salutis alienae ...

[illegible]

In ordine dilectionis [illegible] ... Augustinus et Ambrosius ...

[illegible] ... elemosina ... elemosina ... ordinate ...

[illegible] ... caritas ... ordine caritatis ... amor ...

[illegible] ... caritas ... ordine caritatis amor ...

1\. [illegible]
2\. [illegible]
3\. [illegible]

[illegible] ... Moyses ... 32 ...

[illegible]

Contra Dec. l. 1 et 23 q. 7

[illegible]

[illegible]

Circa 3m articulum [illegible] sed bonum [illegible]

Caritas formaliter obiectum habet summum bonum [illegible] sed bonum [illegible]

est [illegible] in omnibus quae [illegible] diligenda [illegible]

[illegible] maior est ad diligendum in eo in quo est [illegible]

[illegible] in quo est [illegible]

Sicut [illegible] in luce absolutum quam [illegible]

Unde est quod caritas [illegible] magis diligit deum quam aliquid

aliud [illegible] deum. Sicut finis [illegible] magis diligitur [illegible] quae

sunt ad finem [illegible] impossibile est [illegible]

quod diligatur aliquid aeque ut [illegible] deus. [illegible]

ordine [illegible] est deus nobis [illegible]

amor [illegible] aequari possit [illegible] amori

dei [illegible]

[illegible] in ordine diligendorum [illegible] deus est

[illegible] diligendus [illegible] amor [illegible] possit [illegible]

[illegible] — Unde ad 3m art. [illegible] Quaeritur in 3 di. 29

1. Dilectio fertur in deum tamquam in finem [illegible]

2. Dilectio fertur in deum tamquam in [illegible]

3. Caritas facit nos deum plus quam [illegible] diligere.

[illegible] Caritas facit deum diligi [illegible]

[illegible] summum bonum [illegible] aliquid [illegible]

[illegible]

[illegible] impossibile est aliquid plus deo.

[illegible] caritas [illegible] diligit deum

[illegible] diligit [illegible]

[illegible] diligit [illegible]

[illegible] diligere [illegible]

diligere [illegible]

[illegible] ad finem [illegible]

[illegible] caritas

facit nos deum plus [illegible] diligere [illegible]

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Circa [illegible] [illegible] delectabilium et possessa [illegible] amici-
ciae et comparatur ad ipsam delectacionem [illegible] comparatur ad ipsam delectacionem
Secundum [illegible] delectacionem [illegible] amicitia [illegible] et possessa [illegible] [illegible]
[illegible] appetitus [illegible] [illegible] appetitus [illegible] bonum est [illegible] [illegible]
desideratur [illegible] bonum [illegible] desideratur [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Aut est [illegible] [illegible] [illegible] delectandum [illegible]
Aut [illegible] [illegible] delectacionem [illegible] amicitia
Aut [illegible] [illegible] [illegible] [illegible]
Aut [illegible] adherentia [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] delectacionem [illegible] [illegible]

[illegible] delectacionem [illegible] [illegible] quod delectat [illegible] aliud
quod [illegible] [illegible] bonum [illegible] [illegible] et possessa delectacionem
et comparatur ad ipsam delectacionem [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] delectabilium [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
delectacionem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

1 [illegible] delectabilium [illegible] [illegible] [illegible] [illegible]
2 delectabilium [illegible] Ambrosius [illegible] [illegible] [illegible]
3 dilectio [illegible] [illegible] [illegible] dilectione [illegible]

[illegible] delectabilium [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] bonum [illegible] [illegible]
[illegible] Ambrosius [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] bonum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dilectione [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Item [illegible] ad [illegible] in [illegible] 3 [illegible] 28 [illegible]

[illegible] ad [illegible] in [illegible]

[illegible] ad [illegible] apostolicam [illegible] in [illegible]

[illegible] qo ad [illegible]

[illegible] qo ad [illegible] in [illegible]

[illegible] in [illegible] sed [illegible] in [illegible]

[illegible] a [illegible]

[illegible] redemptus [illegible]

Item [illegible] qo ad [illegible] in [illegible] qo

ad [illegible] a [illegible] in [illegible]

[illegible] in [illegible] 3 [illegible]

[illegible] collectorem [illegible]

[illegible] collectorem [illegible]

[illegible] obtinet [illegible]

[illegible] importat [illegible]

[illegible]

[illegible] importat [illegible] apostolice [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] apostolice [illegible]

[illegible]

[illegible] in [illegible] 3 [illegible] 28

Item [illegible]

in [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ad [illegible]

[illegible]

[illegible] (margin: [illegible] a [illegible])

[illegible] 28 [illegible]

[illegible]

Simplicitas [illegible] supponit angelus [illegible]
Spiritualitas [illegible] supponit angelus [illegible]
Incorporeitas [illegible] supponit angelus [illegible]

[illegible]

[illegible] 28 [illegible] 6

[illegible]

8

Cum [illegible] [illegible] [illegible] [illegible] [illegible] anno [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] malicia [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] malis [illegible] [illegible] [illegible] diligenda. Malicia [illegible]

[illegible] [illegible] [illegible] [illegible] diligendi [illegible] [illegible]

[illegible] [illegible] diligentur [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] diligere [illegible] [illegible]

[illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] diligere ad diligere [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] anno [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] diligere [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] diligenda [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] diligenda [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] diligenda [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1. Caritas qua [illegible] [illegible] [illegible] [illegible] [illegible]
2. Caritas qua [illegible] [illegible] [illegible] [illegible] [illegible]
3. Caritas est [illegible] [illegible] participabilis.

Item per [illegible] Ro[illegible] in scripto 3 dist. 27 art. 1
Caritas est excellentior virtus inter omnes ut dicit Apostolus Cor. 13
quia manet etiam in patria [illegible] et ideo in 4 [illegible]
quia amor est virtus virtutum [illegible] et virtus virtutum [illegible]
et in [illegible] collegit caritas [illegible] non tam [illegible] est
sed etiam quando [illegible] [illegible] [illegible] est ad eandem finem [illegible]
[illegible] est caritas virtus sed etiam [illegible]
[illegible] est [illegible] in [illegible] hoc est [illegible]
[illegible] [illegible] [illegible] habent ordinem et
caritas [illegible] est et [illegible] hoc est quod [illegible]
[illegible] [illegible] ordinem et [illegible] est [illegible]
et [illegible] [illegible] non tamen [illegible] [illegible] [illegible]
in [illegible] [illegible] ad [illegible] [illegible] quod [illegible] [illegible]
et [illegible] caritas [illegible] ad illa [illegible]
[illegible] in [illegible] [illegible] et [illegible] licet [illegible]
[illegible] caritas non sit [illegible] [illegible]
[illegible] caritas [illegible] [illegible] ordinem [illegible] in [illegible]
[illegible] ordinem in [illegible] et [illegible]
[illegible] [illegible] [illegible] est [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] caritas est
[illegible] [illegible] [illegible] non est [illegible]
[illegible] [illegible] et hoc [illegible]
[illegible] caritas absolute non est [illegible] ordo [illegible]
[illegible] caritas [illegible] ad [illegible] [illegible] ordo in [illegible]
[illegible] caritas [illegible] ad [illegible] ordo [illegible] non [illegible]
[illegible] caritas [illegible]

[illegible] caritas [illegible] est in [illegible] et non [illegible]
[illegible] est [illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] [illegible]

Q. Iuxta sapientiam divinam omnibus holocaustis [illegible] et sacrificiis maius est ~~[illegible]~~ preceptum dilectionis [illegible] holocaustorum et [illegible]

[illegible] parum [illegible] mandatum dilectionis. [illegible]

[illegible] De mandato dilectionis notum est [illegible] holocaustorum et sacrificiorum

[illegible] sapientia [illegible]

[illegible]

[illegible] Item [illegible]

[illegible]

[illegible]

Item si aliquis quod sit periurus et blasphemus · et hereticus · Holocaustum
qui sit usurarius et hic predictus offert deo [illegible] ad [illegible]
Maiestatis eius et [illegible] [illegible] eius et [illegible]
propter [illegible] [illegible] in [illegible] [illegible] et [illegible] sit [illegible]
ut sunt [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] sit [illegible] et alia que [illegible] sit
deo [illegible] [illegible] et [illegible] [illegible] offendat.

R. [illegible] predictus [illegible] quod offerens [illegible] penitentia peccati
et [illegible] [illegible] [illegible] in satisfactione [illegible]
quamvis [illegible] in [illegible] peccato sed [illegible] [illegible] [illegible]
Alia vero [illegible] in [illegible] predicta sed [illegible]
[illegible] peccato [illegible] sit [illegible] [illegible] predicta sit
[illegible] offerens predictus [illegible] peccato [illegible] [illegible] peccato
predicta [illegible] [illegible] [illegible] [illegible] [illegible] peccati in [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] peccato
offerens [illegible] [illegible] [illegible] [illegible] offerat.
Talis offerendo [illegible] [illegible] acceptum vel accipiendo et [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible]
in [illegible] peccato sed

Circumstancie [illegible] [illegible] anni

Nota
Respond
[illegible]
[illegible]
[illegible]

Primo pro medietate ad hauriendum de ... Ad finem ... pro ... hamus predicto
2. pro ... in vsum predictum ... a ... deputatum ... per ...
3. pro ... in vsum assumendum ... conpauimus ... quando ... pre ...
... sumentur

... quando ... dilectus ... deberet
... per ... ... magis
... ad ... per ... 32
De ... quod ... ad ...
... magis ...

... 2ui ... Ad ... gradum ...
... per ...
... per ... sed ...
... 32 ... per ... per ...
... vim ... ad ... magis
... ad ... ad ...

... aut ... assumendum
... ad ...
... magis in
vsum predictum magis in
vsum ... per
... in
... magis in
... de ... ad ...
... in ...
... in ...

Rechyte 32. Ad ... vt ...
... ad ... magis ...
... in ... Ad ... de ... in ... ad ...
... per ... ad ...
... ad ...

[illegible] de haeresi [illegible] [illegible] et [illegible] [illegible]

2um Item pro hac [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] quod [illegible] [illegible] nobis

[illegible] et

haeresis aut [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] in [illegible] [illegible] [illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

pro hoc [illegible] [illegible] [illegible] [illegible] pro [illegible] [illegible] [illegible]

ad [illegible] [illegible] [illegible] [illegible] pro [illegible] aut [illegible]

[illegible] ~~[illegible]~~ ~~[illegible]~~ ad [illegible] [illegible] [illegible]

[illegible] [illegible] ad [illegible]

haeresi [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] in [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

- 1o [illegible]
- 2a propter [illegible] [illegible]
- 3o propter [illegible] [illegible] [illegible]
- 4o propter [illegible] [illegible]

Circa 3. articulum nota quod doctor sanctus
Quemadmodum omnia precepta legis sunt 1a 2e q. 102 [illegible] ar. 2o articulo
et precepta ceremonialia [illegible] sapienter instituta [illegible]
et intelligentes coram populis. Unde dicit [illegible] Deut. 4: Hec est sapientia vestra
En populus sapiens et intelligens ut audientes universa precepta hec dicant
gens [illegible] gens magna. Deut. 4. Circa est aliud
[illegible] Sed aut sancta [illegible] ad cultum dei pro tempore illo et ad figurandum [illegible]
[illegible] ceremonialium preceptorum [illegible] est [illegible] divinum quod
aut pro illo tempore observandus et hec ratio est litteralis

- Sive ad insinuandum divinum [illegible]
- Sive ad recordandum aliquod divinum beneficium
- Sive ad designandum erga deum mentis dispositionem
- Sive ad vitandum ydolatrie cultum.

Secunda vero ceremonialium preceptorum est ad figurandum Christum vel mistice que ad allegoriam.
Vel tropologica, que pertinet ad mores populi christiani.
Vel anagogica, que pertinet ad statum future glorie.

Conveniunt in auctore precepta, quia omnia a deo sunt instituta

1. Precepta moralia, sunt a deo auctore instituta
2. Precepta iudicialia, sunt a deo auctore instituta
3. Precepta ceremonialia, sunt a deo auctore instituta

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Tamen fidem xpi quam ex testimonio [illegible] armo [illegible] abstinentiam
[illegible] signum [illegible] et [illegible] petris [illegible] quam [illegible]
in lege [illegible] a petro [illegible]
[illegible] quam [illegible] fidem [illegible] a petro [illegible]
[illegible] hoc [illegible] liquido [illegible]
Levitici [illegible] oblationem [illegible] et petro [illegible]
[illegible] et eo [illegible] quasi [illegible]
nec [illegible] oblationem [illegible] offerendum [illegible]

In [illegible] veteri
[illegible] corporales [illegible] sub quibus [illegible] holocaustorum
et [illegible] apparebant [illegible] ad [illegible]
[illegible] offerendis [illegible] a culpa [illegible]
[illegible] offerendum [illegible]
et [illegible] quas [illegible] in [illegible] et [illegible]

1 – Sacerdotes [illegible] ad [illegible] ad cultum [illegible]
2. [illegible] et sanguinis [illegible] ad cultum [illegible]
3. [illegible] [illegible]

[illegible] sanguinis et [illegible]
[illegible] ad cultum [illegible] et [illegible]
[illegible] ad [illegible] cultum
[illegible] Levitici [illegible] sanguinis [illegible]
[illegible] et a [illegible]
[illegible] et [illegible]
[illegible] culpa [illegible]
[illegible] culpa [illegible] quod [illegible]
[illegible] ad [illegible] leprae [illegible]
[illegible] hoc [illegible]
[illegible] Levitici [illegible] et [illegible]
[illegible] leprosi [illegible]
[illegible] quasi [illegible]
[illegible] leprae [illegible]
[illegible] in [illegible]
leprosos [illegible] a [illegible] et
[illegible] mulieres [illegible]
[illegible] in quibus [illegible]
[illegible] in [illegible]

[illegible] holocausta [illegible] et sanguinem
[illegible] et [illegible] holocausta
[illegible] Levitici [illegible] holocaustum
[illegible] et [illegible] in [illegible]

Circa 7 articulum Nota [illegible] in parte 3 dist. 3a q. ult. ar.

4° [illegible] confessionis

1 Effective

2 Formaliter in habitu

3 Effective in actu

4 [illegible]

[illegible] confessionem

[illegible]

3° [illegible] effective in actu [illegible]

4° [illegible]

[illegible]

-1. Per [illegible]

2 Per [illegible]

3 Per [illegible]

4 Per [illegible]

Circa 1 [illegible]

[illegible]

Honorifice [illegible]

[illegible]

[illegible]

7 [illegible]

4 [illegible]

7 [illegible]

de eius utique familia [illegible] papire & de eius Messia
venit. Consequenter cum magis effectus est familiaritatis
[illegible] dei non debeat [illegible] doctrine [illegible] que [illegible] sed superfluum
commendat [illegible] circa [illegible] Io. 4. [illegible]
[illegible] familiaris [illegible] Agnoscentes [illegible]
[illegible] familiaris [illegible] quamvis [illegible]
& [illegible] Samaritani [illegible] Attendentes
[illegible] ut in [illegible] Cultu divino
corporales, [illegible] attendunt [illegible] et
[illegible] et [illegible] valentes [illegible]
[illegible] sed [illegible]
& [illegible] ad [illegible] ab omni [illegible]
[illegible] Circa Superstitiones [illegible] cultum divinum
& [illegible] quorum [illegible] et [illegible]
& [illegible] & [illegible] apparent a [illegible] de
veritate.

Samaritani [illegible] veteris testamenti [illegible]
[illegible] in [illegible] xpo [illegible]
Esseni [illegible] testamenti [illegible]
Iudei [illegible] adhuc
[illegible] adhuc [illegible]
Samaritani [illegible] in lege [illegible]
[illegible] cultum divinum [illegible]
[illegible] et [illegible] ab [illegible]
in [illegible] et in [illegible]
Mayorem [illegible] ecclesie [illegible]

Remans. sed plures ille perierunt post conductum sit Majorem
ad gradatim cause imponendas. Et ideo dantur legis precepta
dantur ph[ilosoph]ice et tamen perfecta erat in ultimo quid non est
perfecta sanctitate et ideo in adventu Christi pro dictis legis absum
tur quam in figuris Christi dictis causis primis sed in[ter] dictis ... est
propter litteram ... Anime Judei et Sancti erant
quam Christi ... litteralibus precepts ad hec ...

Ordinavit Moyses in ... Ad quem
1. Litteralis. ... quod ... ...
requirit ut ... ... in ... ...
... ... a ... ... et ... in ... ...
in ... ... 2 ... ...
et que ... ...

Dantur ... precepta ... potest 3 modis

2. litteralis ... Referuntur a ... ...
... ... ut ...
... ... et ... a
Ned ... ... Christi ...
3 figuralis ... ...

[illegible]

[illegible] ... creature [illegible] ...
[illegible] ... Sup[er] nos
[illegible] ... est Sup[er] nos ... Nos
[illegible] ... Inter nos ...
[illegible] ... Super nos

Sup[er] nos

[illegible] ...
Medianter [illegible] ...
[illegible] ...

Nota [illegible] ...
[illegible] ... Noe [illegible] ...

2
Noe

[illegible] ... Abel et ad Munera eius [illegible] ...
Muneribus [illegible] ...

[illegible] ...

[illegible] ...
[illegible] ... Mortificaret ... Mortificare [illegible] ...
[illegible] ...

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[illegible] est [illegible] nostre [illegible] de [illegible] [illegible]
Baptismali [illegible] per manum baptizandum [illegible] [illegible]
[illegible] dicitur [illegible] Col. 1 [illegible] eripuit nos de potestate tenebrarum
et transtulit nos in regnum [illegible] [illegible] penitenciali [illegible]
[illegible] per penitenciam [illegible] martirum et [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] quia [illegible]
quod [illegible] martirem et [illegible] [illegible]
[illegible] et [illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible] martir [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Martir [illegible]
[illegible]
[illegible] penitencia [illegible]
patet in Martirio [illegible] in [illegible]
[illegible] in [illegible]
[illegible] ad [illegible]
[illegible] ad [illegible] et [illegible]
Martirium [illegible] [illegible]
[illegible] Martir et [illegible] per Martirium
fit [illegible] et [illegible] [illegible] +
[illegible] corporalibus sed spiritualibus [illegible] modo [illegible] +
1 Per [illegible] a deo [illegible]
2 Per [illegible] [illegible]
3 Per [illegible] [illegible]
4 Per [illegible] [illegible]

[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] Martir [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible] [illegible]

[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

P[ro]p[ter] q[uo]d p[re]mia dei [illegible] [illegible] ap[osto]li Gelus [illegible] [illegible] sed et q[uo]d [illegible]
[illegible] ablui [illegible] [illegible] sacrificio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
ut deo [illegible] sacrificium est [illegible] et [illegible] ad [illegible] [illegible]
[illegible] [illegible] in [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
placatus deus. Carta 30 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sacrificiam deo [illegible]. Et [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] sacrificiam deo [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad deum ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. placatus q[uo]d [illegible] [illegible] [illegible] accepit sacrificiam deo fit
[illegible] [illegible] sacrificiam factum est deo p[er] [illegible] [illegible]
[illegible] [illegible] qui se [illegible] [illegible] [illegible] et [illegible]. [illegible] [illegible]
[illegible] et [illegible] et sacrificium. Et [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fit 3 [illegible]

Miraculum est aliquid { arduum et per oppositum ad facultatem naturae
insolitum, i.e. praeter communem cursum naturae
supra facultatem naturae et
praeter spem (scilicet naturae) admirantis apparens

Utrum deus possit in rebus creatis aliquid operari preter causas naturales vel contra naturam vel contra cursum nature.

Et videtur quod sic. Quia in glosa Ro. xi. dicitur deus omnium naturarum conditor nichil contra naturam facit et ibidem alia glosa contra legem nature [illegible] quod [illegible] non potest negari [illegible] ergo non ordinem nature qui est lex nature ergo questio falsa.

[margin: deus non potest facere aliquid quod contra scripturam ullo modo potest fieri etiam [illegible]]

In oppositum arguitur quia in [illegible] in habitu non potest fieri regressus secundum naturam sed ab operatione divina [illegible] ecce videbat surdi audiunt ergo questio vera.

Nota quod doctores sunt de presenti questione [illegible] articuli. Primus utrum deus in rebus creatis possit operari contra [illegible] et preter causas creatas sicut ipse operatur in omnibus causis creatis et operando per causas creatas potest operari eosdem effectus quos mediantibus eis operatur et eodem ordine vel etiam alias et alio ordine et per consequens potest aliquid facere contra et preter cursum nature. Cum veritatis [illegible] manifesta est secundo [illegible] quia que sunt veritati adversari videntur [illegible] que quidem sunt [illegible] Primo est quorundam antiquorum philosophorum opinio qui posuerunt nos corporis non habere aliquam superiorum causam [illegible] que sit eis causa essendi de quorum opinione sunt Anaxagoras qui posuit intellectum causam [illegible] in opere et secundum hanc opinionem a nulla causa superiori nulla forme que sunt actione [illegible] possit impediri nec earum operationes impediri [illegible] nichil possit fieri contra cursum nature quod est naturalis harum causarum in ordinem. Sed hec opinio est falsa quia oportet aliquid quod sit primum in entibus esse causam essendi omnibus aliis sicut summe calidum est causa caliditatis omnibus calidis ut dicitur 2 methaphysice. Secundum est opinio aliorum philosophorum qui dixerunt deum esse causam omnium entium per eius intellectum dixerunt tamen quod deus ex omnibus entibus habet respectum quandam cognitionem [illegible] necessitatem scripturam et quod ipse est primum essendi omnibus entibus habens ipsorum respectum cognitionem non autem scientiam de vnicuique. Unde sicut ab ipso primo est unum non sequitur plurales effectus nisi mediantibus pluribus corporibus [illegible] ipse deus a deo ut producat effectus plurales nisi mediantibus causis aliis et per hanc deus nichil potest facere contra cursum nature. Sed ista opinio ab est falsa cum enim deus perfecte se cognoscat oportet quod cognoscat quicquid est in eo quocumque modo in eo ab est si deus [illegible] non [illegible] nichil [illegible] potest quod cum [illegible] Unde oportet quod [illegible] omnium [illegible] cognoscat habeat.

Tercium est positum quorundam philosophorum qui dixerunt deum ex necessitate nature non agere et sic oportet quod cum operatur determinet ad istum cursum rerum qui est secundum ordinem nature ordinarie et quod cum facere non potest / Sed hoc positum quod est falsum. Nam sicut omne quod ex necessitate nature agit / oportet aliquid esse quod intrinsecum ad unum determinet. Unde impossibile est quod deus qui est primum agens ex necessitate nature agit. Iste verbum ... deus sit ... nullius cause effectibus sed quod sit pre [...] Deus cursum et producunt habet de ... non agit ex necessitate nature.

Necessarium nature aliquid agere in pluribus effectibus / vel contra ad esse / sicut in aliquam novam formam inducit rebus naturalibus quam natura inducere non potest sicut forma glorie corporis / vel sicut nature sicut visum in ceco / Vel contra ad operacionem / in virtute relinquit operaciones rerum naturalium ne agant / quod nate sunt agere / Sicut quod ignis non combureret / Dan. 3. Vel quod aqua non flueret / ut patet de aqua Jordanis Josue 3. Et quibus ...

Petitur deus in rebus creatis aliquid operari preter cursum solitum vel contra naturam vel contra cursum nature / patet quod dicitur in [...] [illegible]

[illegible]

Sed dicitur. Sicut ordo [illegible]

[illegible]

Esse

Operacionem

Cor

[illegible]

contrarium / Nam ut dicit Augustinus [illegible] li. [illegible] c. 31
Deus qui creavit omnia que creantur ut et ipsa fierent [illegible]
et agere modum sinat / Ita sunt impedimentum [illegible] / nullum enim sunt
aliquid fieri quod non possit impedire / Impedit autem non per
aliquem effectum positivum / sed per solum subtractionem influentie generalis
Non tamen [illegible] unusquisque sedere / que agere non potest sine causa prima /
Sed contra / Secundum philosophum 3 ethicorum Violentum est cuius principium est
extra nil conferente vim passo / sed ad ea que facit contra cursum
nature res naturales conferre non possunt / ergo si [illegible] fuit erit
violentum / Et sic non [illegible] quod videtur inconveniens Nam
[illegible] [illegible] naturales [illegible] / [illegible] ad [illegible] ad
Respondetur quod [illegible] naturale est causis [illegible] superioribus
Et [illegible] quod illa que sunt in corporibus inferioribus ex impressione
corporum celestium non sunt violenta licet videantur esse contra
naturales motus inferiorum corporum ut patet in fluxu et
refluxu maris que sequitur motum lune / Et multo minus
est violentum quod fit a deo in istis inferioribus creaturis
in quibus est maior [illegible] obedientie ad deum quam
creature ad naturam / secundum quam possint quibus
[illegible] obedit creatori / Et sic hec potentia
obedientie dicitur melius agere quam naturalis / que attenditur
secundum ordinem dei ad omnes creaturas /
Sed contra / [illegible] ad [illegible] in [illegible] que [illegible]
[illegible] quas voluntate instituit / Mutabilis voluntate
[illegible] facit sed causas naturales deus voluntate sua
instituit ergo si contra [illegible] facit / Nec fieri potest
non potest esse [illegible] mutabilitas a voluntate
videtur cum aliquis facit quod id quod prius voluntate instituit
Respondetur deus non facit contra naturales causas mutabili
voluntate Nam deus ab eterno providit et voluit se
facturum quod in tempore facit Sic igitur nature cursum
instituit ut tamen preordinavit in eterna sua voluntate
quod preter cursum istum quoque facturus erat /
Sed contra / Bonum universi est bonum ordinis / ad quem
pertinet cursus rerum naturalium sed deus non potest facere quod
bonum universi quod [illegible] suum bonitatis summe pertinet quod
[illegible] [illegible] [illegible] bonum / secundum ordinem universi ergo deus
non potest facere quod [illegible] [illegible] naturalem /
Respondetur deus facit [illegible] preter cursum nature
non [illegible] totum ordinem universi in quo consistit
bonum [illegible] sed ordinem aliquarum particularium causarum ad
bonum [illegible] / Sed contra / Deus non potest esse causa // seu effectivum
mali / malum autem secundum Augustinum est privatio modi speciei
et ordinis / ergo deus non potest facere quod contra cursum nature
que pertinet ad ordinem universi /
Respondetur malum pene est quod ordinem [illegible] per universi
ad aliquam partem / Et sic [illegible] malum // effectum causis // naturalibus
sed malum culpe est quod ordinem [illegible]

universi ad finem ultimum / Ex quo voluntas in qua est
malum culpe ab ipso ultimo fine universi declinat
per culpam in modo speciei et ordinis / Et ideo tamen
mali declinatio esse non potest, licet possit agere contra ordinem;
Sed contra a rebus naturalibus ut sepius a deo separatis // Primum
regreditur pars certitudinis ab arte humana ut Augustinus de [illegible]
lib. I: Quod facta est in ipso vita erat pro [illegible]
fiat aliquid contra artem suam nisi per errorem quia in deo
esse non potest, ergo nec deus fecit contra cursum naturae /
Praeterea artes humanae non solum se ipsas applicant in creaturis
producendis / Et ideo sicut artem facit per alia de aliquo operari
quam habent cursus naturae, Unde non sequitur quod deus possit
facere contra cursum naturae, et posset facere contra suam artem /
Nam et homo artifex potest aliquid artificiale facere
preter suam artem / Quo modo creaturas per eum fiunt /
Sed contra Augustinus quod miraculum inconveniens est
et impossibile inconveniens autem est quod cursus naturae
mutetur inconveniens autem est quod fiat, non impossibile est quod deus contra cursum
naturae facere est inconveniens, sed quod est
Praeterea contra cursum naturae facere est inconveniens, quod est
a deo providentia ordinatur / Unde hic ordo divinus
a deo per evidentiam habet quod aliquid contra agere non est inconveniens

Dicendum quod conclusio quod quando deus
agit aliquid contra cursum naturae
non tollitur totus ordo universi /
sed cursus qui est ~~[illegible]~~
ex ordine unius particularis rei
ad aliam / Unde non est inconveniens
si aliquando contra cursum naturae
aliquid fiat ad salutem
hominis que consistit in ordinatione
ipsius ad ultimum finem universi.

[illegible] ad [illegible] agitur [illegible]

Ad argumentum autem oppositum dicendum quod deus facit contra res naturales et contra naturam
particularem sed non ultimam simpliciter / sed non semper / quia contra ultimam
naturam respective. Et est celum respectu corporum inferiorum
agit deus / et agens primum / Similiter cum illis corporibus inferioribus
aliquid agit nisi per virtutem corporis celestis impossibile est quod aliquid
naturale corpus agit contra naturam ultimam, sed hoc inquantum quod aliquid agit
[illegible] contra naturam particularem est contra naturam ultimam / Sicut cum celum
est causa ultima respectu corporum inferiorum / Ita deus est causa
ultima respectu omnium creaturarum / respectu quorum etiam ipsum celum est
causa particularis / Nihil enim prohibet unam et eandem causam
esse ultimam respectu inferiorum et particularem respectu superioris / Sicut etiam
in predicabilibus accidit / Nam animal quod est ultimum genus respectu hominis est particulare
respectu substantiae / Sicut vero per virtutem celi potest aliquid fieri contra
hanc naturam particularem / Sed non est hoc contra naturam ultimam simpliciter
sed hoc est secundum naturam ipsam ultimam simpliciter / Ita virtute dei potest
aliquid fieri contra naturam ultimam que est causa ultima / Non tamen erit
contra naturam ultimam simpliciter / quia deus est secundum naturam ultimam primam que
consideratur ex ordine dei ad omnes creaturas / Et sic patet
Finis [illegible] quod deus nihil operatur contra naturam /

[illegible] ut dicitur in [illegible] contra naturam [illegible]

Ad secundum
non sunt
dicta a scholis
sunt miracula
et excedit facultatem nature
non quantum ad substantiam facti sed quantum ad modum fiendi
ea sunt facta in s. quod nunc facit ipse

Quia sunt dicenda miracula que deus facit
supra vel contra causas naturales secundum quod significant nature
et videtur quod non quia illa que deus facit operari non potest
sicut ut sic ut preter facultatem nature sed quandoque eciam
talia facit preter causas naturales que eciam natura facere potest
sicut patet cum deus curavit socrum petri a febribus
quibus tenebatur ut dicitur Luce 4. ergo non sunt preter facultatem
nature et tamen non sunt miracula ergo etc.
In oppositum Richardus de sancto victore de mirabilibus est
opus creatoris dum manifestatur ... hec a
a deo preter causas naturales fieri ergo preter ... que ...
Secundo notandum quod ... Nota. Secundum doctorem sanctum de potentia q. 6 art. 2
Miraculi nomen a miratione est sumptum. Ad admirationem
autem duo concurrunt ut patet primo methaphisice ... unum
causa effectus latet. aliud est quod cuius causa illius quod miramur sit
appareat aliquid propter quod videatur ... occulta. Secundum
contrarium debere esse quod miratur. ... est quod ... ad
Sicut aliquis posset ammirari si videret ... ammirari
ferrum ascendere ad magnetem ignorans magnetis virtutem
cum ferrum naturali motu debeat tendere deorsum.
Hec autem contingit dupliciter. Uno secundum (?) ... Alio quantum ad nos
Uno modo ad nos quia qui causam effectus cuius miratur
non est occulta simpliciter sed occulta huic vel illi
nec in re quam miratur est dispositio repugnans effectui
que miratur sed solum secundum opinionem ammirantis
et ex hoc contingit quod illud quod est uni mirum vel admirabile
non est mirum vel admirabile alteri. Sicut sciens virtutem
magnetis doctus vel expertus non miratur predictum
effectum. ignorans autem miratur. Secundo sic ut aliquid
est mirum vel admirabile cuius causa simpliciter est occulta
et quam in re est contraria dispositio secundum naturam effectui
qui apparet. Et ista non possunt solum dici mirabilia
in actu vel in habitu vel in potentia sed eciam miracula
quasi habentia in se admirationis causam. Causa
autem occultissima et remotissima a nostris sensibus est
deus unde ... in rebus omnibus secretissime operatur
et ideo illa que solum deus virtute in rebus illis in quibus
est naturalis ordo ad contrarium effectum vel ad contrarium
modum faciendi dicuntur proprie miracula. Ea vero
que natura facit nobis occulta vel alius nostrum
vel causa que deus facit nec alii nisi solum preter fieri
inst a deo miracula dici non possunt sed solum mira
vel mirabilia. Et ideo in diffinitione miraculi ponitur

quod excedit nature ordinem in hoc quod est supra facultatem nature [illegible] miraculis [illegible] quod dicitur arduum. Et ponitur autem aliquid quod excedit nostram cognitionem in hoc quod dicitur preter spem admirantis apparens. Et ex parte [illegible] miraculis [illegible] quod dicitur insolitum. Nam ex consuetudine aliquid in nostra notitia familiare venit.

Nota quod tamen ea que deus miraculose facit solent tripliciter distingui quia quedam sunt
- Supra naturam
- Contra naturam
- Preter naturam.

Prodigia — non possunt fieri per naturam et quantum ad [illegible] fieri et quantum ad modum fiendi

Supra naturam

quando [illegible] in illo effectum que deus facit natura nullo modo [illegible] quod [illegible] deus [illegible] quandoque ipsa forma inducitur a deo. Quandoque a natura induci non potest. Sicut [illegible] que inducit deus corporibus electorum. Sicut est [illegible] verbi. Aliquando quandoque est talem formam natura potest in aliquam materiam inducere. Non tamen in istam. Sicut ad causandum vitam natura potens est [illegible] in hoc mortuo natura vitam [illegible] hoc facere non potest.

Portenta — que pronunciant et in remoto tempore [illegible] nostra [illegible]

Contra naturam

est dicitur quando in natura remanet contraria dispositio ad effectum quem deus facit. Sicut quando [illegible] pueri illesi in camino remanserunt [illegible] et quando aqua Jordanis stetit [illegible] remanente [illegible] in ea [illegible] est in [illegible]

Signa — que sunt preter naturam quantum ad [illegible] fieri non quantum ad modum fiendi

Preter naturam

et deus dicitur facere quando producit effectum quem natura producere potest. Illa tamen modo quam natura producere non potest [illegible] quia desunt [illegible] quibus natura operatur. Sicut [illegible] aqua in vinum Jo 2. Vel [illegible] aliquem facere per [illegible] in [illegible] sine [illegible] Vel quandoque est in diversis [illegible] producit vel multitudo quam natura facere consuevit ut magna [illegible] in Egypto [illegible] Sicut patet de ranis que sunt producte in Egypto. Vel quantum ad [illegible] sicut [illegible] quod non [illegible] aliquis [illegible] facere [illegible] in [illegible] et in alio [illegible] non in [illegible] sed successive. Et [illegible] in [illegible] Et [illegible] patet in [illegible] modus et factum facultatem nature excedunt.

Quando sunt dicenda miracula que deus facit super vel contra causas naturales seu preter cursum nature [illegible]

- Augustinus dicit [illegible] cursus
- Anselmus

- Naturales
- [illegible]
- Mirabiles

Et ea que solus deus operatur preter causas naturales non pertinent ad consensum rerum naturalium / nec ad voluntatem / quia non natura nec voluntas creata in eis operatur / ergo pertinent ad essentiam miraculorum et sic sunt miracula /

Con[tra]

Sed dicitur quod miraculum ut dicit Augustinus est aliquid arduum / aliquid quod deus operatur contra essentiam nature ut in nuptiis [illegible] cum potentia sensit vinum Joh 2. quod in operando preter operationem causarum naturalium fuit / ergo non omne quod deus facit preter causas naturales

Arduum / i. quod excedit facultatem nature

Quod arduum quod ponitur in diffinitione miraculi / miraculi dicitur posse non pertinet ad rei magnitudinem sed quantum excedit / sed per comparationem ad facultatem nature / unde in quantum preter vires deus operatur quod natura operari non potest hoc arduum reputat

Con[tra]

Insolitum / i. quod nostram cognitionem excedit

Sed dicitur quod frequenter accidit non preter dicitur insolitum sed quidam operantur dominum preter causas naturales tempore apostolorum frequenter fecerunt Act [illegible] In plateis ponebant infirmos et cetera non erat insolitum / et per ergo nec erat miraculum

Insolitum dicitur quod est in contractum essentiam nature etiam si quotidie fieret / sed transubstantiatio panis in corpus Christi frequentiter celebratur et tamen defficit esse miraculum / magis enim dicitur insolitum quod in toto ordine nature quam accidit / quam quod in una sola re [illegible]

Con[tra]

Sed dicitur quod mortuum resurgere non est preter ordinem et operationem naturalis cause / sed respicitur mortuum quod deus in fine omnes mortuos resuscitabit et a fine preparatum / quod dicitur in symbolo expecto resurrectionem mortuorum / ergo non omne illud quod deus operatur preter preter causas naturales est preter spem humanam / et ita non est miraculum /

Preter spem / admirantis / mentis / preter spem nature non gratie /

Resurrectio mortuorum est futura et etiam naturalis preter spem nature / licet non sit preter spem gratie de qua duplex spes dicitur Joh [illegible] In spem contra spem credidit / in spem divine gratie contra spem nature est

Con[tra]

Sed dicitur quod creare celum et terram et animas solus est deus creaturis preter alias causas agentes / solus enim deus creat et non sunt ad sed tamen hec non possunt dici miracula / quod hec non fiunt ad gratie ordinem preter quam sunt miracula ut dicit Augustinus sed ad nature institutionem / ergo non omne quod deus facit preter causas naturales potest dici miraculum

Celum et terram et animas naturales non sunt preter ordinem naturalem nature cuius ab alia causa quam a deo [illegible] dicendo hanc creationes non sunt miracula /

Item illud est de institutione mundi quod fit a solo deo preter causas naturales / nec est miraculum sed magis similitudines miraculi conveniunt ad deum

Ad hanc cum miraculi sunt ut dicunt [illegible]

Con

Sed d(icitur) a(liquis): Magis est mirum quod aliquid fiat a minori potestate
quam a maiori potestate / sed deus est potentior quam natura
cum ergo natura operatur non dicitur esse miraculum sed ubi operatur
[illegible] sanctorum infirmorum / vel aliquid huiusmodi / hoc multo magis est
dicendum miraculum quam deus illud operatur.

R(espondeo): Ea quae fiunt a natura fiunt cum admiratione / sed ea quae deus
facit mirabiliter non fiunt a natura / et ideo ratio non procedit
[illegible] / Natura creatura est cuius manifesta dei actio est
rerum occultarum / et propter hoc licet magis miremur opera dei

Con

Sed d(icitur) a(liquis): Monstra fiunt contra // quam opera naturae
naturam non tamen dicuntur miracula / ergo nec alia quae fiunt
contra naturam miracula dici possunt.

R(espondeo): Licet monstra fiunt contra naturam particularem non tamen fiunt contra
naturam universalem / fiunt ad similitudinem [illegible] sed

Con

Sed d(icitur) a(liquis): Miracula inveniuntur ubi non est ad
confirmationem fidei [illegible] fidei argumentum / sed magis
est secundum fidem [illegible] / ergo non est miraculum
et tamen hoc solus deus facit [illegible] alia [illegible]
[illegible] non [illegible] quae deus facit propter non [illegible] sunt miracula

R(espondeo): Inveniuntur ubi est miraculum mirabilius / quam
[illegible] magnus omnibus miraculis / et ad [illegible] miraculum
[illegible] ordinatur / et propter hoc non solum est
inducens ad alia credenda / sed etiam alia miracula
inducunt ad hoc quod ipsum credatur / nihil ergo
prohibet unum miraculum induci ad fidem alicuius
sicut resurrectio Lazari inducit ad fidem
resurrectionis credendam.

Utrum Angeli boni et homines per aliquod donum gratie miracula possint facere. Et videtur quod non. Omnes ordines angelorum non sunt constituti nisi ad [illegible] quia angeli sunt per aliquem ordinem angelorum institutum est ad faciendum miracula. Dicitur in glosa super [illegible] quod virtutes sunt per quos signa et miracula fiunt [illegible] quod angeli per quos miracula fieri possunt. Sed contra Actuum 6 quod Stephanus plenus gratia et fortitudine faciebat signa et prodigia magna in plebe. Non enim [illegible] de gratia nisi aliquis signis [illegible] ex quo [illegible] per [illegible] possunt fieri miracula. [illegible]

[illegible] est [illegible] miracula magis [illegible] 137

Non [illegible] secundum [illegible] quod Angeli [illegible] potentiam [illegible] possunt aliquod per [illegible] donum [illegible] [illegible] ad cooperandum miracula angeli [illegible] per precibus impetrando

Precibus impetrando

quia [illegible] et [illegible] angelis [illegible] est [illegible]. Alius modus est quod angeli materiam disponunt [illegible] ad hoc quod miracula fiant. Sicut dicitur in resurrectione colligent pulveres mortuorum que divina virtute reducuntur ad vitam. Et hic modus [illegible] est angelorum. Nam [illegible] corporibus [illegible] in [illegible] non possunt nisi corpore mediante [illegible] quod [illegible] quod [illegible] allegat. Tertius est [illegible] aliquid cooagendo. [illegible] quod modo [illegible] super [illegible] in 22. de civitate dei [illegible]. Sive [illegible] deus [illegible] per martires [illegible] in corpore [illegible] sive [illegible] ad [illegible] impetrabiliter [illegible] impetrat martires fieri [illegible] impetrantibus non [illegible] sive alio modo hec miracula [illegible] in quo [illegible] per [illegible]. Sed [illegible] in 2. dyalogorum [illegible] non solum orando et impetrando sed et [illegible] hac cooperando miracula faciunt.

Mariam desponsando

cooagendo

Quod [illegible] et [illegible] exemplis [illegible]. [illegible] Joh I

Exemplis [illegible] Petrus [illegible] [illegible] Act. 3. [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] tamen [illegible] [illegible] [illegible] [illegible] [illegible]

Sancti etiam fecerunt miracula orando quorum ex parte
mirabiliter a deo esse passive concedendo. Et ...
Deus sive ipso miracula operatur ... ante [illegible]
ad ... spiritus ... humanis mediantibus superioribus
spiritibus ... angelis fecerunt. Ut in legislatione veteris testamenti
apparet. Et per hunc modum per spiritus angelicos ut humanos
superiori ... ad corporales creaturas ... ut ...
... creaturae ... divinum ... ut per
agentem ... spiritus humani vel angelici. Et ...
divine virtutis ad miracula ... Non quod aliqua virtute
humana habeat in ... manente vel ... vel
... in actu miracula possent ... virtute
miracula facere possent. ... Gregorius 2 dyalogorum ... esse
testatur. Et probatur ... Paulus ... a se
removeri ... impetravit. Et ... Benedicti
qui debitum ... suam voluit ... sororis
precibus impetratum. Sed virtus Dei ad ... miracula
in sanctis ... ad modum formae ... que
... non permanent ... ad ...
... sicut lumen in aere et virtus ...
Et ... per ... donum gratiae gratis datae quae
est gratia virtutum vel curationum. Ut ... haec
gratia que datur ad operandum supernaturaliter ... gratia
prophetiae quae datur ad supernaturaliter cognoscendum. Et quia
prophetia non ... prophetae sed solum
tunc ... cum tangit ... Gregorius ... super
in ... Daniel super Ezechiel. Nec est mirum. Sed ... hunc
modum ... ad ... miracula efficit in creaturis corporalibus
Cum ... creaturis corporalibus ... ad spiritum
... ut patet in ... Et ... ...

Angeli boni et homines boni per aliquod donum gratiae vel impetrando miracula possunt facere ... in ... ad opposita ... Et ... ex parte ...
miracula faciendi ... secundum capacitatem
... Et ... [illegible]
... gratie operatur miracula. Donum enim gratiae non
datur ... ad ... habentem gratiam ... sed
sed aliquibus datur donum gratiae gratis datae ad miracula
facienda ut dicitur 1 Cor. 12. Aliis datur gratia sanitatum
in uno spiritu. Aliis operatio virtutum ... sancti per
... miracula fecerunt ... Gregorius ... 2 dyalogorum
... adhuc ... mirabiliter ...
... modo ... Et ...
Alii ex parte fecerunt alii ex parte. Unde ... aliquis
ex parte facit operando sicut non solum impetrando ...
Angeli et homines ... miracula faciunt.

Marginal notes (left): ... per ... ; (right): non ... operando

Item dicit [illegible] triplicem cursum esse rerum scilicet — naturalem, voluntarium, mirabilem
Sed in cursu rerum naturali angeli tanquam medii
interdum in corpora naturaliter aliquid agunt quod ut dicit Augustinus in 3
de Trinitate. Quia corpora a deo reguntur per spiritum vite rationalem
et ergo in quarto dyalogorum dicit: Nichil in hoc mundo visibili
nisi per creaturam invisibilem disponi potest. Secundo circa cursum
rerum voluntarium. Nam ipsi angeli sunt medii inter nos et
deum illuminationes a deo acceptas in nos deferentes. Tertio circa
in cursu rerum mirabili in angeli sunt medii. Ita ut eis
agentibus miracula fiant. Agentibus inquam non virtute propria
sed virtute divina [illegible] agenda operantur et agunt ea miracula
facienda. Miraculum a deo est tamquam [illegible]
Item [illegible] Ego [illegible] audivi [illegible]
ad miracula facienda et multos [illegible] opera mirifica
sed hoc [illegible] est per angelos ut habetur Gala. 3
ordinata per angelos miracula fiunt.
Item Augustinus dicit in x de civitate Dei [illegible]
[illegible] et non [illegible] sed in [illegible] non [illegible]
[illegible] quod [illegible] est sed plus faciendi miracula [illegible] deo
[illegible] non [illegible] alius
[illegible] plurimum [illegible] non habent [illegible] qualiter [illegible]
est. Ita videtur in angelis et hominibus [illegible] plurimum
miracula faciendi [illegible] sunt [illegible] qui
solus agit miracula auctoritate et potestate [illegible]
et dispensatione et [illegible] ille solus potest legem
[illegible] vel in lege dispensare qui legem condidit sicut
patet in legibus humanis. Quia solus imperator potest legem [illegible]
qui legem condidit. sed solus deus legem nature [illegible]
[illegible] Ergo ipse solus potest miracula facere preter cursum naturalem agendo

Utrum angeli mali vera miracula possint operari.

[illegible]

Naturaliter

[illegible]

Nusquam

Illusionem

[illegible]

Etsi angeli mali per transmutationem corporum et illusionem sensuum videantur facere mira, talia tamen semper non sunt vera miracula ut ex dictis in [illegible] et per Augustinum communi opinione adducitur [illegible] xx. Illa enim signa et prodigia dicuntur que [illegible] mali possunt facere, hominibus tamen mira videntur vel per simulationem corporum vel per illusionem sensuum.

C [illegible]

Sed contra. Subito sanare infirmum miraculum est. Sed [illegible] miraculum fuisse [illegible] sepius [illegible] sanavit [illegible] hoc autem demones possunt facere. Nam medicinam adhibere infirmo sanitatem accelerat, possunt autem demones agilitate sue nature medicinas efficaces ad sanandum quas bene cognoscunt adhibere et sic ut videtur possunt subito sanare. ergo possunt miracula facere.

Respondeo dicendum [illegible] demonum arte velocem aliquem sanari, quin per curationem [illegible] relinquatur, quia licet [illegible] velocius per artem [illegible] fieri. Non tamen videtur quod possit subito sanare, licet aliquos alios effectus possit facere subito, quia medicine corporales successive operantur ad sanitatem [illegible]. Natura autem est sic agens paulatim. Unde oportet talia adhibere que possunt a natura moveri, et si plura adhibentur non conferunt ad sanitatem sed magis impediunt.

Unde cum [illegible] ad quam sanitatem natura [illegible] operatione demonum sanari non possunt. Secus autem est de illis effectibus qui dependent ab extrinseco agente, sicut a causis [illegible]. Demones igitur etsi subito sanitatem perficerent, non essent miracula [illegible] id agerent [illegible].

Sed contra. Facere mutos loqui est miraculum. Magus autem miraculum videtur esse [illegible] loquitur [illegible] quod Symon magus fecerit [illegible] demonibus, ergo.

Respondeo [illegible] quod Symon magus fecerit potuit fieri per illusionem et non per effectum veritatem. Si tamen effectum veritatem haec [illegible] non dabat cum [illegible] loquendi, sicut dicitur Marci [illegible] per miraculum sed [illegible] per aliquam [illegible] sonum formabat litteraliter et articulate voces similitudine et modo humano [illegible] et asina Balaam [illegible] loquebatur, angelo tamen bono operante.

Sed contra. Valerius Maximus narrat quod simulacrum Fortune quod Rome erat in via Latina non semel sed bis [illegible] locutum est hys verbis: rite me matrone vidistis, rite quam dedicastis [illegible] loquitur magis est miraculum quam [illegible] loquatur quod tamen est miraculum [illegible].

Respondeo hoc fieri [illegible] demonum per motum [illegible] sonum formare [illegible] in [illegible] similibus [illegible].

Sed contra. Legitur in hystoriis [illegible] pudicitie [illegible] aquam in vase perforato de tyberi portavit [illegible] aquam [illegible] quod fieri non potuit nisi per [illegible]

retineatur aqua ne fluat aliqua ad modicum tempus [illegible] ut patet est. Marci in Iordanis dimissione et cum sermone
Ad 6m aliquam bona in gentilibus fuerunt a deo fuerunt sicut beatus Petrus in [illegible] respondit et suos angelos bonos [illegible]. Marci patet fuerunt. Sed [illegible] demonum factum est. Non hic repugnant [illegible] et [illegible] localiter ab uno [illegible] ut [illegible] quam [illegible] naturam aliquid [illegible] ad [illegible] et [illegible] ut quaesivit in loco [illegible] demones [illegible] localiter [illegible] et [illegible] [illegible] est Marci [illegible] quam [illegible] demonum [illegible]
Sed dicitur multo difficilius est homines transformari in aliquod animal brutum quam aquam transferri in vinum sed aquam transferri in vinum est miraculum Ioh. 2. sed demones [illegible] homines transformant in bruta sicut Varro narrat [illegible] Diomedis a Troya revertentes in aves [illegible] qui [illegible] longum [illegible] templum Diomedis volabant. Narrat [illegible] Circes famosissima maga [illegible] in [illegible] mutavit et [illegible] Archadie quod [illegible] [illegible] in lupos [illegible].
Ad istud transformatio non fuerunt [illegible] secundum [illegible] apparuerunt per [illegible] demonis [illegible] aliquam corporalem speciem [illegible] ut [illegible] Aug. [illegible] 18 de civitate dei.
Sed dicitur Augustinus Iob demones [illegible] ignem de celo [illegible] omnia [illegible] Iob. [illegible] non [illegible] Marci [illegible] [illegible] [illegible] [illegible] filios eius evertentes [illegible] per aliquam [illegible]
Ad [illegible] permittente [illegible] demonis aliquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] fuerunt [illegible] Iob. demonibus [illegible] et [illegible]
Sed dicitur [illegible] Moyses virgam in serpentem mutavit Marci [illegible] hoc [illegible] magi pharaonis fecerunt [illegible] demonum [illegible] [illegible] [illegible] ut [illegible] in glo
Ad de operibus magorum pharaonis [illegible] non fuerunt vera [illegible] virge in serpentes sed hec fuerunt [illegible] apparencia [illegible] per aliquam [illegible] Aug. [illegible] in glo [illegible] ibidem [illegible] non fuerunt [illegible] vere virge in serpentes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] Moyses [illegible] [illegible] in serpentem [illegible] [illegible] [illegible] demonum [illegible] in serpentes [illegible] [illegible] non fuerunt hec [illegible] [illegible] demones et aliqua [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] serpentes [illegible]
Sed [illegible] Moyses fecit miraculum fuerunt quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] est

Nova
Vexa

G

Sed d a. Opera maleficorum magorum est remota ab ~~[illegible]~~ vlute
quam qui a sancto angelum sed per malos homines [illegible]
fuit maleficium unde ex [illegible] d(icitur) q(uod) a
In arte tua [illegible] et [illegible]
[illegible] maleficii fieri [illegible] est [illegible]
[illegible] quia [illegible] in [illegible]
[illegible] maleficii [illegible]

D argumento [illegible] ex [illegible]
[illegible] maleficium fieri [illegible] que [illegible]
[illegible] et [illegible] ad [illegible]
[illegible] Opabilis ac
[illegible] in quibus [illegible] verus effectus
Nec [illegible] maleficii [illegible]
[illegible] in quibus [illegible] veri effectus non [illegible]
[illegible] maleficii [illegible] malos opera
[illegible] effectus
[illegible] maleficia opera [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] probavi [illegible] [illegible] est signum
[illegible] sed numquam ut se diligere [illegible] de [illegible] vera [illegible] et [illegible]
meliora quam de [illegible] sentire [illegible] quam vera [illegible] in
amore est non [illegible] in [illegible] [illegible] [illegible] [illegible] quae
aut in hoc cognosceret quam mei discipuli estis si dilectionem habueritis
ad invicem [illegible] [illegible] aut in hoc cognoscet quam mei discipuli estis
si signa feceritis sed aut si dilectionem habueritis ad invicem apte induxit
quam [illegible] dei [illegible] non [illegible] sed solum dei caritatis
[illegible]

Utrum operacio miraculi sit attribuenda fidei et virtuti

~~Quia cum gratis data a virtutibus differt ... virtutes~~

prima potest causa principalis effectus sed ipse fides est causa faciendi miracula quia qui fidem habent miracula faciunt quod apparet ex ... Non ergo fidei attribuenda est operacio miraculi ...

In oppositum est illud apostoli ... Ergo ... qui credit ... hec sequentur In nomine meo demonia eicient ... quod ...

Nota quod homines sancti miracula faciunt dupliciter ... dyalogorum

secundum oracionem impetrando ut miracula divinitus fiant, per potestatem ... et ... modo fides ... reddit hominem ad miracula facienda ... ipsa est ... ad ... operandum et miracula faciendum.

Oracio

Quod hec ... videri potest. Sicut in ... videmus ... causa ... quia cause ... sunt ... effectuum ... attribuitur cause ... Sicut patet de virtutibus ... corporum inferiorum ... superiorum ... de orbibus inferioribus qui ... motum ... orbis habent ... singuli proprios motus. Ita est de virtutibus ... quibus ... Nam ... virtutes habent ... mundi a ... que ... a quo ... ut ... virtutes ... singularia ... correspondencia. Sicut ...

... ... operacionem, ... regnum ... quia ... causa ... actus ... ex quadam ... divina liberalitate, aliquam gratiam ... deus attribuit ... ad ea que sunt ... in hac ... Unde ... per ea que sunt ... eciam bona ... caritatem ... multiplicacionem ... alia ... unde ... Per hunc ... modum fides ... miraculorum operacionem

Marginal note (left): ... miracula ... dat ... faciunt ... torti ... gehenne ...

... sicut ... caritate. ... tercio ... ut assignari ... quod ... Prima miracula sunt quedam signa fidei ... per ea facta que naturam excedunt ... virtus ... que naturalem excedunt ... Unde apostolus ... Illi autem ... profecti predicaverunt ubique domino cooperante et sermonem confirmante sequentibus signis. ... Secunda ratio. Prima fides ... potissime divine potencie innititur ... que ... ut ... ad ... ... naturalem ... ad ... ... divina potencia in operacione miraculorum ... proprie fidei correspondet

Tercia

Secunda causa est quia miracula preter naturalem cursum fiunt
fides autem est que non de racionibus naturalibus et sensibilibus
argumentum assumit / sed de rebus divinis. Unde sicut
participans spiritualis in corpore mouetur dimittit spiritualis [?] sensualitas mouetur
infideles quasi contempnendo omnia que fiunt naturaliter [?]
fiunt quodammodo miraculorum operacionem / que preter naturalem virtutem
seu operacionem fit / Tercio autem quia per fidem homo maxime
disponitur ut ex potestate miracula faciat /
Quod autem de tribus racionibus patet.
Primo quod anima sancti potestate miracula dicitur facere
Non quasi miraculorum principalis auctoritas / sed sicut instrumentum
Unde quasi imperium divinum / cui natura obedit in
facit divina. per [illegible] ipsis rebus naturalibus existentibus
miraculis / quodammodo ipsis rebus [illegible]
Et autem divinum verbum in nobis habitat est per fidem
que est quasi participacio in nobis divine virtutis
Unde per propriam fidem homo disponitur ad ipsa miracula
faciendum / Secundo quia sicut quia de potestate
miracula fiunt operantur in virtute dei agentis in natura
sicut anima ad totam naturam operatur / sicut anima
ad corpus. Corpus autem ab anima transmutatur
per aliquam passionem maliciam / precipue per aliquam
imaginacionem / ut quando corpus inualescit per
concupiscenciam vel iram vel etiam inducitur ad
febrem vel lepram. Illud igitur homini facit
dispositum ad miracula facienda quod dicit eum
apprehensionem quandam superiorem et firmitatem / hoc autem
facit fides sua. Unde firmitas fidei precipue
operatur ad miracula facienda / Quod patet de hoc
quod dicitur Iacobi 1. Si habueritis fidem et non
hesitaveritis / Postulet autem in fide nichil
hesitans. Et dicitur [?] de potestate per nichil circa [?]
Tercio. Cum miracula de potestate fiunt inducitur ad
corpus fiat illud precipue quod reddit aptum
miracula faciendo de potestate quod animam separat et
ad operandum / hoc autem est per quandam imparem / Unde
abstractum ab illis quibus debet imparare / Unde
Anaxagoras dixit ut intellectus est immixtus
ad hoc ut imperaret. fides autem animam a rebus
abstrahit naturalibus et sensibilibus et cum in rebus intelligibilibus
fundat. Unde per fidem redditur homo aptus ad hoc
quod preter naturam miracula faciat. Et iusti est ut
alie virtutes ad faciendum miracula precipue cooperantur
que animam hominis a rebus corporalibus abstrahunt

Et dominus dixit act. 3a
[illegible] ordinem et [illegible]

Sunt quaedam et abstinentia quae [illegible] a [illegible]
quibus homo [illegible] [illegible] [illegible] / Alia vero [illegible]
quae ad disponenda [illegible] ordinavit non ita ad
faciendum miracula disponunt /

Ergo operatio miraculorum attribuenda est quae [illegible] facultati tamquam principali seu auxiliatrici
primo attribuitur tamen fidei velut dispositioni ad huiusmodi gratiam
assequendam habilitanti / patet ex dictis in [illegible] / et per illud

act. 3a quod dominus dicit / Si habueritis fidem [illegible]
dicetis huic monti tollere et [illegible] et mitte [illegible] in [illegible]
Et vero [illegible] Si vero oppositum est eius oppositum / et reliqua [illegible]
causa eius / sed incredulitas est eius impediens
miraculorum operationem unde dicitur de Christo act. 6 Non poterat
ibi hoc est in patria sua facere miracula nisi paucos
infirmos curavit / et mirabatur propter incredulitatem illorum
et act. [illegible] dicitur dominus [illegible] discipulis quaerentibus
quare non potuerunt eicere daemonium / propter incredulitatem vestram
vestram / ergo fides est causa faciendi miracula /

Sed contra Glossa super [illegible] act. [illegible] dicit nunc in nostris
prophetam quod [illegible] propheta / [illegible] / [illegible] eicere
[illegible] non est meritum illius qui operatur sed invocatio
nominis [illegible] / ergo videtur quod facere miracula non est fidei attribuendum
[illegible] aliquis malus [illegible] facit miracula non est
hoc ex merito suo. [illegible] [illegible] / sed est
ex quadam [illegible] [illegible] fidem [illegible]
in cuius professione [illegible] miracula facit /

Sed contra Caritas est prima et radix virtutum / sine
qua fides informis manet non [illegible] Ergo fidei
propter meritum attribuitur operatio miraculorum magis est
attribuenda caritati /

[illegible] Et hoc quod Caritas est maior virtus fide [illegible]
[illegible] fidei [illegible] / fides [illegible] magis [illegible]
ad [illegible] [illegible] miraculorum operationem / Est enim
[illegible] / Cum operatio [illegible] in hoc / quod res
intellectus aliquo sit in [illegible] Caritas autem est perfectio
voluntatis Cum operatio [illegible] in hoc quod voluntas
in ipsam rem tendit / unde per caritatem homo in deo
ponitur et in eo unum efficitur / per fidem autem ipsa
divina ponitur in homine. unde dicitur heb. 11 quod fides
est [illegible] [illegible] rerum / Et miracula fiunt
ad confirmationem fidei non autem ad confirmationem caritatis
ita

[margin notes, left:]
et radicati [illegible]
act. 11 dixit dominus habete fidem dei / Amen dico vobis quicumque dixerit huic monti tollere et mittere in mare et non haesitaverit [illegible]
[illegible] facere nisi paucos infirmos impositis manibus curavit
Con[tra]
quicumque dixerit fiet ei [illegible] dico vobis omnia quaecumque orantes petitis credite quia accipietis et venient vobis
Caritas [illegible] deo [illegible] homini in deum per fidem [illegible] [illegible] divina adhortatio

Sed d a. Cum sancti miracula fecerint ille plura proprie d3
miracula operari alibi / et sunt ut dicitur operantur
hec autem sunt maiora / unde dicitur Jo 14 Et dico quod volui
consenserunt semper mihi et omnia que quecumque petierunt fiet illis
a patre meo / et in persona electorum in deum et debet sic
petentes ordinari / persona convertentes hec quod qualitatem
Caritas meretur plurimum / sed in faciendo
miracula fides meretur specialiter operandum.

Sed d a. Jo 11. Cum quando petivit deum non audit
Caritatis autem sola est que petita recipit ut dicitur [illegible]
nimia dilecta esse caritas / quia caritate et non
fides quam alibi miraculis operandum.

Sunt plus dicit de [illegible] est excellenti
non ordinarie super miraculis / unde falsam
quia non enim Deus audit peccatores
sunt sancti / Nam meretur quia non obtinere meretur / et sic orationem
quam habitualiter sunt non opera meritoria / Sunt
impetrant / licet non sit meritoria / Sunt
et aliquam ipsi orationem meretur / sed non impetrant / Ut patet pro amore [illegible]
Non impetrationem fiunt ad id quod petit / et
miraculi solum gratie / Meritum autem fiunt ad
iustitie solum que meretur et iustitie.
sermonem quem [illegible] ad miraculum

Sed d a. Omnia miracula alia ad miraculum
incarnationis ipsius ordinantur / quod est miraculum miraculorum
ad incarnationem ipsius alibi [illegible] Jo 3 Sic
deus dilexit mundum ut filium suum unigenitum daret
quia et alia miracula sunt [illegible] et non fidem [illegible]
Ista obiectio probat de operatione miracula simpliciter
a deo / que ad omnia que in creatura operatur nomine
dicitur / Nos autem loquimur de operatione miraculi sicut quod
est ab homine / Ideo [illegible] illa non est ad propositum.

Sed d a. Acte 6 dicitur Stephanus plenus gratia et
fortitudine faciebat signa et prodigia in populo.
Fortitudo in [illegible] v. dicitur ij sed ad [illegible] fortitudinem
passionibus tollerandis et constantia confessionis quantum
in martiribus [illegible] fidei fortitudinem.

Sed d a. [illegible] causa ponitur effectus / sed quo fides
est causa faciendi miraculum / unde quando fidem habet
miracula faciat / Nam fides non est causa sufficiens
ad miracula facienda / sed dispositio quedam
ad miracula facienda / Ideo [illegible] per meritum
sunt autem miracula fidei [illegible] [illegible] varias causas
que hominibus [illegible] dispensat.

Omne peccatum suggeratur a dyabolo.

Respondeo dicendum quod causa alicuius potest aliquid dici dupliciter. Uno modo directe. Alio modo indirecte. Indirecte quidem sicut cum aliquod agens causans aliquam dispositionem ad aliquem effectum, dicitur esse occasionaliter et indirecte causa illius effectus, sicut si dicatur quod ille qui siccat ligna est occasio combustionis ipsorum. Et hoc modo dicendum est quod dyabolus est causa omnium peccatorum nostrorum, quia ipse instigavit primum hominem ad peccandum, ex cuius peccato consecuta est in toto genere humano quaedam pronitas ad malum. Et ad omne peccatum. Et per hunc modum intelligenda sunt verba Doctorum Damasceni et Dyonisii. Directe autem dicitur esse aliquis causa alicuius quod operatur directe ad illud. Et hoc modo dyabolus non est causa omnis peccati. Non enim omnia peccata committuntur dyabolo instigante, sed quaedam ex libertate liberi arbitrii et carnis corruptione, quia ut dicit Origenes, etiam si dyabolus non esset, homines haberent appetitum ciborum et venereorum et huiusmodi, circa quem appetitum multa inordinatio contingeret, nisi per rationem talis appetitus refrenaretur, et maxime supposita corruptione naturae. Refrenare autem et ordinare huiusmodi appetitum subiacet libero arbitrio. Sic ergo non est necesse omnia peccata esse ex instinctu dyaboli promoventis vel petrantis. Sed quia tamen ex instinctu eius primum peccatum perpetratum est, ad ea perpetranda et consentienda, eo blandientibus decepti homines sunt, quo decepti et perpetua [illegible] ut dicit Ysidorus. Et ille quae [illegible] peccata sunt et primi parentes [illegible] absque instinctu dyaboli petrantur, per ea tamen homines sunt filii dyaboli, imitantes eum qui [illegible] de quolibet peccatore dici potest quod dyaboli deceptos [illegible].

Non est tamen aliquod genus peccati, quod non proveniat ex instinctu dyaboli interdum, quamvis [illegible] ex instinctu dyaboli non [illegible].

Multa peccata committuntur sine suggestione dyaboli perpetrata. Et dicit Augustinus libro de dogmatibus ecclesiasticis.

Non omnes cogitationes nostrae malae a dyabolo excitantur, sed aliquotiens ex nostri arbitrii motu emergunt, sed aliquotiens in nostri arbitrii [illegible]. Non tamen est aliquod genus peccati quod non proveniat ex instinctu dyaboli.

Notandum quod Damascenus: Omnis malitia et omnis immunditia a dyabolo excogitata sunt. Et dicit Dyonisius ut [illegible] dicit multitudo demonum est causa omnium malorum et sibi et aliis. Et Ysidorus de summo bono. Eorum blandimentis decepti sunt homines, primi parentes in paradiso decepti sunt, sed non decepti sunt ex suggestione dyaboli. Non tamen omnia peccata proveniunt ex suggestione dyaboli.

~~Et ergo Damascenus: Omnis malitia et omnis immunditia a dyabolo excogitata sunt.~~

~~Et Dyonisius [illegible] multitudo demonum est causa omnium malorum [illegible]~~

Marginal notes (left):

Ad hoc [illegible] sequitur [illegible] Augustinus

Et si non aliquod genus peccati quod non proveniat ex instinctu dyaboli

Marginal notes (right):

Indirecte

Directe

de quolibet peccatore dici potest quod dyaboli deceptos

Notandum ex [illegible] patre dyabolo est. Et hoc autem non est necesse omne peccatum a dyabolo esse et causari, sed occasionaliter et indirecte.

cxiiij a

Utrum dyabolus possit hominem inducere ad peccandum interius persuadendo

Nota secundum doctorem sanctum in questionibus de potencia q. 21 art. 8 directe movens hominis voluntatem per dyabolus non potest esse nisi sit habitum vel persuadens aliquid homini dicitur | modis sufficienter
sed solum per modum persuadentis | Persuadet autem aliquid homini du-
| plex: visibiliter, sicut dyabolus in aliqua specie homini sensibiliter apparet / et ei
sensibiliter loquitur et persuadet peccatum, sicut temptavit primos homines in paradiso
in specie serpentis / et Christum in deserto in aliqua specie sibi visibiliter apparens
Alio modo invisibiliter / et sic diversimode per modum persuasionis.
Sicut enim proponitur aliquid virtute cognoscitive vel homini.
Et hoc potest fieri tripliciter / Primo vel proponitur quantum ad intellectum
Secundo quantum ad intellectum / Primo intellectivo | Vel quantum ad sensum interiorem
Quantum ad intellectum / Primo intellectivo | vel quantum ad sensum exteriorem
homini potest adiuvari ab intellectu ... intellectum homini aliquid imprimendo
Angelus ad aliquid cognoscendum ut dicit Dionysius. Intelligere est
per modum cuiusdam illuminacionis ab exterioribus. Eo quod intelligere est
per modum cuiusdam illuminacionis ab exterioribus secundum ordinem sue nature
cum actus quidam perfectus est vel recipiendo. Primus autem dyabolus sicut sunt sunt
quedam pati 3 de anima. Primus autem dyabolus illuminando sicut illuminatur
possit hominem aliquid imprimere intellectum vel intelligere quibus magis illuminatur
bonus Angelus / Non tamen hoc facit cum intellectus quibus dyabolus intendit
tanta magis potest ... a deo / quia dyabolus intendit
Ideo persuasio dyaboli non fit per illuminacionem intellectus sed solum per
impressionem quandam in viribus sensitivis interioribus vel exterioribus imprimere potest
Naturaliter autem in viribus sensitivis interioribus vel exterioribus natura est Movere
Considerandum est / quod Natura corporalis naturaliter nata est
localiter a spirituali / Non autem nata est formari ab ea immediate
sed ab aliquo corporali agente ut philosophus dicit 7 methaphysice
Et ideo natura corporalis nata est obedire bono vel malo Angelo
ad motum localem / Et per hunc modum demones possunt
colligere semina quibus adhibita aliquibus effectibus mirabiles faciunt
ut dicit Augustinus 3 de trinitate. Sed quantum ad formacionem
Natura corporalis Nature spirituali non obedit ad nutum
Unde demones non possunt naturam corporalem formare
Nisi virtute corporalium seminum ut dicit Augustinus
Hec eciam ... Nature corporali accidit
possunt inveniri / ... possibile per demones fieri / Nisi dimittitur
impedimentum / Apparicionem autem seu representacionem ... in
organis animalibus ... ut potest fieri per aliquem motum
localem nature corporalis / Sed philosophus ostendit de sompno et vigilia
et ... assignans causam apparicionis sompniorum
Unde cum animal dormierit descendente plurimo sanguine
ad principium sensitivum simul descendunt impressiones relicte ex sensibilium motibus
que in sensibus conservantur / Et movent principium sensitivum ita quod
apparent ac si tunc principium sensitivum ab ipsis rebus exterioribus
immutaretur / Quod eciam accidit in dormientibus et apparentibus
sompniorum ex motu locali spirituum et humorum /
Unde accidere potest per talem motum localem per demones procuratos
Aliquando quidem in dormientibus Aliquando autem in vigilantibus
in quibus demones commovere possunt interiores spiritus et humores

Visibiliter

Invisibiliter

Persuasionis

Intellectum

Sensus

Sicut fecerit in producione gigantum vel ranarum Exo. 8

Aliquando quidem est ad hoc quod tollitur usus rationis liget[ur] ut apparet in arreptitiis / manifestum est enim quod ex magna perturbatione spirituum et humorum impeditur rationis usus / et actus ut patet in freneticis / et dormientibus / et ebriis /

Aliquando autem absque ligamine rationis / sicut et bonis vigilantibus et usum rationis habentibus per reuelationem spirituum et humorum commotionem / sed tamen consimiliter operatur demon quando aliquas imagines thesauro educit / ad potentiam ut viso aliquas imaginum [illegible]

Cum igitur demones hoc in vigilantibus / et usum rationis habentibus facere / tanto magis et facilius poterit spiritum ad [illegible] spiritum [illegible] reductum et in eum imaginationes incitare / quanto magis ab aliqua passione detinetur / Unde ut philosophus in [illegible] aliquis passione existens a modica similitudine mouetur / sicut in passione existens a modica similitudine amati [illegible] / [illegible] timens [illegible] quibus superatur [illegible] / quanto [illegible] passionibus magis [illegible] quibus passionibus magis subduntur passionibus magis [illegible] in corde imaginationes efficacius imprimunt quod [illegible] / [illegible] [illegible] spiritum in [illegible] [illegible] retractum vel [illegible] vel [illegible] spiritum [illegible] vel [illegible] / [illegible] aliquis videt vel audit aliquid [illegible] / [illegible] et [illegible] cum [illegible] / et hoc modo Augustinus dicit [illegible] [illegible] in [illegible] / [illegible] [illegible] omnibus [illegible] [illegible] per [illegible] [illegible] patet / [illegible] dyabolus [illegible] [illegible] vel [illegible] et est [illegible] in [illegible] [illegible] et [illegible] [illegible] [illegible]

Alio modo disponendo [illegible] per [illegible] / quod facit aliquos magis [illegible] et [illegible] vel ad aliquod [illegible] dispositos ad irascendum / vel concupiscendum vel ad aliquod aliud [illegible] corpore aliqualiter dispositum / est homo / Manifestum est enim quod [illegible] et alias [illegible] magis pronus ad concupiscentiam / [illegible] passiones / quibus [illegible] homo / disponitur ad [illegible] / [illegible] dyabolus [illegible] instigat ad peccandum [illegible] [illegible] / [illegible] [illegible] et disponendo / [illegible] peccatum / [illegible] hoc [illegible] voluntati / [illegible] / peccatum enim ut dicit Augustinus [illegible] est voluntarium [illegible] voluntarium non est peccatum / [illegible] [illegible] non habebunt usum [illegible] / nichil quod faciunt est [illegible] / [illegible] [illegible] [illegible] non [illegible] est peccatum / [illegible] [illegible] [illegible] Nullus [illegible] [illegible] [illegible] vel [illegible] vel plaga [illegible] [illegible] [illegible] vel alia [illegible] [illegible] [illegible] [illegible] / Et [illegible] [illegible] [illegible] loquens [illegible] et [illegible] dicit [illegible] [illegible] voluntati / quicquid faciunt totum imputandum est voluntati / peccatum [illegible] a dyabolo suggerente volente [illegible] [illegible]

Et si dyabolus homo ad peccandum extrinsecus et interius persuasionibus et dispositione mentis interius [illegible] petit sibi voluntate consentire persistat · patet quod dicitur in [illegible] quod sicut anima [illegible] motus aut est naturalis / aut violentus / aut voluntarius / et motus potentie non est [illegible] / quia naturam laedit / nec violentus / quia a potentia [illegible] procedit / ergo voluntarius et ideo [illegible] sufficiens dimiss[illegible].

Cor[illegible]. Sed dicitur quod omne agens suum effectum [illegible] / dyabolus angelus [illegible] non potest [illegible] Aug. de [illegible] ergo non potest [illegible] cogitationes interius ad peccandum inducendo.

Ad [illegible] dyabolus cogitationes interius non potest [illegible] in [illegible] suis [illegible]

[illegible] Sed dicitur forme nobiliori modo sunt in virtutibus interioribus quam in materia corporali / sed dyabolus non potest imprimere formas in materia corporali / sed aliquam formam naturalia adhibita / quia materia [illegible] forte [illegible] aliquam formam naturalia adhibita / quia materia corporalis non obedit ad nutum [illegible] Aug. [illegible] Aug. de [illegible] ergo non potest imprimere formas in virtutibus interioribus.

Causando localiter movendo

Ad [illegible] dyabolus non potest imprimere in [illegible] causando formas [illegible] non [illegible] potest dyabolus facere quod [illegible] naturalis [illegible] / sed imprimit per motum localem [illegible] quod dicit [illegible] / materia / quod sunt in materia / sed [illegible] causant a formis quae sunt in materia / [illegible] formis [illegible] causantur [illegible] quae sunt in materia / sicut formae [illegible] / forme aut [illegible] in organo corporali / ergo non potest a dyabolo [illegible] quod est [illegible] naturalis [illegible] ratio huius [illegible] quod est [illegible].

Hoc [illegible] ordinem naturae / [illegible] ordinem [illegible] ordinem naturae [illegible] naturae cuius est [illegible] ordinem virium [illegible] / Nam [illegible] [illegible] et [illegible] et [illegible] [illegible] est [illegible] a [illegible] [illegible] procedendo [illegible] dyabolus non potest [illegible] virium [illegible] dyabolus non potest a [illegible] dyabolus [illegible] non [illegible] per ordinem naturae [illegible] / sed [illegible] localiter movendo / in [illegible] / [illegible] [illegible] vite [illegible] / sed omnes [illegible] / ergo non potest [illegible] a dyabolo / sed solum ab [illegible] [illegible] a [illegible].

C[illegible]. Sed dicitur [illegible] quod [illegible] / sed dyabolus non potest [illegible] [illegible] formam [illegible] ergo dyabolus non potest [illegible] actum [illegible] virium [illegible] dyabolus [illegible] et aliquam [illegible] et humorum [illegible] aliquem [illegible] digestum vel [illegible] / sed hoc non est [illegible] [illegible].

[illegible] Deus reddet [illegible] si non [illegible] habe[illegible] / [illegible] nec deus [illegible] / [illegible] homo [illegible] in culpam.

[illegible] [illegible] voluntas [illegible] et [illegible] non [illegible]

Aug. 23 q. 8 [illegible] [illegible]

[illegible] [illegible] [illegible] voluntatem / Nam voluntas [illegible]

[illegible] [illegible] [illegible] [illegible]

Deum impugnat &
Adversitas enim extollitur
Ipsa est que paradisum spoliat
Infernum ditat
Sanguinem xpi evacuat
Iudicium dei ... nichil ... [illegible]

Utrum dyabolus sit causa peccati humani et videtur quod sic [illegible]

[illegible] dyaboli mors intravit in orbem terrarum sed mors est [illegible] ex peccato ergo dyabolus est causa peccati [illegible]

[illegible] est [illegible] Augustinus de libero arbitrio [illegible] Non aliquid est causa peccati humani [illegible] quam [illegible]

Beda [illegible] in [illegible] de potentia q. 21 art. 3

Causa [illegible] quod est disponens

vel quod est consulens [illegible] persuadens [illegible]

vel quod est perficiens [illegible]

[illegible] de causa quod est perficiens [illegible] causa [illegible] ad quam sequitur effectus [illegible] sed [illegible] statim effectus sequitur

Non [illegible] ad [illegible] disponens vel consulens vel [illegible]

[illegible] ut [illegible] Augustinus [illegible] 83 q.

[illegible] dyabolus humani peccati causa esse [illegible] per modum disponentis vel persuadentis [illegible]

[illegible] apparet in hiis que [illegible] dyabolo subdunt [illegible] perficiens causa esse non [illegible] in formis producendis causa perficiens est ex eius [illegible] formam [illegible] in [illegible] causa perficiens est [illegible] agens directe [illegible] ad agendum [illegible] non est [illegible] causa peccati [illegible] voluntatem ad [illegible] peccati

Voluntas autem ad aliquid inclinari [illegible] ab exteriori [illegible] ab interiori

Ab exteriori quidem sicut ab obiecto [illegible] apprehenso [illegible] apprehensum [illegible] voluntatem [illegible] hunc modum [illegible] consulens vel suadens [illegible] aliquid esse bonum

Ab interiori [illegible] voluntas ab eo quod [illegible] ipsum voluntatis actum [illegible] voluntati [illegible] voluntatem [illegible] appetitus [illegible] bonitate [illegible] non est [illegible] voluntas [illegible] ad quod [illegible] ordinatur [illegible] est ordinare ad [illegible] appetitus [illegible] potencias [illegible] non [illegible] apparet [illegible] voluntatem [illegible] non aliquid [illegible] velle [illegible] que [illegible] [illegible] potencias [illegible] sicut [illegible] apparet [illegible] que [illegible] sequitur [illegible] non [illegible] habent [illegible] sicut [illegible] non [illegible]

h[illegible] [illegible] assensum / Est autem [illegible] [illegible] que [illegible] convertuntur
primis principiis ex necessitate assentit / aliquis huiusmodi [illegible]
connexionem cognoscit / Sic igitur erit et circa voluntatem
[illegible] voluntas ad intellectum ex necessitate movetur quod non apparent
habere necessariam connexionem cum beatitudine / que est ultimus finis
/ Manifestum est autem quod huiusmodi particularia bona non habent
necessariam connexionem cum beatitudine / quia sine quolibet eorum
potest homo esse beatus / Unde quantumcumque bonum proponatur
aliquid circa ut bonum / voluntas non ex necessitate in illud
tendit / Bonum autem perfectum quod est deus necessariam quidem
connexionem habet cum beatitudine hominis / quia sine eo
[illegible] non potest homo esse beatus / Verumtamen [illegible] connexionis necessitas
non manifeste apparet homini in hac vita / quia deum
non videt per essentiam / Ideo etiam voluntas hominis
in hac vita non ex necessitate deo adheret / Sed voluntas
[illegible] eorum qui deum per essentiam vident manifeste cognoscunt
ipsum esse essentiam bonitatis et beatitudinem hominis / Ideo eius
voluntas [illegible] [illegible] deo non inherere / Sicut nec voluntas nostra potest
[illegible] beatitudinem non velle / Patet ergo quod obiectum
non ex necessitate movet voluntatem / Et ideo nullum
non ex necessitate movet homo ad agendum
persuasio ex necessitate [illegible]
Relinquitur ergo quod causa [illegible] et propria actus voluntatis
sit solum illud quod interius operatur / hoc autem nichil
aliud potest esse quam ipsa voluntas / sicut causa secunda
et deus sicut causa prima / Unde [illegible] est quia
motus voluntatis nichil aliud est quam inclinatio quedam
voluntatis in volitum / sicut et appetitus naturalis
nichil aliud est quam inclinatio nature in aliquid
Inclinatio autem nature est et a forma naturali et ab eo qui
dedit formam / Unde motus gravis sursum
est ab eo [illegible] et a generante qui talem formam
creavit / Sic igitur motus voluntatis procedit
a voluntate / et a deo qui est voluntatis causa / qui solus
in voluntate operatur / et voluntatem inclinare potest
in quodcumque voluerit / Deus autem non est causa peccati
Relinquitur igitur quod nichil aliud sit directe causa peccati humani
nisi voluntas / Sic ergo manifestum est quod dyabolus
non est causa directe peccati / sed per modum persuasionis tantum
Ex quibus [illegible]

Etsi dyabolus sit quandoque causa peccati per modum dispponentis / persuadentis et consiliantis
sola tamen voluntas est causa peccati per modum perficientis. Neque preceptis
[illegible] [illegible] in [illegible] / Et dicit Augustinus in libro 83 questionum quod ad hominis voluntatem
causa depravationis eius redit / sive aliquo sive nullo suadente
depravatus sit / sed homo depravatur per peccatum / ergo causa peccati hominis non est
dyabolus sed voluntas humana.

Preter peccatum hominis ergo liberum arbitrium hominis periret. Sed diabolus non potest liberum arbitrium hominis movere, et hoc cum repugnat libertati. Non est ergo diabolus causa peccati.

Sed contra Augustinus [illegible] de trinitate: peccatum in affectu [illegible]. Sed diabolus sua societate malignos affectus inspirat. Item Beda dicit: omnis actus qui animam in affectum malum trahit [illegible]. Ergo diabolus videtur causa peccati.

Responsio: verum est per modum persuadentis.

Sed contra: inferior natura est a superiori movenda. Sed sicut natura [illegible] hominis ordine nature est infra naturam angelicam. Sic voluntas humana ordine nature est infra voluntatem angelicam, cum eius actus [illegible] voluntatem [illegible] comprehensiva. Ergo angelus malus [illegible] malam voluntatem potest movere voluntatem hominis ad malum, et potest esse causa peccati.

Responsio: inferius natura est movendum a superiori [illegible] ab actu [illegible] natura [illegible] diabolus potest superior non infert [illegible] voluntati [illegible] naturam humanam ordine nature [illegible] potest voluntatem movere, et non est [illegible] causa peccati [illegible] causa [illegible] ad quod [illegible] aliquid [illegible].

Sed contra [illegible] diabolus corda hominum [illegible] cupiditatibus [illegible] malorum est cupiditas [illegible] causa peccati. Ergo diabolus [illegible] cupiditatibus persuadendo.

Responsio: diabolus [illegible] causa peccati est voluntas mutabilis.

Sed contra Augustinus [illegible]: causa peccati [illegible] in quo est causa [illegible] angeli [illegible] non [illegible] mala voluntas diaboli [illegible] ergo [illegible] est causa male voluntatis hominis [illegible] non habet ordinem ad [illegible].

Responsio: peccatum angeli et hominis non habet ordinem [illegible] angeli [illegible] peccati hominis [illegible] non oportet quod peccatum diaboli sit causa peccati hominis.

Sed contra: diabolus [illegible] hominem [illegible] peccatum [illegible] [illegible] est. Sed [illegible] dat [illegible] [illegible] causa [illegible] diabolus [illegible] ergo peccatum in hoc [illegible] persuadente.

Responsio: diabolus [illegible] hominem peccatum [illegible] persuadendo.

Sed contra [illegible] dicit: sicut deus est [illegible] bonorum nostrorum, diabolus est [illegible] mali [illegible] causa [illegible] peccatorum nostrorum. Diabolus est [illegible] causa [illegible] ad [illegible] est bonorum [illegible] quod diabolus non [illegible].

Responsio: [illegible] persuadens [illegible] movens [illegible] diabolus non est causa peccati [illegible] angeli [illegible].

Sed contra: sicut angeli boni habent se ad bonum, sic angeli mali ad malum. Sed angeli boni reducunt homines ad bonum [illegible] diabolus [illegible] [illegible] [illegible] malum [illegible] causa peccati.

Responsio: angeli boni reducunt homines in [illegible] non quod [illegible] movendo [illegible] per modum persuadentis [illegible] diabolus [illegible] ad peccatum voluntatem [illegible] per modum persuadentis.

Primo [Superbia]

Dyabolus in eo peccavit mortaliter quod [illegible] similitudinem et equalitatem appetivit divinam. Et videtur quod non quia dicit Anselmus de casu dyaboli: Dyabolus hanc appetivit ad quod non pervenisset sed magis pervenisset ad equalitatem et similitudinem dei. [illegible] appetivit [illegible] [illegible] in eo [illegible] esse [illegible] Ecclesiastici consequendum in [illegible] rerum et [illegible] esse [illegible] sed hoc non [illegible] [illegible] [illegible] ad [illegible] sicut creatura [illegible] ad equalitatem dei [illegible]

Primo dicit quod [illegible] dyabolus peccare potuit [illegible] [illegible] Secundum [illegible] de [illegible] in [illegible] 2. dis. 7. articulo 1. [illegible] petrus 2. [illegible] Cum omne malum sit error [illegible] potest aliquis errare non [illegible] malum esse in voluntate [illegible] in judicio [illegible] in [illegible] vel in [illegible] in [illegible] angelus non [illegible] [illegible] [illegible] in [illegible] [illegible] duo sunt [illegible] [illegible] in hac [illegible] [illegible] Aut quia [illegible] [illegible] in hoc [illegible] Et [illegible] [illegible] [illegible] judicium [illegible] [illegible] [illegible] sunt [illegible] Aut quia [illegible] [illegible] [illegible] [illegible] in angelo [illegible] Cum [illegible] [illegible] Aut [illegible] [illegible] [illegible] in affectu [illegible] angeli [illegible] in [illegible] [illegible] natura sunt error in [illegible] eligendo [illegible] [illegible] [illegible] aliquid [illegible] [illegible] aliquod [illegible] eligendum est [illegible] aliud [illegible] aliquod [illegible] [illegible] [illegible] [illegible] ad eligendum non [illegible] [illegible] [illegible] [illegible] aliquod bonum [illegible] [illegible] [illegible] [illegible] eligendo [illegible] [illegible] aliam [illegible] [illegible] sub aliqua [illegible] [illegible] eligere [illegible] [illegible] dyabolus in [illegible] debebat [illegible] [illegible] [illegible] in [illegible] [illegible] articulo 3 [illegible] [illegible] ut [illegible] doctor [illegible] in [illegible] plena [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] finalem [illegible] [illegible] [illegible] valuit [illegible] sancti angeli [illegible] [illegible] [illegible] in naturam [illegible] sue nature [illegible] tamen [illegible] sed [illegible] [illegible] [illegible] Augustinus in li. 3 [illegible] [illegible] dyaboli in hac [illegible] [illegible] est [illegible] delectabilis [illegible] ad [illegible] [illegible] [illegible] [illegible] ad se natura [illegible] angelus [illegible] delectatur [illegible] angelicam [illegible] [illegible] superbia [illegible] [illegible] [illegible] [illegible] [illegible] dyabolus [illegible] [illegible] potuit appetendo aliquod [illegible] [illegible] appetendo aliquod bonum [illegible] similem [illegible] [illegible] [illegible] [illegible] ordinem [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sue nature [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doctor [illegible] articulo 2. [illegible] [illegible] in appetibile [illegible] appetitus naturalis [illegible] [illegible] [illegible] [illegible] appetitus [illegible] vel [illegible] sive intellectivum [illegible] [illegible] apprehensum

[Margin notes:] [illegible] dyabolus non appetivit equalitatem dei [illegible] ad aliquid [illegible] ad [illegible] quod [illegible] similitudinem [illegible] ad quod [illegible] pervenisset [illegible] appetivit [illegible] [illegible] appetivit [illegible] ut debebat. Cum [illegible] non potuit appetere [illegible] bonum [illegible] angeli [illegible] [illegible] et non [illegible] 3 [illegible] non [illegible] appetere bonum [illegible] appetens bonum [illegible] angeli [illegible] [illegible] [illegible] eligit [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible]

sustentat
tanto in eo cum digne [illegible] ante ex arbitrio staret
Et eo maior apud deum esset fierent quo mirabilius [illegible]
motum voluntatis studio [illegible] ... [illegible]

1 Peccavit diabolus in eo quod in sua natura et potestate est delectatus
2 Peccavit diabolus in eo quod magis ad se quam ad deum voluit preparare
bonis fuisset si stetisset ... [illegible] est conversus

3 Peccavit diabolus in eo quod inordinato modo omnium [illegible]

4 Peccavit diabolus ... [illegible] et ... voluit

Peccavit diabolus ... presens et ... [illegible]

5 ~~[illegible]~~ peccavit ... in gratiis sibi datis delectatus et [illegible]
omnes et singuli ... nec est in deum datorem suum honorem referens
Nec illi de ipsis gratias agunt

3 Diabolus peccavit quia adeo se attulit in eo quod voluit
per providentiam sue nature donum ... debuit
quod a deo per gratiam obtinere quam ... eligendo

4 Diabolus peccavit in eo quod ... ea ... abusus est
et alterum quod debebat eum ab eligendo ... [illegible]
in deo

[illegible] 26 nov. 27

Hic sunt argumenta et [illegible] ... pascua et ... sed
[illegible] non querunt quod bona ... et ... affectatas
... Job 36 ... vita eorum ... [illegible]
... bona
... in voluptatibus ... [illegible]
... stella ... voluptatibus ... filii
... montem ... pascuis ... [illegible]
quia ... in ... vestigium quia et
... ad ... sub ... et
... vita bona ... et ...
... in hac vita ... a medio ... appetunt ...
... in hac vita appetunt ... et ...
... quam ... non ... [illegible]

Cap^m

Cap^m Voluntas non est nisi vel boni simpliciter vel apparentis boni
sed angelus non potest appetere nisi veri boni / quia intellectus eius
sic est rectus / quia cognoscit per sua genera / fantasia vi-
recta et non recta [illegible] & Avicenna. Ergo voluntas non potest appetere nisi
veri boni sed appetendo verum bonum non peccant ergo etc.

Secundum Marsilium in scripto 2

Ante peccatum angeli primi [illegible] tempore [illegible] fuit error in
eorum intellectu / patet / Quia deus misericors et iustus nunquam
penam infligit nisi demeritum precesserit / Item ac
intellectus in intellectu angeli fuisset pena / ergo angelo
ante peccatum inesse non potuit / Item Ante peccatum
intellectus angeli non potuit reputare ipsi angelo quod
esset placitum deo quod [illegible] esset bonum vel quod
habere placitum divinum [illegible] esset sibi bonum vel quod
habere [illegible] esset sibi bonum. Patet quia
si intellectus angeli putasset angelo ante peccatum ista esse bona
fuisset error in intellectu angeli ante peccatum / quod falsum est
quia sic angelo infuisset pena sine culpa / quod non
decet iustitiam divinam / patet. Item intellectus angeli putavit sibi
[illegible] quam super omnes naturas [illegible]
quam ipsi per suam [illegible] intelligere et [illegible]
[illegible] argumentum [illegible] fuit quia ipsi a [illegible] habent
[illegible] ipsi [illegible] dilectionem divinam super omnes naturas
naturales [illegible] quia [illegible] est [illegible] /
et [illegible] in [illegible] peccavit / [illegible] error
[illegible] voluntate peccavit / [illegible] voluntate
intellectus [illegible] in affirmando / [illegible]
in intellectu [illegible] omnis [illegible] / quod solum [illegible]
gratia dei dilectionem fuit [illegible].
[illegible] quibus [illegible] i. Angelus [illegible] eligendo [illegible] a deo

Sed nimia perfeccionis sue naturalis dominium a se habere voluit / quod a deo per graciam obtinere debuit / Ex nimia confidencia in naturalibus dileccione dei / conuertens se super se ipsum / ab illa dileccione dei se auertit / et sic Ordo sapiencie qui ex hac elecione mota deo appetit(?) voluisse Amor altissimo [illegible] ... deo quia prepollencia ex naturalibus eligit / quia deo ... imposuit [illegible] ... quod sua beatitudinem ex naturalibus habere volebat / et non ex gratia dei / Non quod sibi hoc reputabat presumptum ut bonum / sed solum ... Non attendens magna pericula secundum ... naturalibus / sed quod ... haut solum a deo esse petendam ... per dileccionem sui inordinatam. Ex qua elacione ... consequenter ... voluit / et aliis ... Sed magnitudo ... sua natura magna sibi sua perfeccione ... a deo ... Sed ... super sua perfeccione ... pondere ... esse dependens a ... Non ... naturalibus sua perfeccione ... sibi et suis naturalibus ... in culpam

Sin perii / hec enim Amor sui efficiens hic offert

Unde dicit Johannes in policratico li. 3 c. 3 Si in medio ... quare ... temptacio ... virtus ... in culpam ... Et hec in Anglo ... naturalibus habere voluit / et sic in culpam ... naturalibus ... Mors ... Hec Amor sui ... omnibus ... est ... et radix omnium malorum ... Superbia est ...

Amor

Et dicit Aug. de ciuit. dei li. 12 c. vltimo in termino

Referens causam dicit [illegible] Anselmus [illegible] ad [illegible] dei

Celestem [illegible] amor dei [illegible] ad [illegible]

Sed dicit Anselmus [illegible] Lucifer et alii angeli peccauerunt [illegible] Lucifer peccauit

hoc fecit ex [illegible] in substancia de libero arbitrio [illegible] vltimus finis

[illegible] quod [illegible] aut illam [illegible] habuit ex natura [illegible] quia

[illegible] habuit [illegible] aliquis angelus [illegible]

[illegible] aut [illegible] est in

[illegible] quod fuit appetito [illegible] ex deliberacione aut ex [illegible] voluntate

quod voluit [illegible] illam [illegible] peccatum non fuit

ex [illegible] sed ex [illegible] voluntatis solius

Angelus illam [illegible] habuit [illegible] vehementem

delectacionem quam habuit ex [illegible] pulcritudinis

qua aliquando absorptus [illegible] [illegible]

[illegible] quam [illegible] videbat [illegible]

[illegible] Nec fuit [illegible] quam [illegible] tamen ex

[illegible] qui [illegible] superfluitate [illegible] ex [illegible]

voluntate que [illegible] habuit [illegible] discipulus.

Appetitus cui non est nisi bonum apprehensum per sensum vel intellectum non hic potest malum in appetitu accidere ex hoc quod discordet ab apprehensione quam sequitur sed ex eo quod discordat ab aliqua superiori regula. Et sic considerandum est utrum sit aliqua apprehensio quam sequitur inclinatio huius appetitus et discordet ab aliqua superiori regula. Et cui non habeat superiorem regulam a qua deberet dirigi, tunc impossibile est quod sit malum in tali appetitu. Et hoc quidem contingit in duobus. Apprehensio enim bruti animalis non habet superiorem regulam quam deberet dirigi, et ideo in eius appetitu non potest esse malum. Bonum enim est quod moveatur secundum concupiscentiam vel iram secundum formam apprehensam.

Bruti

Dyonisius capitulo 4 de divinis nominibus dicit quod bonum canis est esse furibundum. Et hoc est intellectus divinus non habet superiorem regulam qua dirigi debeat aut possit. Et ideo in appetitu eius scilicet voluntate non potest esse malum. In homine autem est duplex apprehensio superiori regula dirigenda, scilicet sensitiva cognitio dirigitur per rationem et rationis cognitio per superiorem seu legem divinam.

Dei

Hominis

Duplex ergo potest esse malum in appetitu hominis. Uno modo apprehensio sensitiva non regulatur per rationem. Et hoc Dyonisius dicit 4 de divinis nominibus quod malum hominis est praeter rationem esse. Alio modo quando ratio non est dirigenda secundum superiorem seu legem divinam. Et sic hoc Ambrosius dicit quod peccatum est transgressio legis divinae. In angelis autem unica reperitur est vera cognitio scilicet intellectualis dirigenda secundum regulam superioris divinae. Et ideo in valde non potest esse malum nisi hoc solo, quod non sequitur ordinem superioris regulae scilicet superioris divinae. Et per hunc modum Damascenus facit peccatum in superioribus. Et peccaverunt potuerunt voluntate. Et peccaverunt potuerunt appetitus inordinate sunt regulam dispositioni divinae et [illegible]

Angeli

Et Anselmus dicit ex electione voluntatis solius

Malus in eo potest movere divinam quod est contra regulam divinam — 2

[illegible] ut dicit in [illegible] in angelis sunt [illegible] [illegible] in [illegible] malus habeat [illegible] [illegible] potuit aliud [illegible] in bono vel in malum sed quia illud non [illegible] in bono, hic [illegible] in malum.

[illegible] Natura angelica esse [illegible] [illegible] [illegible] corpo-

[illegible] in [illegible] [illegible] mutabilis [illegible] [illegible] aliud in aliud [illegible] est. Et in [illegible] mutari [illegible] [illegible] [illegible] stabilis non est [illegible] quasi [illegible] [illegible] aliud [illegible] mutabilis [illegible] [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] quod [illegible] est [illegible] [illegible] nisi

Nam [illegible] angelorum substantia a mutabilitate mota [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] mutabilis [illegible] quae in [illegible] [illegible] quam [illegible] [illegible] [illegible]

Peccatum de tria in speciem 2. De 7 articulo 2.

Ca(pitulum) V. Secundus principalis pro peccati superbie incipit eminam

De hoc vide Bedam Johannis Apocalipsis 11 capitulo 12.

Triplex est radix viciorum quibus sunt in triplici appetitum bonum simulabiles scilicet Concupiscencia carnis sub appetitu delectacionis / Avaricia sub appetitu divitiarum / Superbia vite sub appetitu honoris

Angelus non potuit peccare per appetitum delectacionis carnalis quia carnem talem non afficit / Nec potuit peccare per concupiscentiam carnis vel avaricie peccatum Ergo potuit appetitum honoris sive per superbiam vite / Superbia ergo peccatum fuit primum in illud. Et superbia peperit invidiam quando obtinere non potuit quod voluit / Et ex invidia odium in quo consumata est aversio eius a deo / Primum ergo peccatum fuit superbia / deinde invidia / deinde odium

Et hec tria peccata in angelis malis sunt simul per ordinem consequencie. Nam primo in eodem instanti et perveniunt suis naturalibus considerauit se ipsum in pulchritudine et habuit in sibi nec attendendo / nec sibi ipsi subiciendo ut tenebatur in quo superbivit

Superbia

Invidia — Et superbiendo vidit quod non potuit bonum quod concupivit adipisci / Ideo cum resistit sue superbie invidit / Et ex hoc cum videt illud bonum per invidiam assequi /

Odium — Et consequenter cepit deum odire tamquam eum puniturum et gloriam aliis concedentem Fuerunt autem in illa tria peccata simul tempore et in eodem instanti / Sicut superbia ut ipsa fuit prior Natura Causa et Origine / Nam ipsa est aversio sive ab hoc perfectionem Naturam suorum se genuit et in eodem ordine a deo se avertit sed superbiendo / In eodem superbie peccati ex deo recepit iudicium contrarium dei subiectionem quo respicit deum sibi resistentem et ex hoc cepit sibi et homini que contingunt ad salutem eorum et bonum obtinendum propria invidia / Et in eodem et secunda deum sic superbie ulcionem ipsum odivit eum cum sue superbie ulcionem sensit / quibus etc.

Inter hec tria peccata scilicet superbiam invidiam et odium in angelis malis / superbia prior in Natura Causa et Origine — Que fuerunt simul tempore

fuit primum / ut supra dictum est in anno 6 / et per illud Ecclesiastici X. Inicium omnis peccati superbia. Sed primum peccatum in angelis fuit superbia. Item Augustinus De civitate dei libro 12 capitulo 3 dicit quod peccatum ergo fuit superbia quando se a deo avertit et superbia eo modo diabolus factus est / ut clarius et probaciter / ergo primo a deo et ille peccatus primum fuit superbia / et Secundo Superbia diaboli fuit primum peccatum ipsius et aliorum angelorum cum sibi consenserunt.

Intenditur natura ... [illegible]

Ex quibus [illegible]

Primum dictum peccatorum fuit superbia

Secundo dicitur: Conversio sicut fuit causa superbie et de [illegible] 495

[illegible]

[illegible]

Tercio de hoc quod applicari deo volunt | Nondum dyabolus velle deo applicari [illegible]
Uno per comparacionem
Alio per imitacionem

Comparacio — Per comparacionem dicitur
Uno modo implicat ut esset sicut deus et deo applicari voluit [illegible] implicat
Alio modo ordinem [illegible] ordinem velle [illegible] super omnes creaturas ad naturam quoniam deus [illegible] creature et voluit [illegible]

Imitacio — Per imitacionem [illegible] appetisset habere applicari [illegible] non fuisset [illegible] sicut naturalibus non [illegible] gracia dicitur

Certum applicari deo per imitacionem [illegible] dicitur
Uno modo ad hoc in quo quis natus est applicari deo sicut in [illegible] similitudine
Alio modo in quo quis non est natus applicari deo
ut [illegible] quod appetit creare quod [illegible]
vel habere [illegible] naturalibus et non [illegible] gracia dei

Non natura applicari — Item [illegible] applicari deo in eo in quo naturam creare non est natura ei applicari ut possit creare
creatura ad nutum regere
est peccatum [illegible] velle
[illegible] peccatum est [illegible]

Natura et applicari — Velle autem applicari deo in eo in quo omnis voluntas nata [illegible] applicari sicut in sapientia, fortitudine, virtute — et hoc sine gracia vel [illegible] naturalibus [illegible] est peccatum [illegible] non possunt creature [illegible]

Sine gracia — Nisi per graciam [illegible] velle habere talia ex natura sua sine gracia est voluntas [illegible] ut esset sicut [illegible]

Cum gracia — Velle autem applicari deo per imitacionem in hiis in quibus natura est creatura voluntas deo applicari et hoc mediante gracia [illegible] ad hoc tenditur per humilitatem et caritatem non est peccatum sed [illegible] sicut [illegible] [illegible] sine [illegible] cum [illegible] [illegible] isto modo [illegible] deo applicari appetisset [illegible] in veritate [illegible] ordo [illegible] modo quo non debent [illegible] voluntate [illegible] a deo [illegible] videntes [illegible] angelis et creaturis creaturam [illegible] non ex [illegible] sed [illegible] angelorum [illegible] [illegible] honorem et gloriam [illegible] [illegible] premisset [illegible] ex quibus [illegible]

Angelus [illegible] [illegible] esset deus [illegible] simpliciter et absolute
Per comparacionem deo [illegible] hoc [illegible] tam in [illegible] in [illegible] esset impossibile [illegible] naturalis est [illegible] ad [illegible] esse [illegible] non [illegible] quod [illegible] et angelus ut esset deus [illegible] appetisset [illegible] non esset [illegible] dependentis non [illegible] independentis [illegible] / dyabolus non voluit non esse a deo [illegible] hoc [illegible] impossibile et [illegible] [illegible] sue [illegible]

Quarta [illegible] in q. et potest ulterius articulo 3. dico quod diuerse auctores in hoc tendunt videtur quod dyabolus peccauit appetendo inordinate diuinam equalitatem absolute. Et pro isto aduertendum equalitatem relacio quod dicitur esse duarum admiracio quod patet. Alius quod eius [illegible] inpossibile fieri et [illegible] et dyabolum. Et hunc esse manifestum est quod aliquid adequari sed pro quod quod patet. [illegible] non solum inpossibile quod hoc est quod verum esse eius [illegible] cum [illegible] apparuit in esse suspectus. Non est possibile esse deo hy[illegible] [illegible] aliud ab eo est non est quod sit peccatum esse. Quod non potest esse equale ei quod est equaliter esse. Quod non potuit hoc dyabolus in sua [illegible] ignorans esse. Quod non est intelligendo sed intellectu separato quod intelligat formam naturale cum est intelligendo sed dyabolus intelligebat formam suam. Et per consequens cognoscebat suam et dyabolus [illegible] ab aliquo superiori principatum. Quod cum [illegible] [illegible] causa corrupta per peccatum [illegible] cum non potuit apprehendere equalitatem suam ad deum sub racione possibilis. Nullus autem tendit in id quod apprehendit ut impossibile. Ut dicitur in 3 de anima. Ut impossibile est quod motus voluntatis dyaboli tendit ad appetendum absolute diuinam equalitatem. Sed hoc apparet quod patet in [illegible] angeli appetendo [illegible] Voluntatis cum [illegible] appetit aliquid bonum vel sibi vel alteri. Non [illegible] dicitur perverse dyabolus quod hoc quod volunt equalitatem diuinam [illegible] equalem patri aliquem patrem cum sine peccato velle filium esse equalem patri. Sed quod hoc [illegible] appetit diuinam equalitatem sibi [illegible] [illegible]

peccatum

et non probatur quod etiam [illegible] Et unusquisque appetit bonum sibi / Sed a[illegible] sicut
alius non curat quid ille alter accidit / Unde patet quod diabolus non
appeteret illud quod competit illi, cum ipse eidem non competit / Sed angelus competit angelis
bonis, etiam si illa competit possibile / Jam non competit ipsi dicendum / tollitur enim cum
ipsis si differunt in gradu specierum naturae / Unde colligitur quod non potuit
appetere Dei aequalitatem absolute / Et simpliciter non potuit appetere quod
absolute Deo non competit similitudinem / Tum quia hoc est impossibile / Nec
potuit in eius apprehensionem cadere quod hoc possibile esset / Tum quia creatura ipsius esse
desineret si tolleret Dei similitudinem non competit / Sed quicquid aliud dicatur quod
ad ordinem naturae pertineat, cum hoc eius malum esse non
potuit / Quia malum esse non invenitur in his quae sunt semper(?) actu, sed
solum in his in quibus potentia est separata ab actu / Ut dicit [illegible]
angeli ac omnes sunt conditi sub quae quicquid pertinet ad naturalem
perfectionem statim ab initio suae creationis habuerunt / Erant
tunc in potentia ad supernaturale bonum quod per Dei gratiam consequi poterant
Unde relinquitur quod peccatum diaboli non fuit in aliquo quod pertinet
ad ordinem naturalem / sed secundum aliquod supernaturale
Ut ergo peccatum diaboli in hoc quod ad consequendum supernaturalem
beatitudinem quae in plena Dei visione consistit / Non se erexit
in Deum, tamquam finaliter perfecturum cum gratia cum his sanctis
cum aliis angelis sanctis / sed eam consequi voluit
per virtutem suae naturae / Non sine Deo in natura operante
/ sed sine Deo gratiam conferente / Voluit enim quod alii angeli
consequerentur eam per eius gratiam [illegible] quibus [illegible]

Sed d. a. Ioh. ix lucifer dixit ascendam in celum | Non in celum
Empireum quia in illo erat | sed [illegible] in celum trinitatis | sed ad equalitatem dei.
R. dicitur quod velle ascendere in celum trinitatis | Non est appetere
simpliciter de creatura et applicat | sed quia appetit ultimam
appetit enim excellentiam ulteriorem glorie perfecte | Cum solus deus quod et implicite
habet perfecte. Appetit igitur summum principatum dominandi in alios
Sed d. a. Gen. i ps. 68. Que non rapui tunc exsolvebam ut glo.
Adam et angelus qui voluit rapere divinitatem ut diceret ut
filiationem | quia appetit equalitatem dei.
R. Glosa dicitur vel illam excellentiam glorie ulterioris et perfectionis ulterioris
nimium de se sola appetit quam ipse habet | vel excellentiam in creaturis
aliam [illegible] [illegible] gloria dandi [illegible] vel usurpare ut vel [illegible]
Sed d. a. Mgr. dist. 6 c. i in fine quod || vel determinare ut luciferi
et luciferi appetit similitudinem comparationis | Non f. [illegible]
[illegible] | quia appetit equalitatem dei.
R. Mgr. loquitur de comparatione non simpliciter | sed f. quod
Sed d. a. Apoc. dicitur apostolus est ad deum quia [illegible] pher non fuit [illegible]
R. unde est de apostolo ordinato: apostolus f. [illegible] mod
[illegible] | ~~[illegible]~~
et ordinem divine religionis
quam ipsi professi sunt

Creatura rationalis nata est ad plenitudinem divine imitacionis

Sed contra, istam appetere non fuit malignum ideo

... ad plenitudinem divine imitacionis

Creatura rationalis nata est ad plenitudinem modo ordinato / Nam licet non modo ordinato

Modo ordinato ... illam et appetere modo ordinato appetendo illam

Non ad plenitudinem completam, id est

Dyabolus non peccavit in hoc quod ei competebat secundum

Sed dicitur: Dyabolus ... naturam / sed posse condicionaliter aliis angelis

ordinem sive naturam sive naturalem / secundum quam erat

competebat ei secundum ordinem aliis angelis ut dicit ... in quadam comment[...]

... aliis angelis peccavit pro hoc appetens propter plenitudinem

Dyabolus peccavit ... naturalem ordinem / sed quantum adhuc

Angelorum non secundum ... plenitudinem per eius gratiam

Alii consequerentur ... volebat ... naturam suam

quia ipse consequi volebat ... ab eo quod est secundum naturam

De quo dicit Damascenus Dyabolus recedit in id quod est contra naturam

Dyabolus cum appeteret dei plenitudinem ... ad id quod apperit quod erat in se bonum

... quod est ad deum quantum ad modum ... appetit ... [illegible]

sed est ... quantum ad ordinem divine regule / Erat et ... [illegible]

... est ... ad hec que appetet aliquod bonum [illegible]

modo inordinato

Ex quibus patet

Mala lucis in eo potest supplere inordinate ... [illegible] beatitudinem ... equalitatem

~~modo inordinato~~ appetit divinam ... [illegible]

delectabiliter ... [illegible] ... quam ... videt

[illegible] ... estimavit ... [illegible]

... [illegible] ... Omnia habent finalem

beatitudinem ... [illegible] ... non ex ... aliquam superiorem

... [illegible] ... manifestum est ... ad hec ... dei

equalitatem appetit ... [illegible]

... [illegible] ... appetendo aliquid ... finalem beatitudinem ... secundum

... [illegible] ... non ut ... [illegible] ... dei

Sed secundum naturam ... [illegible]

Licet cum angelo ad felicitatem et beatitudinem ... [illegible]

Sed de hac Anselmus appetit aliquid ad quod ... [illegible]

... [illegible] ... dominum ... [illegible]

... [illegible] ... dei ... [illegible]

... [illegible] ... appetit ... [illegible]

... [illegible]

... [illegible] ... ad ... [illegible]

... [illegible] ... appetere est ex ... felicitatem ... [illegible]

Non ergo ... [illegible] ... ad ... appetit ... [illegible]

Sed appetit ... [illegible]

Appetit beatitudinem ... [illegible] ... Anselmum de casu diaboli

... [illegible]

... [illegible] ... non est ... [illegible] ... glorie ... non est ... [illegible]

... [illegible] ... Adam non est ... appetit ... deus ... [illegible]

... [illegible]

angelus ... [illegible]

Item ... [illegible]

... [illegible]

... [illegible] ... deus ... [illegible]

... [illegible]

... [illegible] ... Anselmum de casu diaboli ut habetur ... [illegible] ... potuit appetere

... [illegible] ... deus est maior ... [illegible]

... [illegible] ... appetit aliud ad quod ... [illegible] ... appetit esse

... [illegible] ... appetit ... [illegible] ... angelus esse deus non appetit ... [illegible]

aliud ... [illegible]

... [illegible] ... voluntas ... [illegible]

pro Lucifero excellenciam non appetivit nisi [illegible] suam

Peccatum Angelorum qui cum Lucifero ceciderunt fuit superbia

Ratio [illegible] prima superbia est amor [illegible] excellencie [illegible] appetiverunt Lucifero sibi [illegible] peccaverunt peccato superbie.

In [illegible] est [illegible] 2 [illegible]

Ricardus in [illegible] 2 [illegible] Angelorum Luciferi consenserunt in peccato fuit superbia

Sicut [illegible] de [illegible]

[illegible] appetiverunt [illegible] superbia

[illegible] Lucifer [illegible] excellencia [illegible] Lucifer [illegible]

per [illegible]

[illegible]

[illegible] Lucifero [illegible] superbia

[illegible] Lucifer [illegible] superbia [illegible] peccatum [illegible] Lucifer [illegible] superbia [illegible]

Nimio [illegible] angeli peccaverunt [illegible] Lucifero [illegible] superbia [illegible] Lucifer [illegible] appetiverunt excellenciam [illegible] angelos [illegible] appetiverunt excellenciam [illegible] angelis [illegible] excellenciam [illegible] Lucifero.

Augustinum putarem et ad se obtinere [illegible] operiebant sub eos
Sed d. a. philosophus in x ethicorum c. x. dicit pusillanimis
dignum existens bonis se ipsum privat quibus dignus est
et videtur malum aliquod habere et non dignificare se ipsum
bonis et sed qui fugit dominium superioris ut sit sub inferiori
non dignificat se quibus dignus est. Cum ergo tales
fuerunt angeli consentientes lucifero videtur peccaverunt
peccato pusillanimitatis. Ad hoc Angeli lucifero
consentientes magis appetere ut subessent quam quod dei hat ...
appeterent ut minus subessent ut ... magis essent
per voluntatem subiecti minori quam maiori. Hic est superbia
Et unde Ricardus in angelis etc. et in hominibus reperitur qui
plus volunt subesse diabolo quam sancto ... minus
possent reverteri et hac utrum alii angeli
lucifero consentientes sibi voluerunt subesse
quod superbia quam primo privant et superbia
hominis superbiores

Unde Ezechiel 28 etc. Ad ... persona regis Tyri ... in signaculum plenitudinis dei
Plenus sapientia et perfectus decore
in deliciis paradisi dei fuisti. Tu cherub extentus et protegens in
monte sancto dei in medio lapidum ignitorum
perfectus ambulasti.
Unde ... angelorum verba ... clarus existens
... sine comparatione ceterorum claritatem
... et protegens
obumbrasse ... reliquos ... obumbrando
Philosophus ... que etc. ...
... Nam ... incipiunt ... maiori potestate
... per quod ... homini ...
et ... quod ... se ... sine culpa
quod ... servando ... voluit
passurus ... in ... claritate ... gloria
quam ... in ... hominem quod in ...
clarum ... Considero ... homo quod in ...

mentis ... et plenus
angelus ... angelus
in celo ... perfecit
Unde dicit ... Cum 28
Inebriatus ... gladius ... malus
incipiunt ... ferunt superbus ...
... in celo ... pro
... pro ... pro
... sine ... fovendum
... quod non ...

... superbia ...

Vel divisione seu

Utrum Alii Angeli per se vel suggestione ipsi[us] Luciferi peccaverunt

Damascenus ... Angelorum ei subiecto[rum] ... per suggestionem ... cauda sua ... stellarum ...

In oppositum est Apocalipsis ... stellarum ...

... per suggestionem ...

... Petro ... Quidam dixerit quod peccatum luciferi ... Causa

Alii ... Causa ... Angelorum ...

Appetitus luciferi

... quidam ad alios

Ex consensus ...

... naturali ... sunt in Angelis ...

Appetitus ... gloria ...

In his ... sunt ... naturam ...

Alii peccaverunt angeli [ex] occasione et suggestione luciferi ... Johannis Apocalipsis ... stellarum ... cauda sua ... Lucifer ... Angeli ... stellas ... suggestio ... per Damascenum ...

... Lucifer ... Alii ... Angeli ...

Sed dicendum ...

... homo per alium ... Angeli ... homo ... per alium ...

... lucifer ... temptat ... Angelus ... temptat ...

... Angelos ... temptat ...

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Tercio Cum ipse sint
maiores scie et precedunt
non tali [illegible] est in
intrando cum [illegible] presentium
et superiorem [illegible] elegit
7 Idem [illegible] sunt eciam
[illegible] alio angeli [illegible]

9o Concipio signum angelis
aut angelos bonos
sunt eciam [illegible]
aliorum angelorum bonorum
[illegible] qui sic habent super me
angelos malos ad [illegible]
ipsorum [illegible] sic habent super me
angelos bonos ad [illegible] sed
super me malorum sunt [illegible]
a [illegible] [illegible] [illegible]
[illegible] plitudine

[illegible]

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Sed contra: In angelis bonis nullus gradus est respectu alterius qui procedat a solo Deo. In malis nullus gradus est respectu alterius.

Respondeo: non est simpliciter [illegible] et completum [illegible] gradus omnium fuit [illegible] sed [illegible] angelorum [illegible] sunt.

Secundo non. Occasio est causa parva [illegible] haec est occasio [illegible] quod [illegible] est causa [illegible] est causa [illegible] quod [illegible] causa parva [illegible] est magis in causa [illegible] in effectu [illegible] quod [illegible] parva [illegible] magis [illegible] peccatum Luciferi quam alii angeli mali [illegible] et [illegible] magis.

Primo: Peccatum Luciferi maius fuit peccatis aliorum angelorum malorum [illegible] maius peccatum [illegible] est maior ingratitudo [illegible] plura [illegible] sed in Lucifero fuit maior ingratitudo [illegible] Lucifer [illegible] voluntatibus [illegible] plura et maiora [illegible] Lucifer [illegible] apparet ingratitudo in eo [illegible] plura et maiora [illegible] Lucifer quam alii angeli. Sed Lucifer est [illegible] plura et maiora [illegible] in natura [illegible] et naturali [illegible] [illegible] aliis [illegible] in natura [illegible] [illegible] quod [illegible] [illegible] 28 [illegible] [illegible] Quod [illegible] [illegible] et [illegible] Lucifer [illegible] a Deo [illegible] voluntatibus [illegible] [illegible] a Deo [illegible]

Sed dicit Augustinus [illegible] ad precipe suo [illegible] archangelorum
ergo fuit de ordine archangelorum qui est medius ordo [illegible]
R(esponsio) archangelus sonat [illegible] non in ordinem sed in [illegible] quia [illegible]
Sed dicit Damascenus libro 2 c(apitulo) 2 quod [illegible] angelicis [illegible] qui preerat
terrestri ordini [illegible] in custodia [illegible] [illegible]
Usus est / ergo fuit de ordine inferiorum angelorum
R(esponsio) preerat [illegible] terrestri ordini [illegible] non [illegible] mediate
Sicut [illegible] sub summo pontifice cardinalibus parrochialibus.
aliter [illegible] aliter plebanus
Sed dicitur quanto aliquid medium adheret [illegible] deficiens [illegible] celo sed [illegible]
[illegible] adheserit [illegible] voluntarie
et ergo lucifer [illegible] fuisset R(esponsio) verum est de [illegible]
deficiens ab eo [illegible] fuisset [illegible] in [illegible]
Sed dicitur quanto aliquid magis est in [illegible] minus peccat
[illegible] lucifer [illegible] summum [illegible] non voluntarie
[illegible] / ergo lucifer [illegible] hoc de [illegible] naturali non voluntaria
[illegible] R(esponsio) verum est hoc de [illegible] naturali [illegible]
quod [illegible] libertatem voluntatis [illegible] aliquem nature [illegible] minus
Sed dicitur quanto aliquis [illegible] est [illegible] minus fuit ad
est dispositus / sed lucifer fuit [illegible]
peccandum dispositus R(esponsio) Mobilis [illegible]
[illegible] dispositionis nature / sed libertatem voluntatis
[illegible] superioribus [illegible]
Ad argumentum in [illegible] de superioribus quia de Seraphin
[illegible] lucifer [illegible] Cherubin [illegible] Seraphin
Cherubin [illegible] magis Cherubin quam Seraphin
[illegible] splendor [illegible] fuit

Utrum Lucifer fuit de supremo ordine Angelorum

Et videtur quod sic per illud Ezech. 28 Tu cherub extentus, ubi ipse exterius et protegens [illegible]
quod fuit de ordine cherubin. Gregorius cum illud exponit et [illegible] prohibetur
de lucifero i. quod [illegible]

In oppositum est Job 41. Ipse est princeps viarum dei [illegible] omnium
angelorum et creaturarum [illegible]. Non potuit dominari nisi sed omnibus [illegible]
[illegible] naturalis [illegible] [illegible] primus inter opera dei [illegible] [illegible] de summo bonitate

Non Lucifer non de infima ierarchia nec de media, sed de
suprema fuisse. Dicitur sic [illegible] [illegible] nec de infimo ordine
supreme ierarchie nec medio sed de supremo i. seraphin
nec in illo ordine [illegible] [illegible] infimum et medium sed
omnium supremum. Hoc autem [illegible] per tribus, videlicet ex: Motivo. Termino et Consideracione

Motivo

Prima ex motivo causa superioritatis [illegible]
Movebat eum ad appetendum [illegible] [illegible] omnium
[illegible]. et regnum [illegible] usurpandum. [illegible] paritatem volunt

Termino

Secundo ex termino causa ad quandam dei paritatem voluit [illegible] inter se et deum
[illegible] aliquod non appetivisset si aliquem inter se et deum
superiorem se vidisset. [illegible] [illegible] [illegible] de singulis ordinibus

Consideracione

Tercio ex consideracione causa [illegible] adhesit ei. Ex quibus
[illegible] [illegible] angelos [illegible] nature
loquendo de ordinum [illegible] [illegible] ordine supremo
Lucifer fuit supremus in supremo ordine [illegible] 33 mor[alium]
ierarchie [illegible] [illegible] agminibus angelorum prelatus
de ceteris [illegible] [illegible]
[illegible] claritatis [illegible] fuit [illegible] fuit supremus omnium
[illegible] clarior fuit [illegible] aliquid superiorem se
[illegible] causa [illegible] vidisset [illegible]
angelum [illegible] [illegible] appetivisset [illegible]
[illegible] approximaret [illegible] [illegible]
[illegible] [illegible] [illegible]
parificium [illegible]

Richardus in scripto 2. [illegible] 6 art. 1:
Et Lucifer super omnes angelos
fuit creatus nobilior
in natura et se [illegible]
et ad deum ex toto conatu
se [illegible] sicut [illegible]
qui steterunt de supremo ordine
qui [illegible] de supremo ordine superior
fuisset et in illo ordine [illegible] ordinum
[illegible] distinctio [illegible] [illegible]
[illegible] [illegible] [illegible] nature
fuit inter angelos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. Non [illegible] fuit inter eos
[illegible] ordinum [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] loquendo [illegible]
[illegible] [illegible] [illegible] inter eos
de [illegible] ordinum [illegible] [illegible] est
[illegible] nature [illegible]
Lucifer fuit supremus in supremo
ordine. Hoc sentit Gregorius 33 mor[alium]
exponens illud Job [illegible] est principium viarum dei. [illegible]
[illegible] illa [illegible] angelus [illegible] [illegible] fuit
[illegible] [illegible] Ezech. 28 [illegible] [illegible] operimentum tuum.

Et de lucifero [illegible] ad alios angelos [illegible] ad ornamentum
[illegible] [illegible] [illegible] dum
[illegible] [illegible] [illegible] [illegible]
claritate [illegible]
[illegible] clarior
fuit [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

Utrum de quolibet ordine aliqui ceciderint

[illegible] de quolibet ordine aliqui ceciderint ... Non videtur ... 7 Non dimittit ... ordo Angelorum ... ordinis ... Hugo de sancto Victore ... de quolibet ordine aliqui ceciderunt ...

Item Richardus ... de quolibet ordine aliqui ... ordinibus ... angelorum ... hominis ... angeli ... Hugo li. 1 ... 33 ... homo ... habet ... de quolibet ordine aliqui ... angelorum ...

Habet tamen ... de quolibet ordine aliqui ... homines assumuntur ad restaurandum ... singulis ordinibus ... aliqui ... Item superiores angeli ... ordine aliqui ceciderunt ut lucifer ... alios ... Damascenus li. 2 c. ...

Sed contra ... Item hec ... ordinibus ... Sed ... angeli ... ordinibus ... ceciderunt ... aliis ordinibus

Respondeo: primus affectus naturalis sequitur naturae similitudinem, non sic affectus voluntarius
que est per electionem. peccantibus non pepercit, quod videtur
Sed contra 2 Petri 2: Deus angelis [illegible] et omnes qui ceciderunt fuerunt
de ordine angelorum. Sed ordo angelorum est unus de 9 ordinibus
omnibus inferior, secundum Dionysium in libro de angelica hierarchia capitulo 9;
ergo omnes qui ceciderunt de uno ordine fuerunt.
Respondeo: primus unus novem ordinum, sed ordo angelorum [illegible] specialiter
ut Dionysius in libro de angelica hierarchia capitulo [illegible] omnes
[illegible] communiter angeli dicuntur [illegible] quilibet
[illegible] patrum et angelorum.

Electio enim voluntatis
non sequitur [illegible]
conformitatem naturae,
quia unus homo plures
[illegible] in complexione dispositi eligunt
et dispositi in complexione
eius eligunt [illegible].

Ad [illegible] non [illegible] ubi omnes ordines.
de quibus angeli ceciderunt [illegible]
quorum [illegible] non [illegible]
[illegible] in [illegible] [illegible]
Seraphim [illegible] ab [illegible] [illegible]
Thronum [illegible] [illegible]
sed ponit nota [illegible] videtur [illegible]
illud quod [illegible] angeli mali apparent
sub [illegible] et [illegible].

Job loquitur de ordine in infernis ubi de ordine inter se vel loquitur de creaturis in loco [illegible] Nota in loco [illegible] [illegible]

[illegible]

V. Lucifer prelacionem sit adeptus super omnes qui sibi adheserunt angelos malos / et videtur quod [illegible] [illegible] ubi nullus ordo nulla prelacio / sed in illis angelis malis [illegible] ubi nullus ordo sed sempiternus horror inhabitat nullus est ordo Job x. ubi nullus ordo sed [illegible]

In oppositum est [illegible] [illegible] [illegible] [illegible] [illegible] angeli angelis [illegible] [illegible] demones [illegible] [illegible] [illegible]

Ricardus in scripto 2 dist. 6 articulo penultimo. Notat [illegible] Petrus de Tharantasia in scripto 2 dist. 6 art. penultimo

[illegible] in ordinem prelacionis quo inter malos angelos ipsis ad [illegible] ordinem [illegible] quod 3bus pendet

Primo ex conditione nature
2o ex ordine divine sapientie
3o ex affectu malicie

Primo ex conditione nature [illegible] nobilior naturis [illegible] nobilior / et lucifer omnibus nobilior quedam [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]

Secundo ex ordine divine sapientie [illegible] ad plus [illegible] [illegible] [illegible] / [illegible]

Tertio ex affectu malicie / [illegible] ad plus [illegible] [illegible] ordinatus [illegible] [illegible] ad finale iudicium. Quia autem [illegible] inter malos angelos est ordo, quod affectu malicie [illegible] humano.

Ricardus in scripto 2 dist. 6 art. penultimo. Notandum quod prelacio duplex [illegible] [illegible] [illegible] quedam est de iure alia de facto

[illegible] [illegible] [illegible] [illegible] [illegible] prelacio [illegible] [illegible] [illegible] [illegible] nomen prelacionis [illegible] [illegible] ordinis in dignitate nature ad quem ordinis in [illegible] est talis [illegible] ordo in [illegible] [illegible] a voluntate divina. Nota [illegible] est prelacio de iure [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intendunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de iure talia [illegible] [illegible] [illegible] obedire aliquos [illegible] [illegible] [illegible] ad [illegible] in futuro [illegible] [illegible] inter malos angelos prelacio est [illegible] & facto / [illegible] [illegible] quos [illegible]

Nobiliores in natura
Strenuiores in potentia
Subtiliores in malicia

[illegible] obediunt / [illegible] [illegible] sed quod [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] obediencia / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lucifer [illegible] [illegible] in aliquo alio [illegible] [illegible] [illegible] [illegible] obediunt / [illegible] [illegible] [illegible] [illegible]

Natura est Nobilior
Potentia strenuior
Malicia subtilior

Nota [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1 Cor. 15 Cum evacuaverit omnem principatum et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinis [illegible] / [illegible] [illegible] [illegible] [illegible] prelacionis / Item Omnis [illegible] [illegible] a deo est ordinata est [illegible] [illegible] [illegible] superiores & inferiores [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] ordinem prelacionis [illegible] [illegible] Salvator Matth. 25 discedite a me maledicti in ignem eternum qui paratus est diabolo et angelis eius / [illegible] diabolum [illegible] [illegible] [illegible] & angelos eius / angelos malos [illegible] subiectos [illegible] Job penultimo [illegible] [illegible] lucifer / ipse est rex super omnes filios superbie / ..

Sed contra. In Epistola Iude dicitur quod non servaverunt principatum suum sed [illegible] 504 Con

placio non est sine aliquo principatu, ergo [illegible] est placio

Et hec pro [illegible] est Non servaverunt principatum suum [illegible] ordinatum dimitunt

quem superiores in natura super alios habuissent si deo subiecti voluissent

Sed contra. [illegible] inter superbos semper iurgia sunt. sed demones

sunt superbissimi ergo [illegible] subiectionem refugiunt. sed [illegible]

quos est placio [illegible] ad aliquos est subiectionem

Responsio [illegible] obediunt ut per hanc possunt

obtinere victoriam contra illos quos odiunt quia aliter [illegible]

non possent [illegible] hanc [illegible] demones inferiores in natura

obediunt illis qui sunt superiores in natura [illegible] forte aliquando [illegible]

[illegible] superiores [illegible] plus [illegible]

malum quam aliud.

Sed contra. Augustinus [illegible] 17 [illegible]

iure [illegible] sed [illegible]

natura [illegible] est [illegible] Ioh. 8 [illegible]

Et maxime [illegible] est [illegible] demones qui magis peccaverunt magis.

[illegible] est [illegible] obediunt [illegible]

sunt [illegible] malivolencia [illegible]

[illegible] non [illegible] ad [illegible] ad [illegible]

[illegible]

[illegible] non servaverunt principatum [illegible] ordine

principatum [illegible] ordinem [illegible] habet quendam

placionis [illegible]

[illegible] sup [illegible] XX

[illegible] homo [illegible]

Sed dicitur. In quibus est placitum et subiectum regitur aliquo iure legis sed voluntas demonum, illo iure regitur. Respondetur Ergo non est aliquod regimen legis simpliciter, sed secundum quid, inquantum aliquod ius societatis inveniri possunt. Sic inter demones non est regimen alicuius iuris simpliciter, sed in malefaciendo possunt aliquam similitudinem iuris habere ... concordant in despiciendo homines etc.
ius. Nullum Nullum

Sed dicitur. Videtur quod natura divina in suo nobilissimo effectu fuisset frustrata quia ille lucifer nobilissimus non est consecutus finem ultimum scilicet beatitudinem ... deficit in ordine ... quia ... misericordie ... habet in ordinem salvandorum ... quia reddit ... et ... iustitie ... punitorum ... habet ... propria voluntate ... Et sic ut dicit Augustinus in Enchiridion ... voluntas dei ... non ... in malis ... potestate ... voluntate ... homo ... quod ... operatur deus quod vult ... et ordine ... ad ... Ubi ... ordo ... et ordine naturali ... ad ... superiorem ... operum ... est ... ordo ... quia ... Naturam ... per ... plus ... plus ...

Nullum

Ut vitat | In peccatis per perseverantem puniri | Ut Justicie penam
ultimam non evadat | Sicut alios electos proficiant ~~proficiant~~ ad penam
aliis proficiant ad gloriam sed sibi ad maiorem eius damnationem ex comparatione ut dicit
Doctor sanctus in omelia li 3 c. si etc.

gerendo in ... | Item petri quo fugat scrinium sed et quoque fugit
Non fugit semper mala consciencia | Non est quo eat | sequitur sed
nunc ... ... aspectum perspicit ... sunt ... esse
En mala sentibus



Augustinus xi de civitate dei oppositum

Utrum Dyabolus in primo instanti creacionis sue peccare potuit vel si peccare voluerit. Et videtur quod

1 Joh. 3 ab initio dyabolus peccavit. Ab initio scilicet quo creatus est. Joh. 8. In veritate non stetit, stetisset autem in veritate si non peccasset in primo instanti creacionis. Ergo videtur quod dyabolus in primo instanti sue creacionis peccare potuit.

In oppositum est illud Ezech. 28 quod ad dyabolum in persona Regis Tyri dicitur: plenus sapientia et perfectus decore in deliciis paradisi dei fuisti. Igitur in primo instanti sue creacionis peccare non potuit.

Responsio. Bede doctrinam sequi in quo dico videtur esse et Sanctorum quam tenebat Augustinus in XI super Genesim ad litteram et in XI de civitate dei. In neutro tamen loco aliquid super hac [illegible] assertive determinat, sed quod in XI super Genesim ad litteram magis [illegible] in hac determinacione quod in primo instanti sue creacionis peccavit. Sed in XI de civitate dei videtur magis determinare [illegible]. Unde quidam moderni asserere presumpserunt quod dyabolus in primo instanti sue creacionis fuit malus

Sed non peccavit non quidem per naturam sed per motum liberi arbitrii per voluntatem propriam peccavit. Sed hec opinio explosa fuit ab omnibus magistris [illegible] legentibus.

Alii asserebant quod in primo instanti non peccavit sed aliquam fuit bonus ut dicitur habere expresse ex [illegible] [illegible] [illegible] dicitur

[illegible] Ezech. 28 In paradiso dei fuisti. Et ista opinio est vera

Illa ergo quam Augustinus ponit XI super Genesim ad litteram intelligenda est de dyabolo quantum ad malum [illegible] et quantum ad homines qui a principio ejus [illegible] persuasione [illegible].

Nunc ergo dyabolus in primo instanti sue creacionis peccare non potuit assignare quod [illegible] oportet et racionem [illegible] est difficile.

Quidam enim assignaverunt talem racionem ex parte nature angelice que est condita a deo. Unde dicunt quod oportuit in primo instanti sue condicionis ipsum esse bonum qualis a deo creatus est [illegible] aliquid poterat esse ad [illegible] et [illegible] sed hac illa natura non vult habere quam malicia [illegible] repugnant bonitati nature sed in ea fundatur sicut in [illegible] [illegible] et Augustinus dicit XI de civitate dei.

[illegible] sicut arguunt [illegible] Manicheos qui dicunt quod dyabolus habet naturam malam contrariam deo. Ista racio est insufficiens [illegible] quantum est ex [illegible] dei angeli in primo instanti habebant naturam integram.

Ita [illegible] quod hec integritas mox fuit impedita per [illegible] angelice voluntatis sicut radius solis impeditur ne illuminet aerem [illegible] oportunum.

Richardus de quol. 2o q 20 art 2 diffinit sic quod

[illegible]

Deliberacio

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Ad 2m arguitur racionem ex hoc quod estimacio omni potentie deliberacionem
requirit / Et quia deliberare non potest esse in Mundo /
ergo potentia Angeli non potest esse in Mundo /
Ad 3m sicut malus nisi in tantum potest / Unde relinquitur
quod in primo instanti sine racione non potest esse malus //
Sed [illegible] ex hoc quod [illegible] intellectus angeli
[illegible] intellectus humani / cum [illegible] alius habeant
intellectus cum humanus est discursivus / Ideo sicut procedit
argumentando in speculativis / Ita et procedit [illegible] // Practice sex
Consiliando et deliberando in agendis /
Consilium est inquisitio ut dicit 3 Ethicorum / Intellectus autem Angeli
apprehendit veritatem absque discursu et sine inquisitione [illegible]
ut dicit Dionysius [illegible] de divinis nominibus / Et ideo [illegible] [illegible]
quod Angelus in primo instanti [illegible] veritatem [illegible] eligere [illegible]
quia est [illegible] / Sicut et homo in ipso instanti quo
[illegible] sine consilio eligit / quod est [illegible]
Et sic [illegible] quod oportet fieri / absque consilio
statim in primo instanti eligit / Sicut patet in Arte [illegible] /
et in aliis [illegible] in quibus non est opus consilio /
Sed [illegible] Angelus in primo instanti apprehendit potest
quod esset appetendum Et quia deliberacione non indiget
statim in eodem instanti potest eligere / [illegible] est quod
non / quando potest peccare in [illegible] sine racione [illegible]
non potest in [illegible] eligere quod est [illegible]
Oportet ergo aliud [illegible] investigare
Considerandum est ergo quod [illegible] est [illegible] Motus
[illegible] a tempore et causat tempus / Sicut est [illegible]
[illegible] Motum qui mensuratur tempore sed non causat tempus / — Causatur a tempore et causat tempus
Sicut sunt motus [illegible] in quibus successio temporis non
[illegible] vel [illegible]
Contingit enim et aliquod manere in eodem loco [illegible] — Causatur a tempore non causat tempus
tempore in [illegible] mensurantur tempore sicut et motus
ut dicit 4 phisicorum / Sed in motu qui causat tempus
successio temporis et motus consequuntur [illegible] quia prius et posterius
in motu est prius et posterius in tempore / ut dicit 4 phisicorum
Et ideo [illegible] in tali motu [illegible] est
in duobus instantibus temporis / [illegible] in tali motu est
[illegible] non potest esse in duobus instantibus / Unde
[illegible] motu [illegible] est [illegible] temporis [illegible]
[illegible] dicit [illegible] quod [illegible] amplius non est
Est et considerandum quod in operacionibus et affectionibus
Angelorum est [illegible] successio / Ut dicit Augustinus in 8
super genesim ad litteram quod Deus movet creaturam spiritualem per tempus

Non enim angeli omnia simul actu intelligunt / angelus enim
non omnia intelligit per unam speciem / sed diversa diversis speciebus
et tanto universaliores angelus habet per pauciores species
plura cognoscit / quanto superior est / unde Dyonisius dicit 12 ca. celestis
ierarchie quod superiores angeli habent scientiam magis
universalem / et in libro de causis dicitur quod superiores intelligentie
habent formas magis universales i. ad plura cognoscibilia se
extendentes / sicut apparet in hominibus videmus / quod quanto
aliquis est altioris intellectus / tanto ex paucioribus
plura potest cognoscere / solus autem deus uno intuitu i.
sua essentia omnia cognoscit simul / sed homo non potest
simul multa actu intelligere / quia non potest perfecte et
finaliter intellectus eius fieri in actu secundum diversas species
sicut nec idem corpus secundum diversas figuras /
unde et ita angelus dicendum est / quod omnia illa que
angelus per unam speciem cognoscit / non potest simul cognoscere
sed successive solum et successio non mensuratur per tempus
quod mensuratur a motu celi / sed quod sunt affectiones
et operationes angelorum / super quod non mensuratur
ab inferiori / sed oportet quod ipse operationes et
affectiones sibi succedentes causent diversa instantia
quasi temporis / in ea ergo que secundum unam speciem
angelus apprehendit non potest / verum est quod moveatur
a diversis instantibus sine tempore / Ea autem que sunt supra
naturam ad gratiam pertinentia, ita que sunt per se
angeli / magis et quibuscumque cognitis naturaliter
et quam quecumque naturaliter cognita abundantia.
unde si non omnia naturaliter cognita potest eorum
dispositionem potest angelus apprehendere per unam speciem
et simul / multo magis potest moveri simul ad naturalem
cognitionem / et ad supernaturalia gratuita / manifestum est
autem quod motus angeli primo est in id quod est spiritualis
quam per id pervenit in id quod est supra
naturam / et ideo oportet quod angelus in primo
sue creationis conversus ad naturalem sui cognitionem
secundum quam non potuit peccare / postmodum vero potuit
converti in id quod est supra naturam vel ab eo averti
Et ideo angeli in primo sue creationis instanti fuerunt / neque
boni meritorie ~~[illegible]~~ per conversionem perfectam in deum
neque mali per aversionem ab ipso / unde
licet natura sua fuerunt boni

Deus in illo momento simul
homo ... ad tempus

Angelus ... in ... et ... in tempore

Distant

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Sed contra Augustinus [illegible] sic creaturis peccat quia et [illegible] potuit
[illegible] habet [illegible] in [illegible] sua [illegible] Nature [illegible] et [illegible]
oportet [illegible] in [illegible] Nature. Sed [illegible] potuit
Angelus [illegible] sed [illegible] in alia [illegible]
[illegible] male et [illegible] in [illegible] Nature
sed in voluntatem angeli peccantis. quia illi [illegible] non fuit [illegible] sed voluntas
Sed contra. Sicut Angelus est creatura [illegible] [illegible]
Anima sed [illegible] in [illegible] sic creatura [illegible] est malum
quia et Angelus in [illegible] potuit esse malus
[illegible] est [illegible] Angelo [illegible] non potuit esse malus [illegible]
[illegible] Anima et [illegible] mala non [illegible]
[illegible] sed [illegible] ad corpus infectum
[illegible] sed [illegible] est [illegible] est [illegible] sed [illegible] est [illegible]
Sed contra [illegible] est [illegible] in [illegible]
[illegible] [illegible] intelligit
quod Angelus [illegible] fuit peccant [illegible] [illegible]
[illegible] non quia [illegible] cum
[illegible] non habet [illegible] sed [illegible]
sed quia [illegible] habet a se ipso [illegible] non [illegible]
[illegible] habet [illegible] in [illegible] non [illegible]
Sed contra [illegible] intelligit
sed et [illegible] Angelus a [illegible] sic [illegible]
voluntas [illegible] velle [illegible] Angelus [illegible] velle et [illegible] est [illegible]
potuit malum [illegible] et malum [illegible] intelligit aliquid
[illegible] in [illegible] Angelus intelligit [illegible] in [illegible] non
potuit [illegible] velle [illegible] ex toto [illegible] ex toto suo conatu
potuit voluntas [illegible] ex toto suo conatu [illegible] oportuit [illegible]
[illegible] Angeli esse malum et [illegible]
[illegible] Angeli [illegible] Natura [illegible] ex toto conatu suo
[illegible] Natura [illegible] cum Natura ex toto [illegible]
[illegible] in [illegible] in [illegible] sua [illegible]
intellexit [illegible]

[illegible] delectat ex toto suo conatu [illegible]

Sed d[icitur] a[rgumen]to Angelus in p[rim]o [instanti] quo fuit creatus sicut bonum [illegible] in diligebat d[eu]m /
diligebat [illegible] [illegible]. Aut q[uo]d diligebat se / et d[eu]m [illegible] [illegible] [illegible]
[illegible] [illegible] / Aut diligebat [illegible] d[eu]m, et h[oc] est [illegible] [illegible]
[illegible] ad d[eu]m. [illegible] [illegible] [illegible] Angelus in p[rim]o q[uo] fuit creatus
vel [illegible] in d[eu]m vel [illegible] ad [illegible] [illegible] Angelus in p[rim]o q[uo]
fuit creatus [illegible] [illegible] [illegible] in suam Naturam. [illegible]
[illegible] in d[eu]m [illegible] est [illegible] Nature [illegible] [illegible] quando [illegible] in h[oc] [illegible]
[illegible] [illegible] [illegible] sua / [illegible] et [illegible] sua [illegible]
[illegible] [illegible] in d[eu]m [illegible] [illegible] est [illegible] [illegible] / sed [illegible] [illegible] [illegible]
Unde [illegible] se [illegible] d[eu]m [illegible] est [illegible] [illegible] [illegible]
et [illegible] [illegible] est [illegible] [illegible] / sed [illegible] d[eu]m [illegible] [illegible] in se / [illegible]
d[eu]m [illegible] in eo [illegible] Nature [illegible] omnis creature / [illegible] [illegible]
[illegible] solum creature [illegible] sed [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
Et hac [illegible] Angelus in p[rim]o q[uo] fuit creatus se [illegible] d[eu]m /

Sed d[icitur] a[rgumen]to Creatura [illegible] [illegible] est [illegible] creature corporalis,
sed aliqua creatura corporalis [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] Angelus potuit [illegible] [illegible]
[illegible] in p[rim]o q[uo] creatus fuit [illegible] Aliquis [illegible] [illegible] in animo
[illegible] est in [illegible] [illegible] in q[uo] fuit creatus Angelus potuit [illegible]
[illegible] [illegible] ad [illegible] sed bene ad suam [illegible]

Sed d[icitur] a[rgumen]to [illegible] aliquis peccat [illegible] [illegible] [illegible] [illegible] sed
aliqua creatura [illegible] in [illegible] q[uo] fuit creatus s[cilicet] Anima [illegible]
[illegible] et Angelus potuit peccare in [illegible] q[uo] fuit creatus.

[illegible] Alia est r[ati]o de [illegible] et de [illegible] / Na[m] [illegible] [illegible] hac [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad
quod volunt / sed ad [illegible] [illegible] [illegible] [illegible] [illegible]
a se [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinis

Aug. dicit 4 sup. gen. ad litteram quod post vesperam prime diei fit mane / cum lux spiritualis scilicet angelica natura post cognitionem ipsius nature que non est deus / refert se ad laudandum lucem que est deus ipse cuius contemplatione formatur. Et quibusdam [illegible]

Angelus in primo instanti sue creationis peccare non potuit neque peccare potuit [illegible]
in [illegible] sententiarum dist. 28 | Et prima articuli [illegible]

Inter [illegible] cuius finis et actus est in [illegible] creature
et [illegible] finis et [illegible] est in [illegible]
Media est [illegible] cuius finis est in [illegible] creature
Et actus in ipso deus [illegible] cuius finis et actus est in creatura
Corpus autem est res cuius finis et actus est in ipsa
Ideo finis angeli qui est medius est in creatura / et actus
in ipso / non potuit in primo sue creationis peccare.

Deus
Corpus
Angelus

2 Contra dicit Aug. in libro Enchiridion malum dicitur
quam [illegible] / nisi [illegible] bonum / sed [illegible]
angelum bonum in integritate sue nature / cum igitur [illegible]
possit esse [illegible] et diminutio [illegible] quod non
potuit angelus in primo sue creationis esse malus /

3 Item [illegible] non est deliberatio non potest esse peccatum
[illegible] mortale sed quod est [illegible] non potest
esse deliberatum / ergo non potest esse peccatum mortale

Impossibile [illegible] quod angelus in primo sue creationis
fuit factus malus peccando [illegible] hoc [illegible]
[illegible] dicunt [illegible] angelum in primo
sue creationis peccasse errore [illegible]

8 Contra quod [illegible] deus aut [illegible] hominem. sed hoc non
[illegible] est deus [illegible] angelus in primo sue creationis malus

1 Alia ratio [illegible] motum habet a [illegible]
ipsa voluntas primum motum habet a creante

2 Igitur si angelus in primo peccasset peccatum a deo habuisset /

3 6 Alia ratio [illegible] oportebat enim quod angelus
prius consideraret id quod pertinet ad suam naturam / et postmodum moveretur
ad supernaturalia [illegible] ut [illegible] non [illegible] sed ad
suam naturam [illegible] non potuit [illegible] esse peccatum sed [illegible]
sed [illegible] habere potuit [illegible] inordinato modo appetit
sed [illegible] non est peccatum / angelus in primo sue creationis

1 Alia ratio [illegible] non est [illegible] angelus in primo sue creationis bonum habuisset et habuisse
peccare [illegible]

Iam Peccatum originale est carentia boni debiti in [illegible] habet /
Sed Peccatum actuale est carentia alicuius boni debiti [illegible] habet
[illegible] in primo sue creationis [illegible] originale [illegible]
[illegible] angelus peccasset in primo sue creationis
[illegible] in primo sue creationis aliquod bonum habuisset et
non habuisset.

Utrum dyabolus semper sit in actu culpe et peccati

(marg.: [illegible] ad regressum non a [illegible] ad progressum)

(supra: [illegible] et alii angeli mali [illegible] sunt)

et videtur quod sic quia [illegible] ... Ad est hominis

mors / hoc est angelis casus / sed homo per mortem non

potest [illegible] / ergo et angelus per casum [illegible]

In oppositum est [illegible] [illegible] / [illegible] ad [illegible]

[illegible] Richardus in [illegible] 2° dist. [illegible] ad [illegible] dyabolus [illegible]

est [illegible] in aliquo actu peccati et culpe / et ratio [illegible]

dyabolus non potest impediri in usu sui liberi arbitrii / per corpus

[illegible] corruptibile / quia est [illegible] spiritualis

qui nullum corpus est [illegible] / Unde dyabolus [illegible] est

in usu sui liberi arbitrii / sed [illegible] est in usu

liberi arbitrii / [illegible] aliquid sibi [illegible] [illegible] sine

aut ipsum finem appetit / aut aliud in [illegible]

aliud in quo est ipsum finem [illegible] appetere [illegible]

dyabolus [illegible] [illegible] sibi

appetit [illegible] [illegible] a [illegible] sua

[illegible] / Unde [illegible] sibi [illegible] [illegible] sine

[illegible] [illegible] [illegible] est [illegible] et

finis [illegible] [illegible] / et [illegible] [illegible] [illegible]

[illegible] in [illegible] [illegible] que est dyabolus

[illegible] [illegible] [illegible] dyabolus igitur

[illegible] est in actu appetendi sibi [illegible] [illegible] [illegible]

[illegible] in actu appetendi aliquid aliud in [illegible]

[illegible] [illegible] [illegible] finis sunt [illegible] [illegible]

/ sed appetere sibi [illegible] [illegible] [illegible] / sine

aliquid aliud in [illegible] / est malus actus / [illegible]

dyabolus [illegible] est in aliquo malo actu liberi arbitrii

sed omnis malus actus liberi arbitrii est culpa / ergo dyabolus

[illegible] est in aliquo actu culpe / [illegible]

(marg.: [illegible] [illegible] idolatria [illegible] et aliquid [illegible] [illegible] est [illegible] [illegible] actus [illegible] [illegible] malum)

[illegible] est in [illegible] [illegible] in sua malicia / et [illegible] est in aliqua [illegible]

dyabolus [illegible] / [illegible] [illegible] sibi [illegible] [illegible] in aliqua malicia

[illegible] [illegible] [illegible] [illegible] malicie / [illegible] [illegible] est

in aliquo actu [illegible] [illegible] / et [illegible] [illegible] [illegible] ad iudicium

et quolibet actu [illegible] [illegible] ad iudicium est sibi culpa et [illegible]

et [illegible] [illegible] [illegible] malo [illegible] [illegible] sibi [illegible] iudicii

in iudicio [illegible] [illegible] [illegible] [illegible] sibi [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible]

Sed [illegible] [illegible] ad aliquid [illegible] [illegible] [illegible] dyabolus in [illegible] malum

sine [illegible] ad malum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sibi [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]

dyabolus [illegible] [illegible] [illegible] malum [illegible] aliud

Dyabolus semper est materia peccati et culpe. patet quia dicit in uno lo-
co Joh. super id 2 Cor 6 Que conventio Xpi ad Belial. quod
Xpus omnia bona egit / dyabolus omnia mala et ideo
cum non cessat ab agendo non cessat a peccando / dyabolus peccat / Et
1 Joh 3 Ab inicio dyabolus peccat / ideo Ab inicio sue
conditionis peccare incepit peccat continue usque impresens
2 Cor. ... Cessare ab actu peccandi est ...
Et ... non peccare sed hoc non potest dyabolus ideo
ad graciam redire ... Jacobi 2 Et demones credunt et contremiscunt
Sed contra Jacobi 2 demones non videntur esse materia culpe
sed credunt ... et contremiscunt quod per effectum quos videntur
Ad ... est ... / quia per effectum ... compelluntur
peccatum et ... et tremendo sed in malo actu et ...
Sic credendo et tremendo ... Nulla culpa
Sed contra Aug. ... liberum arbitrium ... sed malo cum
... per ... voluntatis ... sed malo
dyabolus adheret ... actu malo
non culpatur / ... in malo sine non
... culpa ... actu
... est in aliquo culpa actu ... dyabolus ... adherent
Ad ... est de necessitate ... dyabolus ... necessitate ...
... malo ... ad malum
sed libere ... ad malum
Sed contra habitus inclinat ad actum ... dyabolus ... in
... actu culpe ... habitus ...
... in ... malicie ... sed ... est ...
... malicie ... ad ... disposicione
Ad habitus inclinat ad actum ... habitus est
in ... respectu alicuius mali ... respectu ... culpe
... respectu ... respectu ...
est habitus ... in ... habitu ... non potest
... respectu ... mali ... malicie
in ... respectu ... malo actu
Sed contra ... peccatum ... dyabolus
... est et erit in actu culpe ... angelus sine fine ...
Ad ... est ... pena ... peccati ... instigatur
... vel ... pena ... actu ... malo
malo actu ... in dyabolo non remanebunt ...
quia ... actus ... causabunt ...
... pena ... magis et magis a deo
elongabuntur / Malus ... actus ... pena ...
et causat ... et ... Isa. 19
... absconderit ...

Cor.

Sic ergo obedientes Xo
... in ...
illa obediencia
... mala
... culpa

Ubi ... culpa ... fuit

Angelum ... supplicium ...

Utrum dyabolus post peccatum secundum suum liberum arbitrium possit reverti ad bonum. Et videtur quod sic [illegible] Dyonisius [illegible] naturalia in demonibus integra permanent post peccatum; sed ante peccatum dyabolus potuit converti in bonum [illegible] et post peccatum [illegible]

In oppositum est [illegible] Augustinus [illegible] peccata [illegible]

Circa istam questionem erravit Origenes estimans angelos [illegible] in quolibet statu esse vertibiles ad bonum et ad malum [illegible] quod ponunt demones [illegible] possunt reverti ad bonum [illegible] Sed Augustinus [illegible]

[illegible]

art. 27

[illegible]

Possibilitas in diversa [illegible]

[illegible]

Sed iste diversitas [illegible]

Pro [illegible] differentiam [illegible]

Resp. ad finem

Nam [illegible] finis [illegible] natura [illegible] appetit [illegible] natura [illegible] tendit in unum. Sed quia ad unum finem [illegible] possunt ordinari [illegible] [illegible] naturales [illegible] tendunt in diversa eligendo ea que sunt ad finem [illegible] hoc modo

Et deus tamen in quantum finem vult vel suam bonitatem
Nec potest non velle eam / Sed quia ad bonitatem eius
ordinari possunt diversimode et ordinate vero voluntas
eius non potest ferri ad unum in suis effectibus quando deus est
deus potest ferri in aliud / Et per hoc competit deo
libertas arbitrii / Sicut etiam angelus et homo habent
finem vult sibi perfectum beatitudinem / unde vult appetit
eam / Nec potest velle miseriam ut dicit Augustinus de trinitate
Sed quia per latitudines diversa possunt ordinari in eligendo
ea que sunt ad finem / potest voluntas tam hominis quam
angeli bene vel male in diversa ferri /

Secunda diversitas huiusmodi arbitrii potest attendi secundum differentiam boni et mali

Bonum et malum

Sed ista diversitas non per se pertinet ad potestatem huiusmodi arbitrii
sed per accidens se habet ad eam / inquantum invenitur in natura
deficere potentis / Cum enim voluntas de se ordinetur in
bonum sicut in proprium obiectum / quod tendit in malum
potest contingere nisi ex hoc / quod malum apprehenditur
ratione boni / quod pertinet ad defectum intellectus vel rationis
/ unde competit libertati arbitrii / Non enim pertinet ad
rationem alicuius potentie quod deficiat in sua actione
sicut non pertinet ad rationem visive potentie quod deficiat in sua actione
obscure videat / Et ideo nichil prohibet inveniri
libertatem arbitrii que ita tendit in bonum quod nullo modo potest tendere
in malum / vel ex natura sicut in deo / vel
ex perfectione gratie sicut in beatis et angelis beatis /

Tertia diversitas huiusmodi arbitrii potest attendi secundum differentiam mutationis

Mutatio

Que quidem non consistit in hoc quod aliquis diversa
velit // Nam et ipse deus vult ut diversa fiant
secundum quod conveniunt diversis temporibus et personis / Sed
mutatio huiusmodi arbitrii consistit in hoc quod aliquis illud idem
et pro eodem tempore non velit quod prius volebat
/ aut velit quod prius nolebat / Et hec diversitas
non per se pertinet ad rationem huiusmodi arbitrii / sed accidit ei
secundum conditionem nature mutabilis / Sicut non est
de ratione potentie visive quod diverse videat
sed hoc contingit quandoque propter diversam dispositionem
videntis cuius oculus quandoque est purus / quandoque vero
est turbatus / Et similiter mutabilitas sive diversitas
huiusmodi arbitrii non est de ratione eius / sed accidit ei inquantum est
in natura mutabili / Mutabilitas enim huiusmodi arbitrii
in nobis accidit ex causa duplici videlicet intrinseca et
extrinseca

Causa intrinseca

Causa quod intrinseca vel ipsa Racionem / Appetitum
ut [illegible] [illegible] [illegible]
aliquid [illegible] [illegible] [illegible] [illegible]
ut Appetitum qui [illegible] est [illegible] [illegible] [illegible] [illegible]
vel habitum ut tendat in aliquid [illegible] [illegible] [illegible]
quod appetit [illegible] vel [illegible] [illegible] [illegible] non est

Causa extrinseca

Causa extrinseca [illegible] [illegible] [illegible] voluntas [illegible]
[illegible] [illegible] et malum in [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] angelis [illegible] [illegible]

Causa intrinseca quia Angeli

Ista et quod [illegible] in [illegible] que ad ordinem nature
pertinet [illegible] se habet et quia [illegible] est
[illegible] in [illegible] [illegible] [illegible] hec et ad naturam
[illegible] angelorum pertinet ut [illegible] habent [illegible] [illegible]
que [illegible] [illegible] possunt [illegible] [illegible] nobis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
habemus [illegible] [illegible] [illegible] [illegible] [illegible] quod in
[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
angelus non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que ad [illegible] [illegible] [illegible] pertinet
[illegible] [illegible] [illegible] nobis habemus in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] se
[illegible] [illegible] [illegible] [illegible]
habet [illegible] [illegible] [illegible] [illegible]
Et quia voluntas [illegible] [illegible] [illegible] est
[illegible] voluntas [illegible] [illegible] [illegible]
[illegible] ea que ad ordinem nature pertinet
ita ea que ad ordinem nature pertinet
[illegible] [illegible] [illegible] ea que ad ordinem nature pertinet
[illegible] [illegible] [illegible] motus in [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] et gradu nature [illegible]
[illegible] in id quod est [illegible] [illegible] [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est
et angeli [illegible] [illegible] vel in [illegible] vel
in [illegible] [illegible] [illegible] [illegible]

Causa extrinseca

Peccando [illegible] [illegible] statum viatoris

Et [illegible] [illegible] angeli [illegible] [illegible] vel in bono
vel in malo [illegible] [illegible] [illegible] quia [illegible] in [illegible]
[illegible] statum viatoris [illegible] [illegible] pertinet ad [illegible]
[illegible] [illegible] ut [illegible] demonum [illegible] [illegible]
[illegible] [illegible] a malo [illegible] [illegible] in quo
[illegible] [illegible] Et [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] que [illegible] in malo [illegible] [illegible]

Dyabolus post peccatum per suum liberum arbitrium non potest verti ad bonum / patet per dictis [illegible] in libro Augustini de fide ad Petrum

[illegible] 2 mor. Tor antiquus hostis fecit lapis [illegible] partem Angelorum

[illegible] quia ulla unquam conversione [illegible] mollescet

3 pri. [illegible] || Et videtur legi ad Augustinum [illegible] ibi [illegible]

et ad Regulam [illegible] in quantum loco [illegible]

3 ro / [illegible] hec [illegible] disposuit quod quoniam voluntas Angelorum vel [illegible] in hac vita se disposuit finaliter / sic petuo immobiliter permanebit.

Alia ratio. Quia Angelus est medius inter deum et hominem / sed deus habet hoc ut immobilis ante creaturam et post / homo ut habet hoc ut vertibilis ante et post / sed Angeli medio modo se habet ut scilicet hoc ut [illegible] sit immobilis post [illegible] / non sic post [illegible] peccati [illegible] ad [illegible] sed non ante

[illegible] a deo voluntarie [illegible] in [illegible] supplicavit [illegible] patet in quo [illegible] praevaricatus Angelus Nec mala [illegible] unquam voluntarie nec pena / sed permanere in eis infinite [illegible] malo permanent ex [illegible] [illegible] tempore / 3 [illegible] 2 mor.

3 ratio. Doctoris [illegible] h. d. c. 76. Quia Angelus fecit immobiliter [illegible] / Sed habet immobilem apprehensionem quia per simplicem intuitum immobiliter [illegible] / Sed unde [illegible] in [illegible] fertur / immobiliter fertur / Et de [illegible] peccatum irreparabiliter est [illegible] / In homine autem peccatum reparabile est [illegible] non immobiliter fertur in aliquid sed mobiliter / quia de [illegible] vel in malum [illegible] a malo in bonum [illegible] 3 in hominibus ratio quae [illegible] ex [illegible] [illegible] signa colligit veritatem [illegible] habet ad utrumque [illegible] / Non sic ratio Angeli quae cognoscit per [illegible] 3 [illegible] immobiliter habet [illegible] quae [illegible] cognoscit [illegible] eligit.

Unius dispositio inclinans ad contrarium contradicendum est aliquid supernaturale adiutorium contra debitum [illegible]

Gratia contradicens est sine sanctitate nostre ex se [illegible] et nostre affectionis naturalis / dispositio autem nos inclinans ad gratiam ac inclinat nostram [illegible] digressus in [illegible] / Aut nostram affectionem Nunquam [illegible] in [illegible] non digne nostram voluntatem naturalis [illegible] / Nec nostram affectionem naturalis [illegible] / Oportet quod hec sit per adiutorium supernaturale / Huic concordat b[eatus] Bernardus de libero arbitrio ubi dicit sic /

Liberum arbitrium remanet ad bonum [illegible] ipsi soli si a gratia non adiuuatur / et nulli si non excitetur /

Bernardus in eodem libro dicit

Gratia excitat liberum arbitrium cum seminat cogitatum /
Sanat cum immutat affectum
Roborat ut perducat ad actum
Seruat ne sentiat defectum /

Augustinus de Ecclesiasticis dogmatibus

Initium salutis nostre deo miserante et inspirante habemus [illegible]
Ut acquiescamus salutifere inspirationi nostre potestatis est
Ut adipiscamur quod acquiescendo monemur [illegible] est
Ut non labamur adepto salutis munere // Munere
sollicitudinis nostre est et celestis simul adiutorii /

Cor. 3 Non sumus sufficientes cogitare aliquid a nobis quasi ex nobis

Magister in 2 Liberum arbitrium est facultas rationis et voluntatis
qua bonum eligitur gratia assistente et malum eadem desistente

Anselmus de casu dyaboli

Voluntas per velle naturale mouet se ad alia velle /
Velle autem naturale est respectu finis
Alia velle est respectu eorum que sunt ad finem

Unde ratio est Anselmi quia

Voluntas non potest se mouere ad volendum ea que sunt ad finem nisi prius quod velit finem
Velle autem finem est quedam dispositio inclinans ad volendum ea que sunt ad finem /
Ergo voluntas non potest se mouere ad aliquid volendum nisi prius [illegible] dispositionem
inclinantem ad volendum illud /

Ad Damascenum
dicendum quod est hoc
verum quantum ad
penam damnationis
non quantum
ad supplicium
loci, quia
differtur exercitium
propter officium
spiritus facte
sit differendum.
Secus est ex [illegible]
quia differt publice
homines latrones
[illegible] iudicanti ad
supplicium.

D. Locus demonum post lapsum usque ad finale iudicium sit infernus vel aer caliginosus. Et arguitur quod sit infernus per Damascenum dicentem: Quod est in hominibus mors hoc est in angelis casus; sed mali homines morientes statim cadunt in infernum, ergo et ipsi demones cadentes debuerunt in infernum.

In oppositum est apostolus Ephesiorum 6 ubi demones vocat rectores tenebrarum harum, id est huius aeris, ergo habitant in hoc aere.

Nota secundum Petrum de Tharantasia in scripto 2 dist. 6 [illegible] art. 2. In angelis creatis est considerare 3: Naturam, Officium et Peccatum.

Nature convenit locus empireus in quo [illegible] in loco congruo [illegible] creati sunt ille in gloria [illegible] gloria, quia gloria est perfectio nature.

Officio convenit, quia habent homines exercere, locus medius scilicet aer.

Peccato vero convenit locus infimus scilicet infernus.

Demones qui deciderunt [mundanos] habent officium, postea vero non habebunt.

Item demones erant in hoc aere caliginoso, sed post finem mundi cadent omnes in infernum. Cum locus infernus differtur usque ad iudicium propter officium exercendi electos.

Aer autem caliginosus aptus est demonibus ante iudicium:
~~congruum ad statum pene~~
congruum ad exercitium demonis et
congruum ad statum eorum.

Aer enim caliginosus convenit culpe propter caliginem,
convenit etiam pene propter tenebrositatem,
convenit mobilitati et subtilitati angelice propter mobilitatem,
[illegible] quibus [illegible].

Locus demonum post lapsum usque ad finale iudicium est aer caliginosus; patet per dictum [illegible] per beatum Augustinum de civitate dei li. 11 c. 33: Peccasse quosdam angelos et in huius mundi infima detrusos, qui eis velut carcer est usque ad futuram in die iudicii damnationem.

Et li. 8 c. 22: Demones quidem in hoc aere habitant, qui de celi superioris sublimitate deiecti merito irregressibilis transgressionis in hoc sibi congruo velut carcere predamnati sunt.

Et Bonaventura in scripto secundi dist. 6. Exponitur: Locus demonum post lapsum usque ad diem iudicii non est locus sublimis quem vocamus infernum, sed aer caliginosus, in quo congruentius multi de demonibus inhabitant.

Et ratio hec: Decens ordinatio debet sedem condignam locatori; sed ipsi demones inter nos et angelos sanctos habent statum medium, quia sunt in miseria nobilissimi et miseriores cum angelis; ergo debent habere locum medium qui est aer caliginosus.

De quo dicit Augustinus de ciuitate dei li. xx c. 13 [illegible]
[illegible]
[illegible]
[illegible] malorum angelorum [illegible] ad iudicium

Vltimus Electorum

[illegible] ... electorum [illegible]
[illegible]
[illegible] ... electorum [illegible]
[illegible]
[illegible]
[illegible] electi [illegible]
[illegible]
[illegible] Augustinus de ciuitate dei li. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] angelis [illegible]
Electorum [illegible]
[illegible]
[illegible]

Retribucio qualitatis

Secundum [illegible] est Retribucio qualitatis
[illegible]
[illegible]
[illegible] augmentum [illegible] 30.
[illegible]
[illegible]
[illegible] malis angelis [illegible]
[illegible] iudicium [illegible]
[illegible] augmentacionem [illegible] complementum

Manifestacio diuine misericordie

Tercium [illegible] est Manifestacio diuine misericordie
[illegible] magnam dei misericordiam
[illegible]
[illegible] mali angeli [illegible]
magna pena [illegible] iudicium [illegible] pene
complementum [illegible]
[illegible] malorum angelorum
[illegible]
[illegible]
[illegible] iudicio [illegible]
Item dicit [illegible] Petri 2 [illegible] malis angelis
[illegible] iudicium [illegible]

Circa quod dicendum quod pena malorum angelorum ante
iudicium spatialiter sensum, nec aliquod debile
malum et vanum gaudium de creaturis.
Modo est aliqua accidunt que demonibus displicent
sunt mala accidunt que displicent et ... secundum
[illegible] accidunt ... in eis aliquod
gaudium in ... et malum ... non est ita plenarie
possessum a pena sicut erit post iudicium.
Ad hoc sanctus Augustinus ... Item Augustinus
de civitate dei li. x c. 2a demones prava ...
... gaudent. Item ... c. 1
... fallacia ... malignis demones
delectantur qui et decepti ... possident
... fallacia ...
aliorum ... in ...
Item Augustinus de civitate dei li. 9 c. 1 demones talibus
gaudent ... adversantur
et dampnantur. Ex quibus patet quod angeli mali habent
aliquale gaudium malum et vanum ante
iudicium sed post iudicium nullum habebunt tale gaudium.

Pena demonum ante iudicium spatialiter sensum gaudium

[illegible]

Sed dicendum: ... alios ... conclusi ...
... angeli et maxime lucifer est altissimus
... debuit esse ... debuit in locum ...
... et non locali.

Sed dicendum: ponderosa ... ad ... est ... impedit
ad quod ... ponderosa ... est ... impedit
... in infernum.

... ponderosa ... deorsum
... impediens ... officium
... aliis ...

Sed dicendum: ... a statu ... maxime ... debuit
... in locum ... maxime ...
... maxime ...
... in locum ... impedit
... impedit ... impedit
Sed dicendum ... locus ... ad
penam ... in ... in infernum
... ad penam
... locus ...
... voluntati ...
Sed dicendum ... demones ... ardorem ... ignis ...
... ardorem
in ... impedimento
corporalem ... sed ...
... demones ...

Luce [illegible] Sabbati [illegible] Luce 11 [illegible]

Demones [illegible] nocendi [illegible] et Justinus [illegible]

[illegible] hominibus nocerent

[illegible] ad [illegible]

Dyabolus [illegible] est [illegible]

[illegible]

[illegible] hominibus [illegible]

[illegible] malignum [illegible]

[illegible] hominibus [illegible] nocerent

Sumbra [illegible]

[illegible]

[illegible]

[illegible]

Multi demones [illegible]

[illegible]

16 q 2 [illegible]

Comparatur [illegible] dyabolus [illegible]

[illegible]

[illegible]

[illegible] hominibus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] demones [illegible]

[illegible]

[illegible]

[illegible]

Demones sunt ad nocendum cupidissimi

Et ut [illegible] Alexander [illegible]

Dyabolus non cessat [illegible] quem devoret

[illegible] quos [illegible]

[illegible] Galor [illegible]

[illegible] Nulli [illegible] 11

[illegible] 1 pet. 5

Exemplum [illegible] Ephesios 6

[illegible] ut possitis [illegible]

[illegible] dyaboli. [illegible]

[illegible] hominibus [illegible] 11 q 3

[illegible] resistit [illegible] eum [illegible]

[illegible] resistite [illegible] a vobis [illegible]

[illegible]

[illegible] abscondit [illegible] hominibus [illegible]

[illegible]

[illegible] ad

[illegible]

Demonium est malum suggerere

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] angelos [illegible]

[illegible]

[illegible]

[illegible] spiritus [illegible]

[illegible] angeli

[illegible] nos [illegible] nostram [illegible]

Ita mali angeli ad nostram [illegible]

[illegible]

[illegible]

[illegible] eis nocent [illegible]

[illegible] habent.

Circa articulum 3. demones possint movere localiter corpora [illegible] Durandus [illegible] in quibus [illegible] potentia [illegible]

In omnibus [illegible] actione [illegible] est ordo [illegible] qui non solum attenditur [illegible] sed [illegible] motus [illegible] habet [illegible] et [illegible] motus ordinem [illegible] et hoc duplicatur [illegible] secundum [illegible] actionis et [illegible] hoc motus localis ad alios motus [illegible] habet [illegible] quia est primus motuum [illegible] quia per motum localem nihil variatur [illegible] in mobili [illegible] per alios motus variatur aliquid quod est intrinsecum rei [illegible] qualitas [illegible] quantitas [illegible] forma [illegible] per motum [illegible] variatur corpus solum [illegible] aliquid extrinsecum [illegible] locum [illegible] unde [illegible] contra moveantur a substantiis spiritualibus motu locali [illegible] alios motus [illegible] quod [illegible] formam [illegible] mediante [illegible] corporibus [illegible] unde et alii motus a substantia spirituali causantur mediante motu locali [illegible] effectus [illegible] per [illegible] mediante [illegible] agente [illegible] unde [illegible] variatur corporalis quod fit per motum localem [illegible] mediante [illegible] spiritualis [illegible] agentis [illegible] motum [illegible] non [illegible] aliquem majorem variationem qualitatis [illegible] alios [illegible] motum [illegible] ordinem [illegible] mobilium [illegible] motus [illegible] est per motum corporis [illegible] et hoc [illegible] a superioribus substantiis spiritualibus moveri [illegible] corpus [illegible] motor [illegible] non posset movere [illegible] motor [illegible] posset movere [illegible] habet [illegible] [illegible] sicut [illegible] substantiae spirituales moventur [illegible] corpora celestia [illegible] inferiores moveri possunt localiter inferiora corpora [illegible] demones [illegible] hoc habent ex conditione nature [illegible] illos qui dicunt [illegible] demones non [illegible] ex illis superioribus angelis sed ex illis qui [illegible] a deo [illegible] ordine [illegible] superiorum sive nature [illegible] ex [illegible] hoc [illegible] quod [illegible] ex [illegible] celestibus [illegible] aliquos de superioribus angelis [illegible] qui [illegible] aliquos [illegible] [illegible] ex quibus [illegible]

Ex conditione sive nature demones possunt corpora localiter movere [illegible] [illegible] dubie [illegible] [illegible] nature [illegible] spiritualis [illegible] [illegible] providentiam divinam subduntur [illegible] moveri ab loco [illegible]

[illegible] motum [illegible]

[illegible] localiter [illegible]

[illegible] ordinem mobilium

[illegible] demones [illegible] effectus [illegible] hoc [illegible] motu locali non [illegible] demones movent localiter corpora [illegible]

Primo Malus Angelus potest facere ut illud quod non est purum appareat purum

potest, quia faciet in aere naturam specularem, quia potest bene aerem
tali condensatione et vaporum indispositione, ut illa pars aeris
potest eam dispositionem quam habet aqua vel speculum et [illegible] in
reflectendo ymaginem. Faciendo ergo talem dispositionem in
aere ad oppositum oculorum, faceret quod castra vel talia
que est rerum refulgebunt ante. Et tunc si species ponuntur
ante oculos inspicientis illud, tunc res tales apparentes
in rei veritate ante apparere. Et hoc modo potest fieri in speculis multis

Secundo Malus Angelus potest ut illud quod est purum lateat non
quia potest facere obstaculum in aere quod prohibet luminis
radium visibilem a re visibili puta [illegible] illud quod est
purum latebit. Et hoc potest fieri in speculis multis

Tertio Malus angelus potest facere quod illud quod est unius
coloris appareat alterius coloris quia potest facere aliquam
dispositionem in aere consimilem aeri colorato
per quam dispositionem radii solares ibi incidentes
habeant aliquam refulgentiam sicut colorem representant
[illegible] quia inducunt similitudinem illius refulgentie
Et de hoc habemus IV Reg. 3 ubi [illegible] Moabite mane surgentes
viderunt aquas rubeas contra solem quasi sanguinem
cum tamen in rei veritate rubee non essent, sed hoc fuit
propter quosdam vapores elevatos in tali dispositione ad
aquam et ad radios solares, ut propter aspectum solaris
in tali situ ad illa vaporum [illegible] ad [illegible] inducentes vapores
quod illi radii solares quandam refulgentiam
plenam rubeo colore representabant

Similiter etiam habemus [illegible] quod aliquando apparet nubes vel
rubea vel alterius coloris et hoc propter diversam dispositionem
vaporum humidorum [illegible] uno modo, quandoque alio modo
per comparationem ad solem et ad visum nostrum.
Et hoc potest fieri in speculis multis. Ut si elevetur
vapor sanguineus vel colericus vel melancolicus
vel flegmaticus per locum qui est inter oculum et illam
gravitatem [illegible] in qua fit
[illegible] illud [illegible] a re representabit
[illegible] illum vaporem et multiplicabit [illegible] ad [illegible]
[illegible] illius vaporis. Et [illegible] apparebit
[illegible] coloris qui convenit illi vapori
quia apparebit nigra si vapor est melancolicus
quia melancolia est nigra
Si vapor est sanguineus apparebit [illegible] rubeus coloris
Si colericus apparebit citrini coloris

Similiter habemus de radiis solaribus transeuntibus per vitrum [illegible]
Similiter aliud de iride in qua apparet colores varii
[illegible] non veri.
Similiter aliud in carbone qui est niger
et tamen apparet rubeus [illegible] nigro visum per [illegible] apparet rubeus

Non purum
purum

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Purum
non purum

Alterius
coloris

Nota de
[illegible]

R. Unum duo vel plura

Quarto Malus Angelus potest facere quod unum videatur duo vel plura

In pluribus enim speculis recipiuntur plures ymagines unius rei unde demones possunt facere in aere speculum talem in plures partes frangentem (?) et dividentem (?) apparebit tunc unius rei plures ymagines et unum res apparebit plures res et in tanta multitudine in quanta erunt dispositiones speculorum in diversis partibus aeris Exemplum huius patet in speculo fracto in quo apparent tot ymagines unius rei quot quot sunt fracture speculi Exemplum aliud Si cum digito comprimatur oculus tunc unum apparebit duo Si enim hoc potest facere homo multo magis angelus malus et de isto [illegible] tractat [illegible] 3 c. 8

R. Aliquam quantitatem

Quinto Angelus malus potest facere quod res appareat aliam quantitatis quam sit ut quod minor appareat maior et econverso Nam si radius cadit de medio densiori ad medium rarius et econverso frangitur a perpendiculari vel ad perpendicularem Et quod cum intrant medium rarius franguntur a perpendiculari Cum autem intrant densius tunc franguntur ad perpendicularem Cum autem res videtur per radios fractos a perpendiculari tunc videtur sub maiori angulo Cum autem videtur per radios fractos ad perpendicularem tunc videtur sub minori angulo Et quanto res videtur sub minori angulo tanto apparet minor Et quanto sub maiori angulo tanto apparet maior Exemplum de denario latente in aqua tunc quidem contingit Sic oculus (?) apparet in aqua et non visa in aere Cum ergo Malus angelus cum vult facere quod res appareat maior quam sit aggregat vapores circa rem visam quod aggregatio nos latet Et tunc per fractionem radiorum a perpendiculari apparet maior quam sit Exemplum huius in apparentia solis cum est in oriente vel occidente tunc enim propter vapores interpositos radii solares venientes ad oculum nostrum franguntur a perpendiculari quia intrant medium rarius versus oculum nostrum Si autem malus angelus vult facere quod res visibilis appareat minor quam sit tunc facit rarefactionem medii circa rem visibilem et densitatem circa partem medii que contingit oculum etc.

Q. Alium situm

Sexto malus angelus potest facere quod res appareat in alio situ quam sit et quod simul appareat in pluribus locis ut si faciat naturam speculorum in aere cum distantem a re visibili et aliter apparet (?).

Septimo Malus Angelus potest facere quod res appareant alterius figure quam sit
Nam potest facere in aere Nam species secundum silentum disposicionem
que est in speculis/ que species possunt per tales disposiciones
ut res ibi resplendeant sub alia figura quam sit.
Exemplum ut potest sensibiliter in apparatu aque mote/ In qua homo
videt faciem suam in figura distorta/ unde plus de septimo
et [illegible] qualitermodo in [illegible]/ Sed vehementer
moueat aquas/ quia quod ultra apparet in dolium/ quia appareat
appareat distortum/ vero omnino quod apparet alterius modo
quam sit. Aliquando sic quando [illegible] madefactum et [illegible] in dolo apparent
[illegible] et in determinando fantasia et Angelus Malus
qui premunt ex similitudine et ubi plus ostendit hec in
[illegible] melancolicorum/ febricitancium/ et [illegible].
Maior Malus Angelus potest movere [illegible]
motarum species ut res appareant sub alia figura quam sit.
Octo Malus Angelus potest facere ut res que quiescit
moveri videantur/ Et hec fortificat mouendo aerem et
vapores qui sunt inter aspectum et rem
Et per tremorem quem potest facere in spiritibus visibilibus
Et quod sic [illegible] patet/ quia si aliquis homo
moveat se in circuitu voluntarie/ videtur sibi [illegible] postea moveri
Et hec propter motum spirituum./ Et/ [illegible]
[illegible] stelle [illegible] remote a visu
[illegible] et [illegible]
quendam tremorem spirituum/ Et [illegible] apparent scintillantes
Maior Malus Angelus potest causare istum tremorem
spirituum/ Et motum magis fortiorem/ per quod apparent res
quiescentes moveri..
Nono Malus Angelus potest facere ut appareat aliud quod
[illegible] quiescere/ Et hec
per velocissimum motum ipsius mobilis in circuitu circa
idem centrum/ Exemplum patet in [illegible] velocissimi
motum visus difficulter percipit motum eius.
Maior Malus Angelus potest mouere mobile velocissime
quod motus eius non potest percipi/ et videbitur per visum quiescere
Ergo Mali Angeli possunt ludere [illegible] oculos
ut patet Cyprianus et Augustinus/ [illegible]
[illegible] Symon Magus [illegible]
faciem suam in faciem patris alterius/ Et hec non erat
secundum veritatem sed ita apparebat secundum ludificacionem
Item glossa [illegible] Exodi [illegible] fecerunt Magi
Item potest adduci Augustinus [illegible] de fato et divinacione
ubi refert quod unus Magus astante Rege [illegible]
Novaculam [illegible] cotem [illegible] Rege et [illegible]
quod tamen non fuit ita secundum veritatem sed secundum ludificacionem.

Alterius figure

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Quiescentia moveri

Motum quiescere

Sed contra. Motus localis est prior inter omnes alios motus ut patet 8 phisicorum et 3 physicorum. Sed demones non possunt sufficienter corpora formare [illegible] in locum quod [illegible] nec movere localiter

[illegible] formalis [illegible]

[illegible] aliud [illegible] ab influentia [illegible] anima [illegible]

[illegible] demon [illegible] in corpore [illegible] non requirit [illegible] movere localiter [illegible] movere [illegible]

Sed contra. Anima [illegible] est [illegible] spiritualis [illegible] demon [illegible] non [illegible] corpus localiter [illegible] [illegible] alicuius [illegible] demon non [illegible] aliquod corpus [illegible] non [illegible] movere aliquod corpus localiter.

[illegible] Anima [illegible] [illegible] ut [illegible] spiritualis [illegible] non habet [illegible] corpus localiter [illegible] [illegible] hoc [illegible] ab ea

Sed contra. [illegible] est [illegible] [illegible] non habet [illegible] quod posset [illegible] aliquod [illegible] demones ad corpus [illegible] habet [illegible] [illegible] movere localiter [illegible] demones non possunt movere localiter corpora.

[illegible] demones ad corpus non est [illegible] corporalis sed spiritualis [illegible] quod requirit [illegible] proportio motoris ad mobile.

Sed contra. Corpora celestia [illegible] demonibus [illegible] natura sed [illegible] non possunt movere [illegible] et motum [illegible] est [illegible] ut dicit [illegible] physicorum quod [illegible] demones [illegible]

quod [illegible] est [illegible]

[illegible] in [illegible] possunt alia corpora movere.

[illegible] Corpora celestia [illegible] proportio [illegible] demonum [illegible] culpe.

Sed contra. [illegible] est motus [illegible] et [illegible] [illegible] ut dicit 3 physicorum. [illegible] demones possunt movere [illegible] possunt movere [illegible]

[illegible] est motus [illegible] et partis [illegible] sufficiat ad movendum [illegible] quod movet [illegible] demones possunt movere aliquam partem [illegible] possunt movere totum [illegible] hoc non est [illegible] nature [illegible]

Magis quam [illegible] est plus [illegible] fortitudinis.

Job 41. Non est potestas super terram que comparetur ei qui factus est ut nullum timeret [illegible] [illegible] fortis ut dicit [illegible] 3.

Demones non possunt quod non sunt [illegible] [illegible] ab alto [illegible] [illegible] [illegible] corpus [illegible] vel [illegible] vel [illegible] vel [illegible] est.

[illegible]

Cxiiij

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Virtus formalis

Virtus spiritualis

Culpe

Potentia motoris ad mobile

Utrum demones possint intellectum hominis immutare

... Deus ... intellectum ... angelus bonus vel demon vel homo ...

Et videtur quod non quia intellectus ipse immutatur a docente qui reducit ipsum de potentia in actum ... sed solus Deus intus docet ... Magister ... demon non potest intus intellectum ...

Oppositum est ... super illud ... bestie ... demon in mentem ... non potest ... ad aliquid ... hominis ...

Intellectum ... effectum ... ad aliquid cogitandum

Secundum ... in quantum ... demones ... est considerandum ... quid demon possit ... natura ... voluntate ...

Ad quod ... natura ... est ... angelus ... Est ... demon ... veritatis ... sicut et alia ... hominis ...

Est ... intellectus ... secundum lumen intelligibile et secundum species intelligibiles.

Lumen intelligibile

Ita ... intellectus ... apprehensio ... lumen ... angelicum ... lumen intelligibile ... ordine nature ... lumen angelicum ... rebus ... lumen ... intellectus hominis ad ... angelus ... bonus ... natura ... demones

Species intelligibiles

... angelus ... homines ... ad aliquid intelligendum quod ... intellectus ... ad aliquid apprehendendum ... angeli ... ad aliquod intelligibile apprehendendum ... angeli ... ad hominem malum vel ... ad effectum ... apprehendat ... monet ... ad ...

Aliquid aliud petit / vel ad impediendum ipsam inspirationem veritatis
sed inquantum per aliquam coherenciam movetur homo in dubitacionem
quia solum nescit / et sic trahit in errorem / de quo Aug. li. 83 q.
Demon quibusdam insinuat omnibus modis intelligencie
per ... lumen rationis mentis radiis solet /
species [illegible]

Demones ordinando possunt ... possunt intellectus homini [illegible]
et ipsum tales inspiracione veritatis in errorem deducere.
vel ... in [illegible] / 22 Aug. / 9 de civitate dei
Demon per suum animum sapientis vel [illegible] sed [illegible]
sapientis est potestas / ... [illegible]
demon propter ... aliis hominis ... ad aliquid inspirandum
278 Aug. / 12 [illegible] ad literam / Erant spiritus
imaginarii ... admirantur per formas imaginarias
... mens admirantur vel ... intelligit
posset / sic demon admiratur ... imaginarie mentem
movet ad aliquid intelligendum / unde ... refert
Aug. / 8 de civitate dei ... quedam
platonicum ... in ... opposuit / quod
operacione demonum Aug. attribuit / ... demones
producuntur ... ad aliquid inspirandum.
... illuminare per illuminacionem / sed illuminare intellectum
... dico ... [illegible]
... Joh. 1. ... demones non mittit
lucem ad tenebras / 2 cor. 6 ... // intellectum hominis
... intellectum per motum non solum
... [illegible]
Dico ... angelus ... sit ... lumen
... demon ... per motum
... ad ... inspirandum ... intellectum
quam hoc ... in homine a natura / ... et
... inspirare / quam ... inspirare ... speculare per ... intellectum
... demon per motum ... ad inspirandum ...
... ad inspirandum ...
Boni angeli per motum intellectum ... lumen
... quod lumen ... in ... sed ...
sed ... angeli boni ... mali per motum intellectum ...
... inspirandum / ... quod ... intellectum ...
... / sed formas imaginarias ...
vel ... aliquam ... adhibendo
Sicut ... homo ... quas
habet per ... non ... dicitur ... quod
... intellectum ... +

... vel miracula que magi fecerunt per pacta expressa cum demonibus non sed [illegible] ... forma

Q[uestio]: [Utrum] demones possint transmutare corpora transmutacione formali

Et videtur quod sic. Quia demones inducunt formam formaliter transmutando / sed demones possunt inducere formas non solum accidentales sed etiam substantiales ut patet de magis pharaonis qui virtute demonum ranas fecerunt / ergo videtur quod demones possunt corpora formaliter transmutare.

Contra dicit Aug. 83 q. quod magi fecerunt miracula per pactiones privatas cum demonibus sed in miraculis corpora transformant / ergo videtur quod demones per corpora transformant.

In oppositum est Aug. de civitate dei li. 18: Non solum animum sed nec corpus quidem ulla ratione crediderim demonum arte vel potestate in bestialia lineamenta veraciter posse converti / sed corpus hominis cum est magis passivum quam alia corpora, ergo videtur quod alia corpora demonum arte vel potestate transmutari non possunt.

Notandum sicut apostolus dicit Ro. 13: Que a deo sunt ordinata sunt / unde bonum universi est bonum ordinis, ut dicit Aug. in Enchiridion et philosophus 11 metaphysice. Iuxta ordinem enim creature subiecte cum sint a deo producte / ipse autem deus qui est summus ordinans causa huius ordinis prout [illegible] subiecte. Creatura unaquaeque per suam formam habet operacionem propriam / et hinc est quod rerum ordo non solum attenditur secundum formarum perfectionem sed etiam secundum formas operacionum et motuum / ut scilicet id quod est altioris forme sit etiam altioris operacionis / et inde est quod secundum Dyonisium in libro de celesti gerarchia infima et suprema moventur per media. Et dicit etiam Aug. de 3 de trinitate / et hunc gradum proporcionum que est necessaria inter agentes et pacientes / Cum enim superiora [illegible] habeant virtutes maxime universales passiva infima non sunt proporcionata ad recipiendum effectum nisi per virtutes mediatas magis particulares et gradatas. Sicut apparet etiam in ipso ordine corporali nature. Nam corpora celestia sunt principia generacionis hominum et aliorum animalium perfectorum mediante virtute particulari que est in seminibus / et tamen animalia generantur ex putrefactione per solam virtutem celestium corporum absque semine / quod accidit racione imperfectionis corporum [illegible] in sensibilibus.

[Margin notes:] ... Magi ergo pharaonis fecerunt ranas [illegible] ... Aug. de trinitate 3 ... semina ... [illegible]

ex aliquis debilis effectus producitur ab agente remoto sed fortis effectus requirit agens propinquum / sicut cum aliquid calefieri ab igne eum sit remotum sed inflammari non potest nisi igni iungatur [illegible] quia velit ferrum remotum ab igne in camino accenso inflammari fiat hoc mediante candela / [illegible] effectus autem in aliquibus a celestibus corporibus mediantibus [illegible] actibus generalis ac imperfectus [illegible] immediate [illegible] ac spirituales sunt superioris ordinis nature eam ipsis celestibus corporibus [illegible] [illegible] non possunt inferiora corpora formaliter transformare immediate [illegible] adhibendo aliquam corporalem actionem effectibus [illegible] / [illegible] hoc potest celestis [illegible] in quibus [illegible]

Demones virtute propria inferiora corpora non possunt immediate formaliter transmutare / patet quia dicitur in [illegible] [illegible] philosophus [illegible] [illegible] probat quod forma in materia non est a formis in materia sed a formis que sunt in materia [illegible] [illegible] [illegible] quod [illegible] non possunt transformare ad corpora formas / sed demones sunt [illegible] / ergo non possunt formare corpora [illegible] transformare immediate.

Sed d. a. Gregorius in [illegible] [illegible] ad angelos qui sunt de ordine virtutum [illegible] [illegible] fieri / in quibus [illegible] ordine virtutum [illegible] [illegible] corpora / sed demones sunt eiusdem nature cum angelis corpora [illegible] ergo videtur quod demones possunt corpora formaliter transmutare

[illegible] ordo virtutum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] demonibus. [illegible]

Sed d. a. Augustinus 3 de trinitate dicit quod demonibus subsunt ignis et aer et [illegible] alia corpora [illegible] a deo [illegible] ignis et aer et [illegible] [illegible] corpora [illegible] / sed ignis et aer [illegible] [illegible] / ergo demones formaliter transmutare [illegible] [illegible] supra [illegible] / ergo demones corpora possunt formaliter transmutare.

[illegible] corpora [illegible] [illegible] demonibus [illegible] ignis aer et alia corpora subsunt demonibus [illegible] [illegible] naturali [illegible] [illegible] ordinem [illegible] [illegible] virtute [illegible] hominis

Sed d. a. demones [illegible] [illegible] transmutari formas materia corporalis sed [illegible] virtute [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materie corporalis [illegible]

[illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad oculos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid [illegible] [illegible]

Con[illegible]

Sed d. a. Augusti 83 q. dicit omnia que visibiliter fiunt etc. per inferiores potestates aeris [illegible] non absurde fieri posse creduntur / sed formales transmutationes inferiorum corporum sunt invisibiles / quia [illegible] / quia [illegible] [illegible] sed [illegible] per demones [illegible] immediate [illegible] et [illegible] transmutationes [illegible] demones non immediate virtute sed per virtutem aliquorum agentium

Sed d. a. [illegible] naturalia activorum non possunt transmutare corpora humana in corpora bestialia / quod [illegible] demones fecerunt ut refert Aug. 18 de civitate dei c. 16

Circes magica arte socios Ulixis mutavit in bestias [illegible] Archades qui transnatabant [illegible] stagnum convertebantur in lupos et cum similibus [illegible]. homines in iumenta convertebant [illegible] ergo [illegible] nisi agentia demones corpora transmutare possunt

[illegible] demon virtute activa [illegible] ad aliquem effectum producendum sicut [illegible] [illegible] agit non solum virtute propria / sed etiam in virtute [illegible] agentis [illegible] ideo per [illegible] potest aliquid fieri ultra virtutem [illegible] absolute considerata / sicut [illegible] [illegible] virtute [illegible] [illegible] demones per [illegible] naturalia / que adhibent ad effectum possunt quedam fieri ultra virtutem agentium naturalium. [illegible] in [illegible] corpus humanum in bestias convertere [illegible] [illegible] [illegible] [illegible] a deo nature [illegible] / sed omnia [illegible] que ponuntur [illegible] fantastica apparitione [illegible] [illegible] ut dicit ibi Aug.

Sed d. a. [illegible] illud [illegible] immissionem per angelos malos dicit [illegible] quod dei [illegible] per malos angelos sed aliquorum [illegible] [illegible] [illegible] corpora [illegible] / sicut [illegible] [illegible] [illegible] 19 quod [illegible] in [illegible] [illegible] demones [illegible] [illegible] in [illegible] [illegible] Aug. 18 de civitate dei [illegible] quod demones [illegible] corpora [illegible] transmutare [illegible] non [illegible] per malos angelos [illegible] per homines / sicut patet de [illegible] [illegible] [illegible] assyriorum [illegible] [illegible] 184.000.

4 Reg. 19.

Si tamen illa gutta [illegible] [illegible] in statim [illegible] [illegible] est medicus
demonibus manifestum est quod in illa operatione demon fuit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinem
[illegible] sed [illegible] [illegible] quocumque [illegible] [illegible]
[illegible] [illegible] infirmos fuit [illegible]
De [illegible] ac [illegible] [illegible] quod non sit fuit in
[illegible] sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fuit [illegible] [illegible] sed solum [illegible] [illegible] apparuit

VI. Utrum aliquibus sensibilibus et corporalibus rebus, verbis aut factis demones ad aliquid faciendum possint cogi quod per artes magicas videtur fieri. Et videtur quod sic

Legitur enim de Salomone quod fecit quosdam coniuramentos quibus [illegible] per demones cogebantur ab obsessis corporibus [illegible] demonis cogi possunt [illegible]

In oppositum est id Job XL: Non est potestas super terram que comparetur ei [illegible] Magister in [illegible] nec [illegible] demones possunt cogi [illegible] per [illegible] demones possunt [illegible]

Notandum [illegible] q. 18 articulo finali

Circa effectum magorum [illegible] fuit opinio quorundam qui dixerunt sicut Alexander quod effectus magorum ... [illegible] ... et Porphyrius ut dicit Augustinus X De civitate Dei [illegible]

Videtur sententie [illegible] herbis et lapidibus et animalibus et sonis [illegible] et figuris [illegible] observatis in celo [illegible] motibus siderum [illegible] [illegible]

Ea que [illegible] fiunt magicis artibus [illegible] ulla [illegible] sed [illegible] artes [illegible]

Unde oportet quod hec fiant [illegible]

[illegible] effectus artium magicarum fiunt [illegible] per [illegible] bonis [illegible]

Item [illegible] [illegible] per artes magicas

Restat quod hec fieri per malos spiritus [illegible]

Ergo ad demones [illegible] [illegible] superioris [illegible] [illegible] Salomonis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] demones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possunt [illegible]

[Margin: in [illegible] ab hominibus [illegible] [illegible] per varios effectus [illegible]]

Respondet [illegible] demones [illegible] magice [illegible]
[illegible] et [illegible] quam [illegible]
[illegible] quam [illegible]
[illegible] a sancto [illegible] Nam [illegible]
[illegible] a sancto [illegible] demones [illegible]
[illegible] ista [illegible]
[illegible] demones
[illegible] demonibus [illegible]
[illegible] per artes magicas / ista quam
[illegible] sed [illegible] aliquod aliud.
[illegible] quam [illegible]
[illegible] ad quem [illegible]
[illegible] admirabiles [illegible]
[illegible] advenire.
[illegible]
[illegible]
demones [illegible]
[illegible]
[illegible]
[illegible]
[illegible] demones [illegible]
[illegible] magis [illegible]
[illegible] aliquod [illegible]
[illegible] possunt
[illegible]
[illegible]
[illegible] demones ad aliquod [illegible]
Mathe [illegible] et corporalibus [illegible] demones [illegible]
possunt [illegible] quod per artes magicas [illegible]
[illegible]
[illegible] magicos [illegible]
[illegible] demones [illegible]
[illegible]
[illegible] demones [illegible]
[illegible]
[illegible] per artes magicas. Nam demones
[illegible] per magos
[illegible]
[illegible] demones [illegible]
[illegible]
[illegible] qualis [illegible]
[illegible]
[illegible]

Con — Sed videtur contra. Nunquam facit aliquid contra voluntatem suam ergo [illegible]
sed demones faciunt multa contra suam voluntatem per magos adiurati
puta aliquem ad tempus annum mutatum arte magica [illegible]
ipsum ab eodem tempore anni [illegible]

R. Sequitur quod per virginem incantationes quarum virtute ipse demones homines ad
ad ministros ... deducunt liberati

Tertio demones per aliquem qui in regnum dei ... sicut
per iuramentum divine maiestatis veniunt non voluntarie
sed coacti

Quarto demones per observationem certorum ... et aliorum corporalium
requiruntur ad aliquid faciendum. Augustinus ... [illegible]
dicit quedam ad ihesum / domine miserere filio meo quia
lunaticus est / [illegible] ... / domine attulit filium
meum ad te habentem spiritum mutum et [illegible] ... dicto
[illegible] hunc mutum surdum et mutum et quem dicit
lunaticum / non quod luna demonibus serviret sed
demon lune cursum observavit ut homines corrumperet

Ut per ... infirmet creatoris ...

Item ad primum / In hoc quod demones servire ... per hoc
aliquod malum impedit et ad aliquid bonum cooperatur
familiaritate et amicitiam hominis [illegible]
non et ipsi confitentur ... in ... [illegible]

Secunda de virginibus vocati advenerunt / ut ex hoc
in sua dominatione homines inducunt / quasi ipsi
... [illegible]

In hoc est quod ad invocationem divine virtutis advenerunt
... quod non sunt a divina iustitia ... [illegible]
Valuit ... quod ... divinitatis cultum ab hominibus impendi faciunt

Et homines in cultum idolatrie ... / Ut sic ... divinitatis cultum ab hominibus ...

Ideo in magis assistunt et in illis ... / De lunaticis ... demones ... [illegible]
... magos afflingunt ... in ... magis ... / ut sic
servierunt et fecerunt ut ex hoc reddunt demonibus ... / ut sic
homines deducunt in errorem.

Ad argumentum oppositum | Si Salomon commisisset [illegible] contra se fecit
quod erat in statu salutis potuit esse in illis [illegible] vis
regendi demones ex virtute divina | Si ad tempus illa fecit
iuvandi et sibi advenire, et per artes magicas [illegible]
Nec fuit in illis operationibus [illegible] regendi demones nisi modo predicto

Condicionem hominum licet uti ministerio aut demonum et videtur quod sic / Prima arguitur

Usus est ministerio angelorum / contra [illegible] iudici Sathanae / ut liceat uti eorum ministerio [illegible] in [illegible] est [illegible] veteris et novi testamenti

[illegible] Levitici 20 ... anima que declinaverit ad magos et ariolos ... non licet a demonibus [illegible] nec [illegible]

[illegible] Saul respondetur [illegible] ... Phitonissam consuluit / 1 paralipomenon x. et mortuus est Saul

[illegible] / ergo hoc non est faciendum / Augustinus de doctrina christiana / [illegible] et omnes [illegible]

[illegible] artes [illegible] est [illegible] / quia [illegible] pacta cum demonibus [illegible] / ergo hoc non est faciendum

cum demonibus [illegible] / [illegible]

Secundo [illegible] / aliquem [illegible] / aliqua [illegible] sancti

hoc est licitum / [illegible] familiaris vel [illegible]

et hoc est licitum et [illegible] amico [illegible] invocando / et hoc est [illegible] et [illegible] et quibus [illegible]

Ergo condicionem hominum non licet uti ministerio et arte demonum [illegible] et Levitici xx ... [illegible]

tamen [illegible] aliquem [illegible] / nec [illegible] / familiaris et amici [illegible] invocando

ad magos et ariolos / Augustinus libro 2 de doctrina christiana et omnes [illegible] artes [illegible] pacta cum demonibus [illegible] / [illegible] non licet cum demonibus [illegible] / [illegible] Saul respondetur qui Phitonissam consuluit / 1 Regum 28 / 1 paralipomenon x

[illegible] non licet a demonibus [illegible] nec [illegible] / [illegible] et [illegible] / [illegible] non licet [illegible] ad [illegible] / [illegible] filius Achab [illegible] ad consulendum Beelzebub deum Accaron [illegible] Philistinorum / [illegible] Helyas [illegible] ad Accaron consulendum deum / [illegible] Ochozias [illegible] et [illegible] / Helyas [illegible] / [illegible] Ochozias [illegible] quinquagenarium cum [illegible] ad capiendum Helyam [illegible] de celo [illegible] / [illegible] et [illegible]

[illegible]

Margin notes:

[illegible] formam Sathane non [illegible] / sed eum [illegible] / vexacione [illegible] revelacione et instillacione

[illegible]

Sermo

Amico

[illegible] papa [illegible] / [illegible] Saul [illegible]

[illegible] Augustinus [illegible] ad [illegible] / [illegible] cum demonibus [illegible] partim demonum

Sed dicit licet [illegible] ... peccatum ... demonis
Non est possibile ... in quo esse ...
... demonis ... est ... anima
Sed dicitur ... ut aliquibus herbis / gemmis et verbis // compulsi: pro qua non est orandum sed pro anima in purgatorio constituta licet ...
quibus ... aliquid faciendi ...
... licet ... demonibus ...
... herbis ... lapidibus
... ad usum ... sed ...
... demonis ...
... et ... qui se ... fugit ...
... demonis a magorum ... cogi ...
... aliquem ...
Sed dicit: ... peccatum ... non ... peccatum ...
... peccatum ... demonis ...
... ab hominibus ... non ...
... demon ... non ... super ... nisi per ...
... et admirationes ...
... demon est ... hominibus
... ad ... licet ut ...
Sed dicit ...
... licet ut ... demonis
... licet ut ... male ... licet ...
... licet ut ... ad aliquid faciendum
... demon ... est
Sed dicit ... ad ...
... demon ... demones ... et ...
... magestatis ... sed ... non est ...
ad quedam ... licet ut possit ad
super demones ... licet ...
quedam ... sed est ... demones ...
... demones
... et ... pro ...
Sed dicit ... et ...
... Non ... cum ... ardet
... in ... peccatum ...
... talis ... peccatum ... et ... mors
... Talis ... et ...
... quam ... et ...

... peccatum ... demonis ... peccatum ...
... peccatum ...
... peccatum ...
... demonis cum ... peccatum ...

Beda dicit super 8.

Non volunt inspicere Deus inquit sed ut confessa per se quam tollerabat virtus cantus [illegible] eminenter

Aliud est querere aliquid a demone sponte offerente [illegible] quod quis licet pro veritate aliorum maxime quam veritate divina per apocalipsim et vera [illegible] aliud est demonem

Dixisses pepigimus

invocat ad reprehensionem [illegible] consequendam ab ipso.

Utrum in demonum creacionibus liceat hominibus aliquibus uti divinacionibus. Et videtur quod sic quia divinacio que fit per invocacionem demonum non est illicita quam esset ipsum cum nichil illicitum fecit 1 parte 2. Et preterea ut fecit [illegible] est dolus in ore eius sed non fecit [illegible] a demone intrigatur [illegible] non est cum [illegible] a demone [illegible] lege. Multum est [illegible] liceat a demone aliquid [illegible] intrigare [illegible] [illegible] est id [illegible] 18. Non inveniatur [illegible] arioles [illegible] qui phitones [illegible] consulat. [illegible] que fit per invocacionem demonum [illegible] divinacio est illicita [illegible] quia [illegible] sunt omnis partis divinacionis [illegible] quod sic est [illegible] demone [illegible] et hoc est partum expressum cum demone [illegible] Ysaie 28 [illegible] illicitum [illegible]

Pepigimus fedus cum morte et cum inferno fecimus pactum. Et adhuc [illegible] esset [illegible] vel [illegible] demonum invocare exhibetur.

Secundum [illegible] sunt [illegible] futuros eventus demon cum qui intendit [illegible] [illegible] sunt eam [illegible] aliquam veram dicunt intendunt [illegible] assuefacere [illegible] et ei credatur [illegible] in aliquid quod [illegible] salutis [illegible] [illegible] dicit

Athanasius exponens illud quod habetur Luce 4 increpabat illum dicens obmutesce. Quamvis vera fateretur [illegible] Christus eius [illegible] compescebat ne simul cum veritate etiam suam promulgaret iniquitatem et nos etiam assuefaceret ne curemus de talibus [illegible] vera loqui videatur. Nephas enim est ut cum nobis assit scriptura divina a demone instruamur.

[illegible] super [illegible] [illegible] hoc nobis

Et quamvis [illegible]

In demonum creacionibus non licet hominibus aliquibus uti divinacionibus. Patet ex dictis in [illegible]

Sed d. a. Scriptura dicit non fuisse illum in incantacionibus
sed Saulis interrogacione de Saule futura bella a
muliere habente spiritum phitonicum apparuit Samuel.
Et ei futura bellorum predixit ut legitur | Reg. 28. | paralipomenon x

Con

Respondetur quod fuit per incantacionem a demonibus non est
Et quod dicit ad simpliciam || [illegible]
Non est absurdum credere aliquam dispensacionem
permissum fuisse ut non dominante arte magica vel
potencia sed dispensacione occulta que phitonissam
et Saulem latebat se ostenderet spiritus iusti aspectibus
Regis [illegible] divina cum sentencia percussurus vel non naturam
spiritus Samuelis a requie sua excitatus est | sed
aliquod fantasma et illusio ymaginaria | dyaboli
machinacionibus facta quam scriptura Samuelem appellat
sicut solent ymagines rerum suarum nominibus appellari

Sed d. a. licitum est aliquando veritatem ab aliquo scire
requirere quam utile est scire sed quod utile est scire
aliquando occulta que per demones sciri possunt | se apparet
in carminum futurorum | Respondetur quod dicitur quod sit per invocacionem
demonum non est licitum || detrimento spiritualis salutis
Et nulla utilitas temporalis est comparanda quod iminet ex
inquirere occultorum per demonem invocatorum.

[illegible] in divinacionibus demon possit veritatem dicere
dicitur hic sicut ut se non licet credere propter quia
demon sepe mentitur Joh. 8 dicitur
Mendax est et pater eius | Et [illegible] quia
si veritatem dicit [illegible] hic intendit homines decipere
quia vult homines inducere ut credant sibi in aliis
peccata vel ut famat sibi | Secundo quia per
hoc fit iniuria deo | Nam quod dei est
ab eo demonibus sive petitur et queritur |

In demonum creationibus licet hominibus aliquibus vel admirationibus et videtur quod [illegible]

Et cum [illegible] sit [illegible] est secundum [illegible] datam a salutatio admirationis demonum [illegible] sed [illegible] non [illegible] ydolorum [illegible] a deo [illegible] non est licitum demonis admirationis [illegible]

In [illegible] [illegible] demonum creationis [illegible] sed [illegible] aliquem ad aliquid agendum [illegible] est demonum admirationis [illegible] licitum est demonis admirationis

Hic est admirandi modus [illegible] duplex est admirandi modus [illegible] deprecationis vel [illegible]

Modum [illegible] vel per modum compulsionis [illegible] non licet demonis admirationis [illegible] ad [illegible] vel [illegible] admirandi [illegible] ad quem non licet ad demonis [illegible] quia [illegible] licet nobis ad aliquid vel et ad aliquid non licet nobis [illegible] demonis [illegible] nobis [illegible] cum demonis [illegible] nostre adversarium [illegible] sed [illegible] et [illegible] [illegible] dicit Augustinus [illegible]

Spiritus [illegible] [illegible] potestatem [illegible] demonis admirando [illegible] [illegible] vocant vel [illegible] vel [illegible] super [illegible] datam a [illegible] vel [illegible] potestatem calcandi [illegible] et [illegible] [illegible] omnem [illegible] [illegible] licitum est [illegible] aliquid ab eis addiscendi vel [illegible] aliquid ab eis [illegible] [illegible] nisi forte aliquis [illegible] vel revelatione divina aliqui [illegible] aliquos effectus demonum [illegible] [illegible] de beato Jacobo [illegible] per demones [illegible] ad se adduci [illegible]

Et [illegible] modus compulsionis [illegible] modus deprecationis in demonum [illegible] licet hominibus aliquibus [illegible] admirationibus [illegible] ex dictis in [illegible]

Margin notes:

[illegible] de admiratione que non fit potestatem per modum compulsionis sed magis fit per modum [illegible] et deprecationis

Deprecationis [illegible]

Compulsionis [illegible]

Augustinus

Sed d. a. Multi nigromantici invocacionibus demonum per aliquod dominium invocant quod est adiuracio. Sed ergo licitum est demones adiurare licitum est nigromanticis invocacionibus etc. quod patet esse falsum ... et ...

Nigromantici utuntur adiuracionibus et invocacionibus demonum ad aliquid ab eis acquirendum vel addiscendum hoc est illicitum. Unde Crisostomus exponens illud Marci primo quod Christus dominus dicit Obmutesce et exi ab homine. Salubre nobis dogma datur ne credatur demonibus quantumcumque denunciant veritatem.

Sed d. a. demones adiurat aliquis exhortans aliquam societatem in ipso facit. Sed cum demonibus non licet aliquam societatem facere, primo Cor. X. Nolo vos socios fieri demoniorum. Ergo non licet demones adiurare.

Ista racio procedit de adiuracione qua imploratur auxilium demonum ad aliquid agendum vel audiendum hoc enim videtur ad quandam societatem pertinere. Sed quod aliquis adiurando demones repellit hoc est ab eorum societate recedere.

Nam ut

Nota ut dicit ... 21 ...
c. 23

Cum in mundo sunt nec fraudibus armati

Ipsi spiritus mundi ... velud hostes armati dum suadent nobis ... inveniunt ea sub dominium ipse nostris obviantibus opponunt.

a respice ad [illegible]

H. Ad errorem demonum licitum sit suspendere divina verba hominis collo et videtur quod sic / Non est divina verba [illegible] sunt efficacia cum proferuntur quam cum [illegible] / sed licet aliqua sacra verba dicantur ad aliquos effectus pertinent ad pueros infirmos. ut pater noster Ave maria et quedam alia per que [illegible] in pace [illegible] verba [illegible] In nomine [illegible] demonia [illegible] Sed videtur quod licitum sit aliqua scripta sacra in collo suspendere in remedium infirmitatis vel contra [illegible] diabolum [illegible] quod [illegible]

In oppositum est Augustinus super [illegible] Audiunt aliqui [illegible] [illegible] scriptura in collum [illegible] / sed [illegible] [illegible] [illegible] [illegible] in quibus [illegible] [illegible] [illegible] quod suspensa [illegible] collum [illegible] [illegible] [illegible] in figura [illegible] in figura [illegible] litterarum vel in [illegible] vel in [illegible] [illegible] in eadem suspendere [illegible] quam [illegible] collum suspensa [illegible] [illegible] [illegible] 22 q. 96 [illegible] [illegible] in omnibus [illegible] vel scriptis suspensis [illegible] [illegible] videtur / [illegible] [illegible] [illegible] quid [illegible] vel [illegible] / [illegible] aliquid [illegible] [illegible] est superstitiosum et illicitum ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] sub illis nominibus aliquid [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nomina hebraica angelorum [illegible] [illegible] et [illegible] [illegible] [illegible] intelligentibus [illegible] videtur / Est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sit cum effectibus [illegible] [illegible] [illegible] [illegible] [illegible] quia non est [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] cum [illegible] [illegible] aliqua [illegible] [illegible] aliqua [illegible] [illegible] [illegible] [illegible] Aut si [illegible] habent in modo [illegible] [illegible] [illegible] [illegible] Aut in [illegible] [illegible] vanitate [illegible] ad [illegible] [illegible] non [illegible] / [illegible] [illegible] [illegible] [illegible] [illegible] est licitum [illegible] superstitiosum / [illegible]

26 q. 5. Non licet [illegible] [illegible] [illegible] aliquas observancias [illegible] [illegible] aut [illegible] aliquas observa[illegible] [illegible]

Marginalia: [illegible] divina verba [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] effectus [illegible] [illegible] aliquid [illegible] vane observantie [illegible] est.

[illegible] Ad [illegible] [illegible] [illegible] magnum [illegible] et ligature et remedia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sive in quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] suspendenda [illegible]

Quid sit aliquid

Ne vanum sit

Non licet iniquas observaciones agere kalendarum [illegible] lauro [illegible] viriditate arborum cingere domos. Omnis enim hec observacio paganismi est.

Conbelia multa adhibita. Ad excitandum demonium licitum est
suspendere sacra verba ad collum infirmorum, quia per dicta in nomine
ut illi michael scribitur per spiritum illius quod pertinet ad honorem dei in
Michael quod pertinet ad terrorem demonum
non aliquid ignota nota / Non hebraica / Non falsa
non vana / Non aliqui caracteres / Nec in modo scribendi
fiducia est ponenda / sed in solo deo / qui solus habet
potestatem super demonia / In cuius nomine et signum crucis eiciuntur [?]

Con

Sed d. a. verba sacra non minus operantur in corporibus hominum
quam in corporibus aliorum animalium ut serpentium /
sed incantationes efficaciam habent ad reprimendum
serpentes vel ad sanandum aliqua animalia patet quia
in ps. Sicut aspidis surde et obturantis aures suas
que non exaudiet vocem incantantium et venefici incantantis
sapienter. Ad. In incantationibus serpentum vel quorumcumque
animalium Si respectus habeatur solum ad verba sacra
et ad virtutem divinam non est illicitum / sed plerumque
tales incantationes illicitas habent observantias
et per demones sortiuntur effectum / Et precipue in
serpentibus / Quia serpens fuit primum demonis
instrumentum ad homines decipiendum. Unde dicitur [illegible]
Non laudatur [illegible] in scriptura

G

Sed d. a. Verbum dei non est minoris sanctitatis quam
sanctorum reliquie / sed reliquias sanctorum licet suspendere
collis hominum vel qualitercumque portare ad sui protectionem
ergo pari ratione licet homini verbo vel scripto verba sacra
scripture ad sui tutelam assumere /
R. Eadem ratio est De portatione reliquiarum Quia si
portantur ex fiducia dei et sanctorum quorum sunt reliquie
non est illicitum / Si autem circa hoc attenderetur aliquid
aliud vanum, puta quod vas esset triangulare vel
aliquid huiusmodi / quod non pertinet ad reverentiam dei
et sanctorum esset superstitiosum et illicitum

Ieronimus super Epistolam ad Galatas c. 3.
I. c. I. Marchion[?]
Non putemus in verbis scripture
esse evangelium sed in sensu
non in superficie sed in medulla
non in sermonum foliis sed in radice rationis.

Utrum lapides herbe et armonie sint virtutis naturalis agere in demones, sed in vexatum a demone, ipsum demonem vexantem confortando.

Utrum lapides herbe vel armonie possint demones [licitum sit hominibus obsessis ad ipsas] vexantes impedire. Et videtur quod sic. Prima per videtur quod esset demonibus fortiores; consequens videtur falsum. Aliud dicunt [illegible] talis [illegible]. Non est [illegible] valeat [illegible].

Secunda: Saul quando vexabatur a demone, allevabatur quando David coram eo tangebat citharam, et quasi recedebat a Saule ipse demon, ut patet 1 Reg. 16.

Virtute naturali

Non obstant [illegible] Richardus de Media Villa [illegible]. Dicendum quod lapides herbarum vel armoniarum virtute naturali [illegible] non possunt [illegible] tollere vexacionem, quam demon [illegible] vexare [illegible] possit [illegible] a bonis angelis; possunt tamen vexacionem illam temperare [illegible].

Homines vexat et amplius

Non tamen agendo in ipsum demonem, sed in vexatum. Prima: spiritus qui separatus est a demone [illegible] non patitur a corpore; demon est spiritus separatus. Secunda: ut possit illam vexacionem mitigare agendo in vexatum a demone, patet per [illegible].

Quod non patitur a lapide herba vel armonia

Quia virtutes activorum sunt in paciente et disposito [illegible] intencionem [illegible] in materia disposita [illegible].

2 dictum

Demon [illegible] vexacionem [illegible] disposito ad illam vexacionem [illegible] ad quod vexandum [illegible]. Sicut aliquis homo dispositus ad passionem melancolicam vexatur melancolia plus [illegible] quam habet [illegible] disposicionem. Certum est enim quod lapides, herbe et armonie multum possunt corporis disposiciones variare et [illegible] motus [illegible]. Herbe habent [illegible].

Herbe

De herbis patet: nam sunt que provocant ad delectaciones carnales [illegible] ad luxuriam [illegible].

Lapides

Idem patet de lapidibus et armoniis. Nam dicit

Armonia

Philosophus 8 Politicorum quod diverse armonie habent provocare diversas passiones in hominibus. Hoc eciam refert Boecius in suo Musice. Et Autor de Civitate [illegible] ubi loquitur de [illegible] Musice [illegible], et dicit quod [illegible] ad [illegible] aliquos et ad castitatem [illegible]. Hoc eciam docet experiencia.

[illegible] hec [illegible]

Unde narrat de quodam qui cum esset inclinatus ad furorem contrarie ad auditum cuiusdam armonie, quam cum mulier cum quodam instrumento faciebat, ad temperamentum eum reductus est per aliam armoniam contrariam illi contrarie. Et sic patet quod lapides herbe et armonie possunt in homine causare aliquam dispositionem contrariam illi vexationi qua demon conatur vexare, et ideo illam vexationem mitigare et alleviare, et sic illis gemmis sic lapides herbe et armonie debilitare efficit vexationem ... per suam.

Expiente 530

Quod herba valet fuga demonum

Quod lapides herbe et armonia

Dicendum aliquid quia [illegible]

Naturali virtute causare dispositionem per quam homo ulterius possit vexari a demone. Cum vexat hominem movendo vapores motu localiter et spiritus motu inordinato, sic ut corporalis et sic lapides herbe et armonie illarum dispositionum possunt causare in homine naturali virtute per quam naturaliter prohibetur demon movere vapores et spiritus illos inordinato motu. Contingit tamen quod demon non permittitur vexare hominem nisi vexatione ita debili que per aliquam fortem dispositionem contrariam totaliter tolleretur, et sic aliqui lapides herbe vel armonie possent corpus hominis ita ad contrarium disponere quod illa vexatio totaliter amoveretur. Verum possit demon quemque hominem vexare passione tristitie ita debili quod per aliquas gemmas vel herbas vel armonias que habent causare dilatationem cordis et spiritus diffusionem que sit magis contraria tristitie quod totaliter amoveretur illa tristitia. Sicut Augustinus de doctrina christiana condempnat ligaturas et quasdam alias [illegible] hec arte magica. Hec est contrarium ad illud in quod nunc per se sua naturali virtute valet et probat Augustinus.

Ad hoc genus pertinent omnes ligature atque remedia que medicorum quoque disciplina condempnat, et hoc [illegible] per Augustinum ubi condempnat quantum ad usum illarum, proprie tantum non habent aliquam efficaciam per suam naturalem virtutem.

Ad illud quod fiebat cum Saul quando David percutiebat citharam, fiebat per naturalem virtutem illius armonie et sic ad tactum cythare virtute naturali illius armonie alleviabatur afflictio Saul, inquantum illa armonia dilatabat aliquem appetitum ipsius per auditum, per quam dilatationem reddebat minus aptus ad illam vexationem.

Virtute speciali tamen

Si autem loquamur de virtute speciali lapidum herbarum armoniarum, possunt excludere totaliter omnem vexationem qua demon vexat et vexare posset, si permittitur a Deo, et Augustinus bene de quo posset exponi glossa marginalis que dicit per tactum cythare refocillabatur Saul. Ante eum repellitur a demone usque ad suffocationem suffocare [illegible].

Con[tra] Refert Beda[?] super quendam tactu cythare demonem ab obsesso corpore repulisse / que dicta sic referuntur ad nullam virtutem illius armonie, exponenda sunt non de totali demonis expulsione / sed de aliquali alleviacione vexat[ionis]

Ut eciam spiritus malus a Saule dum David cytharam tangebat certum est hoc autem per virtutem crucis Christi compescebatur

Vel dicendum quod propter quod in originali ubi dicitur Erat David cantans musice eruditus [illegible] dulcisono [illegible] moderamine [illegible] gravitatis Saulis [illegible] sunt / que variis modis tollere non sonat. David per cytharam suam malignum spiritum compescebat. Non quia tanta vis esset in cythara / sed in ligno crucis Christi / que de ligno et cordarum extensione gerebatur / que iam tunc demones effugabat ~~Et quibus [illegible]~~ Sic eciam Asmodeus [illegible]

Sanson[?] [illegible] demonum [illegible]

Item virtute nulla lapidum herbarum et armonie vexacio demonum penaliter possunt impediri / virtute tamen supernali totaliter possunt et tolli expelli / certum. Et removeri / patet ex dictis [illegible] crucis Christi [illegible] 26 q ult. c. [illegible]

Nota Item doctor super 2 di q 96 art. 2 In hiis que fiunt ad aliquos effectus corporales inducendos considerandum est utrum naturaliter videantur posse tales effectus causare

Nota putare: sic eis non erit illicitum / licet enim causis naturalibus uti ad proprios effectus causandos / Cum autem videantur

Nota non putare: talia effectus non posse causare / consequens est quod non adhibeantur ad hos effectus causandos tamquam cause sed solum sicut signa / et sic pertinent ad pacta signorum cum demonibus inita / Et est Augustinus 21 de civitate dei / Illiciuntur demones per creaturas quas non ipsi sed deus condidit delectabilibus pro sua diversitate diversis / non ut animalia cibis sed ut spiritus signis / que cuiusque delectationi congruunt per varia genera lapidum, herbarum, lignorum, animalium, carminum, rituum.

Et idem Richardus de quolibet 3 q 8 etc.

Sed dato licet est ut naturalibus virtutibus corporum ad ipsos effectus inducendos [illegible] ab hoc assignari non potest [illegible] naturalis habitudo ad certas [illegible] vel magnes attrahit ferrum et ultra [illegible] sicut adamas [illegible] naturalibus in elementis Augustinus 21 de civitate dei / [illegible] licet [illegible] rebus naturalibus adhibeantur res naturales ad aliquos effectus demonum. Sed semper [illegible] putantur habere naturalem virtutem non est superstitiosum producendis ad quos putantur habere aliqua caracteres vel aliqua nomina [illegible] illicitum / Sed si adiungantur aliqua [illegible] que manifestum est naturaliter vel alie quecumque observationes vane / que manifestum est [illegible] et illicitum.

[illegible] non habere superstitiosum est et illicitum.

Sed d. a. Sicut corpora naturalia subduntur corporibus celestibus
ita etiam et corpora artificialia / sed corpora naturalia sortiuntur
quasdam virtutes occultas speciem consequentes ex impressione
corporum celestium / ergo et corpora artificialia / puta ymagines
vel caracteres sortiuntur aliquam virtutem occultam a
corporibus celestibus ad aliquos effectus inducendos / ergo uti
eis et aliis huiusmodi in certis [illegible] non est illicitum

Ad 2m virtutes naturales corporum naturalium consequuntur eorum formas
substantiales / quas sortiuntur ex impressione corporum celestium /
a quibus habent ~~[illegible]~~ virtutes activas / sed forme
corporum artificialium procedunt ex conceptione artificis
et cum nil aliud sint quam composicio. ordo et figura.
ut dicitur 2 physicorum non possunt virtutem naturalem habere ad
agendum. Et inde est quod ex impressione celestium corporum
nullam virtutem sortiuntur inquantum sunt artificialia / sed
solum secundum materiam naturalem. Falsum est ergo
quod porphyrio videbatur ut Augustinus dicit X de civitate dei c. 11
herbis et lapidibus et animantibus / et sonis certis quibusdam /
ac vocibus / et figurationibus / atque figmentis quibusdam
etiam observatis in celi conversione motibus siderum / fabricari
in terra ab hominibus ~~in terra ab hominibus~~ potestates ydoneas
variis effectibus exequendis / quasi effectus
magicarum artium ex virtute celestium corporum provenirent
Sed sicut dicit ibidem Augustinus totum hoc ad demones
pertinet ludificatores animarum sibi subditarum

Unde etiam et ymagines quas vocant Astronomicas
ex operatione demonum ~~dicit~~ habent effectum / cuius signum est
quod necesse est eis inscribi quosdam caracteres qui
naturaliter ad nichil operantur / non enim est figura naturalis
actionis principium / Sed in hoc distant Astronomice
ymagines / a nigromanticis quod in nigromanticis
fiunt expresse invocaciones et prestigia quedam

Unde pertinent ad expressa pacta cum demonibus
inita / Sed in aliis ymaginibus sunt quedam tacita
pacta per quedam figurarum vel caracterum signa.

Post peccatum secundum suum liberum arbitrium possit redire ad bonum

V. Dyabolus De sua superbia et digne penitenciam agere

et videtur quod sic ... de ... cap. ...

Cap. 1. Et videtur primum argumentum

In oppositum est Damascenus li. 2 c. 8 Quod est hominibus mors hoc est angelis casus. Post casum non est penitencia.

Ro. Dyabolus digne penitere non potest. Ut dicit Hampolus in fine libri de libertate li. arbitrii. Et quod rectitudinem amisit irrecuperabiliter.

Cum peccavit aliquis obstinate voluntate spiritus separati obstinacionem. Quia cum voluntas spiritus separati per ante electionem posita ... cum non nullus velit eligere aliquid vel cum oppositum ... non potest ... in hunc quod eligit eligere. Et quod est toto mutatu ad illud quod eligit se ... Et ... fortius ei ... abhorrere non potest. Ex hunc modo oppugnat obstinacionem anime recedente a corpore ... Et quod ... anima moveat se ... perpetuum ... vehementer quod postea ... non potest.

... sic obstinatus est hec. Si mi nullus ... potest se movere aliquo motu perfectivo nisi aliqua adiutoria disponente seu inclinante ad terminum motus illius. Sed Dyabolus non habet in se ... habitum est aliquid adiutorium disponens seu inclinans eum ad ... contrarium ... gratia ... Iusticia ... est digne penitentie. ... Maior probatur ... quod nullus potest se movere ... mediante inclinacione ... non potest se movere motu ordinato ad opposita ... inclinacione ad ... c. 22. ... Dyabolus quod voluntas velle nichil movet se ad aliud vellet ... quod ... penitus sibi indifferentia alterum eligat determinate ... velle nichil ... non inclinatur determinate ad aliquod illorum ... inclinatur ad ... indeterminate sine qua inclinacione non eligit aliquod illorum ... se ad aliud determinat velle vel nolle quod in ea est ... movet se ... quod ad illud ... determinata est a ... voluntas motu illius ...

Minor patet. Cum gratia confirmans sit supra facultatem nature / Est enim supra facultatem — cognicionis nature / affectionis nature / potentie nature creature

Sed dispositio inclinans potentiam seu impulsum creature ad gratiam / aut inclinat ad digradum [illegible]

Sed confirmando seu movendo affectum / Non est ergo quod oportet supernaturale adiutorium ad hoc quod creatura rationalis impulsus inclinetur ad gratiam / Sed ullum tale adiutorium supernaturale est in dyabolo / Minor Cum aliquid [illegible] sit [illegible] ad alteram partem contrarie non remanet in eo aliqua dispositio [illegible] inclinans ipsum ad partem [illegible] oppositam /

In dyabolo enim nulla dispositio inclinans ipsum ad [illegible] remansit, quia ipsum inclinaret ad detestandum superbiam [illegible] quam est [illegible]

Si in eo remaneret naturalis possibilitas quia posset ab [illegible] agente [illegible] ad partem aliam /

Sed dyabolus [illegible] habitualis est in superbia et ita intense quod cum superbia amplius intendi non potest / [illegible] Sed eius [illegible]

Superbia [illegible] que [illegible] accidit [illegible]

Sicut enim angeli boni ex toto conatu sunt conversi ad deum sic angeli mali ex toto conatu suo sunt [illegible] ad [illegible] appetendum.

Item movendo [illegible] que etiam patet ab [illegible] ad aliam motum [illegible] in superbia sit [illegible] quod [illegible] non possent [illegible]

Cum igitur superbia sit opposita gratie [illegible] / [illegible] dyabolo non est aliquod adiutorium supernaturale ipsum inclinans ad gratiam [illegible] tale adiutorium datum [illegible]

Quod igitur deus ordinat [illegible] presignando seu [illegible] ipsum ad penam

Ubi peccando amisit statum in [illegible] et statum merendi

Electorum / Cum enim conatus [illegible] Nobilis naturam [illegible] ad malum [illegible] ex toto conatu suo sit profundatus in malum / [illegible] non datur [illegible] aliquod supernaturale adiutorium quo [illegible] ad merendi statum [illegible] quo adiutorio

[illegible] digne puniri non possent [illegible]

Malus de sua superbia digne punitur non placet [illegible] in malum [illegible] ex dicto in [illegible]

Item Cum boni angeli post confirmacionem non possunt [illegible] sic etiam mali angeli post obstinacionem non possunt [illegible] digna [illegible] [illegible]

Cor autem [illegible] sicut lapis indurabitur quam [illegible] quod [illegible] [illegible]

Item [illegible] obstinatus est in sua malicia [illegible]

~~Item~~ Item
Item
Item
Item

Anima dyaboli tradit per se habitus ab aliis
clare habet corpus
Ad hoc se habet dechanentissime.
in creaturis non sunt [illegible] que sunt [illegible] in
primis [illegible]

Pol. ex contrario datum est tempus in quo per meritum et demeritum / demerentur per
propria mutabilitate et declinacione in malum / Meritum non per inst-
ans dici [illegible] Ad quem in natura integram tam angelus quam homo
potest se disponi sed cadendo quam habet unde stare potest
sed non unde proficere ut dicitur magister in 2.

Ab dyaboli in duobus [illegible] { 1. in bona possunt habere bona voluntate et
2. in non possunt carere mala voluntate.
Stant confirmati boni et [illegible] in duobus { 1. in non possunt carere bona voluntate et
2. in non possunt habere malam voluntatem

Et ad [illegible] sicut malum angeli [illegible] [illegible] quam angelus non
possunt [illegible] anima angeli mali est [illegible] et in [illegible]
mala non habent [illegible] de [illegible] [illegible]
apprehendit ut [illegible] [illegible] appetitum quam [illegible]
sive [illegible] quam [illegible] sive [illegible] potest in [illegible]
Non est ad possum [illegible] corpori [illegible] ut [illegible]
Est corpore [illegible] [illegible] [illegible] impeditur
in suo [illegible] in [illegible] [illegible] quam [illegible]

in corpore amplius vel aucti non attinget maximum conatum quem post separationem / Sed cum recedit a corpore cum malo habitu et tunc cum est in summo / movent se secundum vehementiam illius habitus maximo conatu ~~ad malum~~ que sunt volute propter electionem ad malum et hoc modo

Averroys libro suo de anima tota se gerit ad unum quod [illegible] quod impeditum est de sua perfectione quando quiete corpori [illegible]

Et ad [illegible] alia conatum [illegible] se gerit ad aliquod [illegible] totum conatum sive virtutes se gerit / [illegible]

[illegible] se gerit ad [illegible] appetendum [illegible] totum conatum sive virtutes [illegible] ac non [illegible] aliquem habitum

disponentes [illegible] ad [illegible] sub [illegible] que est [illegible] quam [illegible]

ad [illegible] ipse [illegible] habitum est in sua perfectione [illegible] potest ipse [illegible] est ad alium [illegible] non [illegible]

[illegible] ipsum dicitur [illegible]

Ubi [illegible] Richardus etc.

| [illegible] non est [illegible] ipsum dicitur [illegible] sed [illegible]

[illegible] [illegible] ad petendum [illegible] memoria [illegible] depositum [illegible] amplius [illegible]

Richardus d. 4 q. 19 2a art.

Utrum penitentia est detestativa peccati

No(n) inquantum est virtus sed potentie privatio

Nec inquantum est ad [illegible] emendam obligans

Nec inquantum est dei offensiva [illegible].

Inquantum est q(uam) [illegible] [illegible] fructuum

[illegible] detestativam.

Utrum penitentia est detestativa peccati

No(n) inquantum est priva[tio] peccati privatio

sed inquantum [illegible] ut detestativa peccati

nam est prima vera [illegible] peccati remissio [illegible] in despecto [illegible]

ad maiorem culpe despectum | de qua [illegible] [illegible] [illegible] de dampnatis d(icitur)

Mirabuntur in subitatione insperate salutis dicentes intra se penitentiam agentes

et pre angustia spiritus gementes | hii sunt quos aliquando habuimus in

derisum etc.

Nec inquantum est obligativa ad emendam [illegible] | quia [illegible] [illegible]

[illegible] est aliquod preteritum | quia est peccatum quod fuit

[illegible] [illegible] preteritum | et obligatio ad emendam est aliquod presens

et [illegible] aliquod bonum | detestatur ergo peccatum ut obligativum ad emendam

esset ipsum detestari ut bonum | et sic bonum esset malum detestativum

peccati | hoc autem est incredibile | quia [illegible] aliquid detestatur sub

eodem modo detestatur | detestatur illud sub ratione qua malum |

Nec inquantum est dei offensivum | quia ad eandem potentiam pertinet

motus afectivus ad aliquod amandum et ad detestandum offensam

amati | Sed voluntas ad eandem [illegible] potentiam quia [illegible]

inclinat [illegible] [illegible] pertinet ipsum [illegible] [illegible] [illegible]

Item ergo ista caritas est virtus inclinans voluntatem ad diligendum deum
propter se / et super omnia / ista quia creatura rationalis per voluntatem inferendum
caritate eliciat actum illum / deo ad caritatem pertinet
propter detestari peccatum magis est ipsius dei animi offensivum /
Item quia creatura rationalis per complacentiam caritate infusam
eliciat detestacionem peccati sub ratione qua est offensivum ipsius dei
Respondetur ergo quod rationalis creatura per peccatum eliciat detestacionem peccati
magis est quam reverenciam et sententiam debitam deo /
Item [illegible] peccati reducuntur ad iustitiam quia iustitiam est ut homo
[illegible] peccatum / propter quod reverenciam et sententiam sub [illegible] deo debitam
quod diabolus facere non possit propter suam in malum obdurationem

Sed contra diabolus appetendo indebitum complacenciam habent aliquam retardationem
[illegible] complacet mali [illegible] retardant appetitum cum in
ipsa similiter [illegible] non complacent quia [illegible] malum
malum est in [illegible] sed bonum complacet quia malum [illegible] angeli
appetunt illa complacenciam indebitam / appetunt eam [illegible] sub ratione qua
malum sed sub ratione qua bonum / similiter [illegible] in [illegible]
malum esse fugiendum / sed non [illegible] in [illegible] hoc esse fugiendum
demonstrate aliquem fugiendum quod malum est /

Ho. d. d. a. Luce 16 Rogabat diues Abraham ut mittat ad fratres suos aliquem ex mortuis ad hoc ut penitentiam agerent. Ergo videtur quod habeat bonam voluntatem [illegible] ... pro dignum [illegible] ... [illegible]

[illegible] ... ut glo. [illegible]

Ho. d. d. a. Damascenus [illegible] ... [illegible]

[illegible] ... Augustinus [illegible] ... [illegible]

Ho. d. d. [illegible] ... Dionysius [illegible] ... [illegible]

Ho. d. d. a. Nullus est [illegible] ... [illegible]

[illegible] ... [illegible]

Marginalia: Lon[?] / Epulo · [illegible] · Intellectus [illegible]

Dicto de curatione dyaboli de cordibus peccatorum per veram penitenciam et
de curatione eius de cordibus humanis in qua et modis
aliquibus dictum est generaliter de curatione ipsius de eisdem cordibus humanis
per veram penitenciam. Per quam scilicet peccata dimittuntur et
dyabolus de cordibus peccatorum peccatores expellitur.
Et nunc videndum super eius sermone 6 in sabbato
Ubi peccata remittuntur ibi probandus dyabolus expellendus
peccatores expellitur et remittitur a peccatis in penitencia.
Nam expellitur et similiter remittitur de peccatis et
dyabolus cum quem in corde habuit dispersat et emittet
dyabolus cum eis in corde habuit dispersat emittet.
parte peccatum. Scilicet Iuramenti vitiis dyabolus . . .
Nunc princeps huius mundi eicietur foras.
Nam ut dicitur questio 24 mor. Anima quae deum nobis mediat
Nam ut dicitur qui eo tempore erat antiquus hostis a nobis eiciatur
Is qui nos tenuerat antiquus hostis a nobis eiciatur
Unde tamen nunc peccatoris hostis non tenet & possidet per
se temptando impugnat. Nam quia in nobis interius
regnare non potest exterius pugnat. Et quem intus
dominium perdidit bella movet foras. Nec eum de
cordibus hominum cordibus expulsus et qui per gratiam
Et similiter hominum cordibus expulsus et qui per gratiam
adiuvamentum venit et carnem etiam per adiutorium
sed in carnem & cordibus hominum peccatores expulsus
fuit in carnem & cordibus hominum peccatores expulit
et solutum eum in sua passione absolutus est
Ipse in adhuc per sensus in sedibus ad corda hominum per
diversas temptationes super eius redire sequentem vide penitencia
de eius cordibus . . . eiciatur. Et per ipsum minor ratione
quando de ipsa quaestione.

Vide de cordibus hominum peccatorum eiectos fuisse
demones per veram penitenciam
delentem & animam peccati maculam et
dominum tollentem confessionem et reatum
peccatis contritis et confessis debitum
. . . per sacerdotis clavium
in ordinatione sibi rite collatam.

Et arguo ad partes quamquam primo quod non sit arguo per distinctionem XXIII
quod dicit dominus ego sum qui dele iniquitates tuas
propter me et peccatorum tuorum non recordabor. Igitur videtur quod sit
Et confirmatur arguo per beatum Augustinum & ceteros doctores, d.
Et quod est alia . . . sine peccatum indubitanter credimus et quod et
penitencia abolere peccatum indubitanter credimus quod et alia
intendit deum et confitente etc. per gratiam et dat in
baptismo et penitencia . . .
R. 6.

Anno lx^o septima /

Notus sum arbitror constitutum fuisse incohoari vinum novum post
pentecosten cum vino veteri. Celtum est ergo quod fuit
vinum per pentecosten. Pridie sequentem vinum novum incohoare
ergo ad [illegible] secundum prima veteris valet a pentecoste

Cum ergo circa plures ponit articulos .. | i. De vera penitentia, de cordibus hominum peccatores creat de monstra [?]

Nota duplex est penitentia scilicet interior, que est virtus moralis et
reducitur ad iustitiam, non tamen proprie sed potestative [?]
Recte ponitur in religione. Nam sicut religio facit
reverentiam Deo in debitis beneficiis [?] acceptis, sic penitentia
facit recompensationem in debitis pro quibus Deum [?] per contritionem
Nam quandocumque peccator offendit Deum | Ecclesiam | proximum; Ecclesie per confessionem, proximo per satisfactionem debitam
Sic et illis per penitentiam debet [illegible] [illegible]
satisfacere [?] et sic est iustitiam implere
Item hec penitentia virtualis est necessaria ad salutem, scilicet contritio pro peccato mortali
Alia penitentia est exterior seu sacramentalis, et sic est necessaria ad salutem, sine ea salus non potest
ad debitum habendum [?]; et talis non est necessaria ad salutem [?] habere [?]
Item sine baptismo sine tali penitentia sufficit ... ista
Adultus cum baptizatur, si moritur sine tali penitentia sufficit [?] de quibus
statim evolaret ut habetur de presbitero non baptizato, et
Item ecce sicut anima sine tali
de Lucro [?] Item cum [illegible] contritus moreretur
penitentia sufficit in necessitate, cum sola contritio, si [illegible] ante [?] salvaretur. Item [illegible] cordis contritum ut dicit
primus peccator absolvitur per cordis contritionem [?] ut dicit
Magister [?] li. 4 dist. [illegible] Ubi [?] tunc adest oportunitas
talis [?] sufficit penitentia ad salutem, et necessaria; non cum
sufficit contritio sola, sed oportet et confessio [illegible] ut dicit Magister
sed oportet et confiteri [illegible] [illegible]
pluribus [illegible] v. 6.

Ista penitentia exterior que est sacramentum [illegible]
Ista penitentia que est virtus peccatum non dimittitur.
Sic in prima penitentia
Ista cum de cordibus hominum peccatores demonia creat
de [illegible] peccati maculam delet et abstergit
offensam divinam tollit.
Tollit et reatum pene insufficientem contritionis et confessionis debitum tollit
Et ista penitentia que est virtus [illegible] differt [?] [illegible] quod sic est
que in ea includitur [?] et ad ipsam requiritur.
Primum est dolor de peccato commisso. Et sic hoc describit Ambrosius [?] li. de Paradiso [?]
Penitentia est verus dolor cordis [illegible] [illegible] [illegible]
et animi amaritudo
pro malis que quisque commisit, de penitentia dist. 1. [illegible]
Secundum est punitio peccati, ut peccator dolendo de peccato commisso illud puniat
Et sic hoc describit [illegible]
Penitentia est dolor cordis quo quisque in se punit quod deliquit
de penitentia dist. 1. [illegible] [...]

et quae punit

3. est habere peccatum de quibus dolet, secundum [illegible] graviter

[illegible] hoc dicitur [illegible]

Primum est [illegible] que commissa mala sua [illegible]

[illegible] plangunt [illegible] plangenda graviter [illegible]

[illegible] ut [illegible] aliquis

deplorat ut [illegible] committat [illegible]

[illegible] et [illegible] penitentia [illegible]

[illegible] primum est [illegible] penitentia voluntarie assumpta

[illegible] dicitur est [illegible]

Primum est pena [illegible] voluntarie assumpta pro peccato [illegible]

[illegible] de penitentia dist. 3 in principio [illegible] gaudent et [illegible]

[illegible] sustinere a primo [illegible]

[illegible] dolet [illegible] gaudeat et [illegible]

[illegible] debeat [illegible] doluisse debeat

[illegible]

Richardus de media villa

Pena est [illegible] involuntaria [illegible] ad [illegible] pro [illegible]

[illegible] diffinit primum est pena voluntarie

[illegible] assumpta [illegible] pena est pena voluntarie assumpta

[illegible] pena [illegible] voluntaria [illegible] pena

[illegible] involuntaria [illegible] punit in eo quod

[illegible] punitur in eo quod [illegible]

[illegible] voluntarie [illegible]

1. Quod voluntas libere acceptat
2. Quod voluntas libere [illegible]
3. [illegible] quod voluntas non omnino [illegible]
4. ~~[illegible]~~

[illegible] involuntarium simpliciter

~~[illegible] involuntarium simpliciter~~

[illegible] quod voluntas simpliciter [illegible]

[illegible] posset [illegible] vellet

[illegible]

[illegible] et [illegible]

[illegible] posset [illegible] voluntarie

[illegible]

[illegible]

[illegible] duobus [illegible] pena [illegible] pena voluntaria [illegible] ab [illegible] vel [illegible] ab [illegible] corporis corruptione [illegible] ut morbus et aliarum corruptionum [illegible] penas [illegible]

homo

[illegible] passio [illegible] 3 et 4 modo.

[illegible] duobus [illegible] homo [illegible]

[illegible] posset esse voluntaria [illegible] actum

sua voluntate [illegible] affligere [illegible]

affliccio [illegible] in omnibus [illegible] primum pena

[illegible] penitentis [illegible] pena [illegible] peccati debet esse voluntaria

ut [illegible] ideo pena [illegible] debet [illegible]

in flagellis punitoribus — Dolor cordis in contritione
Rubor verecundie in confessione
Dolet quod salvatus — Afflictio carnis in satisfactione
penitencia fieri per opera
Penitencia quere [illegible]
Penitencia est quedam dolentis vindicta puniens in se quod dolet commisisse et [illegible] contrarie dolenti est [illegible]
quia penitere est penam tenere [illegible] pecator [illegible] in se [illegible] quod [illegible] penitendo [illegible] punitur
quia se [illegible] dolet [illegible] vindicta in se quod dolet [illegible] penitencia [illegible]
Est enim penitencia dolor cordis quo quis in se punit quod male egit [illegible]
[illegible] penitencia appellata est [illegible] pene tenendo [illegible] pecator puniendo in se punit quod male [illegible] et penitencia est dolor — [illegible]
Pecator enim [illegible] [illegible] [illegible] [illegible]
quot peccatis [illegible] punit
[illegible] solo pena
[illegible] dolor [illegible]
[illegible] labor satisfactionis punit [illegible]
[illegible] penitencia [illegible] pene tenere [illegible]
Nam penitens penam [illegible] [illegible] toto dolore [illegible]
[illegible] toto studio et totis viribus [illegible]
[illegible] dignos fructus [illegible] et [illegible]
[illegible] qualitas et quantitas pene
[illegible] debet fieri [illegible]
[illegible] 27 [illegible] 6 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] tormentum et luctum
et [illegible] de penitens de penitens [illegible]
ad eum [illegible] — 1 quod [illegible] dolent
2 quod [illegible]
3 quod [illegible]
Requiritur [illegible]
Dolor de [illegible]
[illegible] delectationis [illegible]
et firmum propositum quod ad futurum cavendi a peccatis [illegible]

Et eiusmodi penitentes vocari consueverunt pentitentes ficti quia de cordibus
horum peccatorum eiecta est demonia, que includit omnium trium
differentiam, scilicet peccatorum preteritorum, presentium et futurorum. Ex quibus quero

A de cordibus hominum in peccato sit eiecta demonia
per veram penitenciam includentem ipse omnium trium differentiam

Ex quibus eiciuntur 3 casus. 1. Confitens qui non dolet de peccato non absolvitur ab ipsis
2 Confitens qui non cessat a peccato non absolvitur ab ipsis
3 Confitens qui firmiter non proponit in futurum cavere a peccato non absolvitur ab ipsis.

Nec enim propter illud omnes fuerunt sacerdotes
punire illum absolvere
a peccato qui non cessat ab ipsis
nec dolet de peccato
nec firmiter et absque ficcione
proponit cavere de futuro.

Concubinarii. Ex quo Concubinarii et alii luxuriosi qui ad certos
dies abstinent a peccatis vel menstruo vel officium
divinum peragant vel ad festum paschale sancte Eucharistie
communicaturi sunt prout de actu carnali abstinent
non tamen firmiter et cum effectu proponunt peccatum
dimittere vel a modo ab actu carnali abstinere
sed postea ad illud redire intendunt, non merentur absolvi
et si forte per indiscretos sacerdotes absolvuntur
vel per multam excusacionem si absolvuntur
illa absolucio nulla est nec a deo approbatur.
Talia in corde non vera delet maculam peccati
nec tollit offensam divinam, nec reatus pro peccatis
delentur. Manent que in peccato. Nam ut dicit Beda
super Lucam: Sacerdotibus ut pro valeant altari
assistere.

Unde dicit magister quod etiam ore confitente remitti possunt peccata
Hinc est leprosis illis quibus dominus precepit ut ostenderent se sacerdotibus in itinere
antequam ad sacerdotes venerent mundati sunt | Ergo sancto nimirum dicitur
intelligi quod antequam sacerdotibus ora nostra aperiamus, a peccati confessione
a lepra peccati mundamur | Et demum absolui eciam
Hinc est Lazarus de monumento vivus prodiit | Non prius de monumento est eductus et
peccata a deo suscitatum, sed lapide remoto, quod monumento clausum debuit
in sepulcro revixit et foras vivus prodiit. sed largitate divine gracie
Hinc est ut dominus ostenderet quod non a sacerdotibus mundentur sed sacerdotum ministerio
peccatores emundantur | leprosum tangendo mundavit Et post ea ut sacerdoti presentaret
quod lege offerret precepit | leprosus autem tangitur cum respectu divine pietatis
mens peccatoris illustrata compungitur. Unde peccatum negantis Petri
dominus cum respexit, amarius effudit lacrimas quibus culpam sic negaverat
delevit | leprosus similiter sacerdoti representat dum peccatum suum sacerdoti
penitens confitetur | sacrificium quod lege offert dum satisfaccionem ecclesie iudicio
sibi iniunctam factis exequitur | sed antequam ad sacerdotes perveniat emundatur
dum per contricionem cordis ante confessionem oris peccati venia indulgetur
Ecce vera pena confessionis in contricione. Per contricionem enim

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Et hec vera prima est contraria quod sit peccati admissio et memoria

...

per immagis replet. Et hac oritur quod nemo ...

...

Rabi ... quod non reddit ... tactu

Et hac ... quod ... aliquid ... magis ...

Illud vero contrarie dicitur ... quod vult ... reddi ... et ... annichilat.

...

Contraria ... est dolor voluntarie assumptus pro peccato ... confitendi et satisfaciendi. Et quia ... dolor

Et ... dolor ... voluntarium est ...

...

...

...

... confitendi et satisfaciendi ...

... posito

Primo et ...

Sanctus ... Ambrosius ... Petrus doluit et flevit ...

...

...

Item ... Augustinus ...

...

...

...

Ezechielis 18 ...

Johelis 2 ...

... convertimini ad me et ego convertar ad vos

Zacharie 1 ...

...

...

...

P. Vera pura dealbat de Nra peccatorum [illegible] Maculas
et tollat Diuinam offensam / ac reatum peccatis [illegible]
et confessis debitum.

No[ta] secundum Innocentium in septo 2 dis[tinctione]

Natiuum bonum creature in dei similitudine que est summum bonum [illegible]
Similitudo vero creature ad creatorem attenditur [illegible]
creatura a creatore [illegible] / que [illegible] sui similitudinem
[illegible] / [illegible] creature et tota a creatore
secundum rationem triplicis cause, scilicet — Efficientis / Exemplaris sive formalis et / finalis
[illegible] naturale est in creatura
Quod hec triplici modo a deo
[illegible] / Deo [illegible] omnis creatura in triplici [illegible] — Efficiens dicitur Modus [illegible] / Exemplaris dicitur Species / Finalis dicitur Ordo
assimilatur / Similitudo [illegible] ad deum [illegible]
Cum [illegible] triplex similitudo [illegible]
[illegible] dei similitudinem [illegible]
[illegible] dei similitudinem corrumpit [illegible] corrumpit
Dico quod dei similitudinem in anima [illegible] dei similitudinem corrumpit.
Peccatum vero in anima [illegible] corrumpit / et hec [illegible] Mores
[illegible] Nature / [illegible] Nature [illegible] Anime
[illegible] corrumpit [illegible] peccatum / [illegible] — Modus / Species et / Ordo
[illegible] Nature corrumpitur [illegible]
similitudinem bonum naturalis Secundum [illegible] similitudinem
bonum Moris [illegible] corrumpitur / bonum [illegible] Moralis
et deformitur in hac [illegible] voluntas agit — Mouente / Regulante / Finiente
Malum vero [illegible] peccatum [illegible] in opposito
[illegible] voluntas in suo actu [illegible] a deo — Mouente / Regulante / Finiente
[illegible] peccatum morale [illegible]
[illegible] peccato morali voluntas [illegible] — Mouente
[illegible] peccatum morale in voluntate [illegible] — Capite regulante et / Bonitate finiente et quietante
corrumpit bonum / quia tollit gratiam
et habilitates ad ipsam. Non quod tollit
[illegible] / sed [illegible] quod anima
faciebat deo [illegible] peccatum hec [illegible]
quia [illegible] et [illegible] naturalem [illegible] — Intellectum / Memoriam et / Ingenium
quo ad [illegible] et [illegible] / Non [illegible]
quo ad ordinem Nature / [illegible]
Morale [illegible] peccatum morale [illegible] / habilitatem ad gratiam
diminuit [illegible] eam tollit / et [illegible] plura
peccata moralia [illegible] / tanto magis [illegible] ad dei
gratiam [illegible] / Per [illegible] morale peccatum quod [illegible]
[illegible] bono que omnia [illegible] bona [illegible]
ab eo / Non [illegible] destruunt / [illegible] est [illegible] / sed quia
ab eius similitudine recedit / et [illegible] plura peccata moralia [illegible]
[illegible] veritate et bonitate

Margin notes:

et maxime in hac / que deus ad ymaginem et similitudinem suam creauit / per quam deum cognosceret et amaret

et hoc [illegible] deum cognosceret et diligeret

[illegible] peccata vestra diuiserunt inter vos et deum vestrum / et peccata vestra absconderunt faciem eius a vobis

peccatorum
elongat ab eo et Rex eciam alium in profundum venit [illegible] contempnit
Alii de variis peccatis pro consequenti [illegible] nisi per divina admonitus gracia
Sed quia peccatorum varie deus providet homini peccatori salutaria
remedia, scilicet sacramentum baptismi quod originale peccatum et actuale
17 ut dicunt Hugo de Sancto Victore libro 1 parte 8 capitulo 11
Postquam primus parens [illegible] multitudinem [illegible]
a [illegible] in hunc mundum venit [illegible]
in [illegible] [illegible] cum [illegible] [illegible]
Ita post [illegible] [illegible] possideret. Sed deus [illegible]
que [illegible] ad salutem disponebat [illegible] et misericordia
per misericordiam [illegible] ut [illegible] ad [illegible] quod ab illo [illegible]
[illegible] ne ab illo [illegible] [illegible] [illegible] ei pena
[illegible] [illegible] [illegible] [illegible] [illegible]
Sacra [illegible] [illegible] cum sub [illegible]
sanctificacionis future [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] sub iugo [illegible] ad [illegible] libertatis [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
Et [illegible] cum salutem ac libertatem [illegible] eligit
[illegible] [illegible] sive votum in [illegible] [illegible]
[illegible] [illegible] [illegible] quod votum [illegible] in opus operatum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Sine quod veteris legis sacramenta [illegible] [illegible]
fuerunt nove legis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Christi [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] in voto seu ope operante [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] in Baptismo peccati originalis [illegible]
In [illegible] peccati actualis [illegible] [illegible] et [illegible]
que [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] peccatum quod [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible]
Offendit deum
[illegible] [illegible] voluntatem
Perimit [illegible] [illegible]
Obligat ad eternum supplicium

4 opus
operans

maculam
[illegible]
[illegible]
[illegible]
[illegible]





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Odcięty z postfolium dyplom obecnie sygn.
Dypl. BJ 447